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NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

SECOND SERIES.—VOLUME SEVENTH.

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LONDON, SATURDAY, JANUARY 1. 1859.

TO OUR READERS.

A Happy New Year to You, Gentle Readers, One and All!

It is now Nine Years since we first opened our columns for the use of all inquiring spirits,

"Omni quærenti et scire volenti,"

and each of those Nine Years has seen an increase in the number of our Friends, and in our consequent usefulness.

The obvious utility of the object for which this Journal was started, namely, "to assist Men of Letters and of Research in their pursuits, by furnishing them with a Medium of Inter-communication," is doubtless one great cause of our success. Something may also be due to the rule which excludes from these pages all harsh and uncourteous discussions. Even if this rule has not contributed to our success, it has made Notes and Queries what it now is, that *summum bonum* of all philosophers — "a *happy* Medium." We shall endeavour to maintain this essential characteristic of our publication. We have no objection to preside over a passage of arms; but when the combatants wax wroth, we must be permitted, as of old, to throw down our truncheon and close the lists. And so, once more, Gentle Readers, we bid You A Happy New Year!

Notes.

JOSUAH SYLVESTER AND HIS WORKS.

Little is known of the personal history of this once highly popular, but now totally neglected poet. It has been surmised that pecuniary difficulties drove him into exile, where he languished and died, and was soon forgotten. The suspicion may be fairly controverted—the assertion is too true. With the exception of that typographical curiosity, his *Lachrymæ Lachrymarum* (a monody on the premature demise of his patron, Prince Henry, eldest son of James I.), and three brief extracts from his lighter compositions, inserted in Ellis's *Specimens of the Early British Poets*, probably few are aware how many other pieces, original and translated, this *proto-musus* of the Puritans committed to the press; and how deeply was the most illustrious of our sacred poets indebted to him for some of his choicest similes, as well as the most apposite of his phrases. Sylvester culled the flowers which the genius of Milton disposed. This interesting fact was first noted, in 1750, by Lauder, in his splenetic *Essay on Milton's Use and Imitation of the Moderns*; and, half a century later, was confirmed more at large by Dunster, in his *Letter to Dr. Falconer*. Sylvester's *Du Bartas* "contains (says the last-mentioned critic) more material *prima stamina* of the *Paradise Lost* than, as I believe, any other book whatever; and my hypothesis is, that it positively laid the first stone of that *monumentum ære perennius*." And he proceeds to establish his hypothesis by innumerable quotations from, and comparisons of, the principal works of the two poets. The interesting fact alone of Milton's obligations to him ought to preserve from oblivion the name of Du Bartas's ingenious paraphrast.

No author was more highly esteemed by his poetical contemporaries than Josuah Sylvester, by whom he was commonly styled "The Silver-tongued," for the smoothness of his versification. He was not more distinguished for his learning and ingenuity than for his many virtues and piety. Anthony à Wood incidentally describes him as "a saint on earth, a true Nathanael, a Christian Israelite;" and John Vicars, the Puritan, who sang his requiem, testifies also of him as one

> "Whom Envy scarce could hate, whom all admired,
> Who lived beloved, and a Saint expired."

He was a native of Kent, and was born in the year 1563. The only education he received was under Dr. Adrianus Saravia of Southampton, with whom he continued from the age of nine to twelve, and of whose "love and labors" he makes grateful acknowledgments in one of his latest poems:—

> ". . . My Saravia, to whose rev'rend name
> Mine owes the honor of Du Bartas' fame.
> From th' ample cisterns of his sea of skill
> Suck'd I my succor, and slight shallow rill;
> The little all I can, and all I could,
> In three poor years, at three times three years old."

He regrets not having to "either Athens flown" (that is, to Oxford or Cambridge), or followed his revered master to Leyden, when Saravia was invited, shortly after parting with his pupil, to fill the divinity chair in that University.

Notwithstanding his scholastic deficiencies in youth, Sylvester contrived, "in his manly years," to thoroughly master the French, Spanish, Dutch, Italian, and Latin languages. Doubtless, he acquired the first four of these whilst trading on the Continent. In 1597, he was a candidate for the office of secretary to the Company of Merchant-adventurers at Stade, of which he was a member. On that occasion the Earl of Essex, then at the height of his fortune, exerted himself, but apparently in vain, in his favour; recommending him in two highly eulogistic letters, addressed from the court of Elizabeth. Wood says that queen "had a great respect for him; King James I. had a greater; and Prince Henry the greatest of all; who valued him so much, that he made him the *first* [and Sylvester adds himself the *worst*] poet-pensioner."

His connexion with the Court, however, as well as all hopes of preferment there, must have terminated with the life of the young Prince; for the poet's subsequent career appears to have been one of unmitigated poverty and neglect. The

prime cause of his misfortunes is said to have been "his taking too much liberty upon him to correct the vices of the times;" but, in the concluding dedicatory lines of the Second Part of his *Parliament of Virtues Reall*, he intimates a very different reason, when subscribing himself —

"Your under-clarke, unworthily undon
(By over-trusting to a starting *Bow-Yer* — while too strong, to my poor wrong and woe)."

Whence I infer that the individual, upon whose name he there so oddly plays, had anticipated him in, or ousted him from, some lucrative office under the government, if indeed he had not effected his ruin in some more questionable manner. Be that as it may, his indigence was extreme towards the close of his life, as is evident from another, and (if possible) more touching of his dedications; namely, that of *The Triumph of Faith*, "for ever consecrated to the grateful memorie of my never-sufficiently-honoured deere uncle, William Plumbe (late) of Fulham, Esq., deceased, first kinde fosterer of our tender muses," wherein he mournfully complains that, "for want of wealth," he could do no more than "build a toomb with words." He died at Middleburg, in Zealand, on the 28th Sept. 1618, in the fifty-sixth year of his age.

Chalmers, in his very curt notice of Sylvester, is not content with damning him, *pro more suo*, as an author, but also taxes him with being "very earnest in courting the great for relief." I know not whence that information was obtained, or upon what authority the unfortunate poet is sometimes accused of fleeing abroad in order to avoid his creditors. The few authentic particulars concerning him, preserved by Anthony à Wood, indicate a totally different character. Besides the testimony of Vicars, already referred to, he was reported by others who personally knew him, as being "very pious and *sober;* religious in himself and family, *and courageous to withstand adversity*."

The task of adjusting the order of Sylvester's numerous publications would be about as difficult as profitless. I subjoin a list of them, together with such dates as I have been able to gather, partly from the title-pages themselves, and partly from other sources. The last edition of his collected works, which was printed in folio by Robert Young, appeared in the year 1641. His translations, upon the whole, are superior to his original pieces; although amongst the latter, which are generally brief, there are several fully equal to anything that his age produced. I doubt not the *Divine Weeks and Days*, which he paraphrased from the French of that gallant Huguenot, Guillaume de Salust, Sieur Du Bartas, the friend and counsellor of King Henry of Navarre, would still find many admirers, if reproduced in a commodious form, and enriched with a few annotations. It was a well-spring at the foot of Parnassus from which both Milton and Dryden copiously drank before making their respective ascents. Notwithstanding his pages are occasionally disfigured by highly inflated and bombastic passages and tropes, such, for instance, as "wrapt into ecstacy" the infantine mind of the last-mentioned great poet, and which afterwards served to excite his (as well as our own) merriment, it may be confidently asserted that the beauties of the volume are infinitely more numerous than its blemishes. The following list of our author's various compositions prove, at least, his extraordinary diligence — a diligence, it is to be regretted, that failed to secure to him not only a commensurate, but even the most moderate reward:—

The Batail of Yvry (from Du Bartas), 4to. n. p., 1590.

The Triumph of Faith, 4to. n. p., 1592. (This is manifestly a *second* and *enlarged* edition. *Vide* the Dedication.)

The Second Week, or Childhood of the World (part of Du Bartas's *Divine Weeks*), 16mo. n. p., 1598.*

The Weeks and Works of Du Bartas. To these were added "Fragments," and other small pieces of Du Bartas, with translations from other sources, comprising *Jonas*, a fragment; *Urania; Miracle of Peace; Ode to Astrea; Epigrams and Epitaphs; The Profit of Imprisonment; Quadrains of Pibrac*, (translated by John Sylvester,) &c. 4to. n. p., 1605.; *ib.* 1606. Subjoined to the last-mentioned edition are *Posthumous Bartas*, containing *The Vocation; The Fathers; The Captaines; The Tropheis of Henry the Great;* and *The Magnificence. Ib.* 1608. Together with *The History of Judith*, Englished by Thomas Hudson†, and *An Index of the hardest Words. Ib.* 1611; *ib.* 1613. (Five editions in all.)

Lachrymæ Lachrymarum, or the Spirit of Teares, 4to. Lond. 1613; *ib.* 1614.

Bethulia's Rescue. In VI. Books. 12mo. Lond. 1614.

Tobacco Battered and Pipes Shattered, 16mo. n. p., 1614?

Parliament of Vertues Royall (first part), sm. 8vo. n. p., 1614?

Parliament of Vertues Reall (second part), sm. 8vo. n. p., 1615.

Du Bartas, His Divine Weeks and Works, with

* Silvester was not the first English translator of this portion of Du Bartas' great work. Wm. Lisle preceded him by two years in his publication entitled *Babilon, a Part of the Second Weeke*, with a *Commentarie and marginall notes* by S. G. S. 4°. Lond. 1596 — a work which escaped the notice of Wood, Ames, Herbert, Ritson, and Lowndes; and Watt only notices the enlarged edition of 1637.

† *The History of Judith* is also from the French of Du Bartas, and was translated at the command of James VI., to whom it was dedicated. It was originally published in 8vo., Edinb. 1584.

a Compleate Collection of all the other most delightful Works, translated and written by that famous Philomusus, Josuah Sylvester, Gent. Fol. 1621; *ib.* 1633; *ib.* 1641. The first folio edition contained the following additional poems, namely: — *Micro-cosmo-graphia; The Maiden's Blush, or Joseph; Panaretus; Job Triumphant; Hymn of Alms; Memorials of Mortalitie; St. Lewis; Selfe-Civil-War; All's not Gold that Glisters; New Jerusalem; Christian Conflict; Honor's Farewell; Elegy on the Death of Sir W. Sidney; Elegy on the Death of Mrs. Hill; A Briefe Catechisme; Spectacles; Mottoes; The Woodman's Brare; A Preparation to the Resurrection;* and *A Table of the Mysterie of Mysteries.* The last folio edition, or that of 1641, contained, besides all the poems which I have already enumerated, *Posthumi, or Sylvester's Remains; containing divers Sonnets, Epistles, Elegies, Epitaphs, Epigrams, and other delightful devises, revived out of the Ashes of that Silver-tongued Translator and divine Poet Laureat, Master Josuah Sylvester, never till now Imprinted.*

β.

SUPPOSED VOYAGES OF THE PHŒNICIANS IN THE NORTHERN SEAS.

In reference to the reality of the voyages supposed to have been made in remote times by the Phœnicians to the southern coast of the Baltic, in search of amber, it may interest some of the readers of "N. & Q." to read the opinions expressed on the subject by Dr. Redslob, in a program of the Hamburg Academic Gymnasium, entitled *Tartessus*, and published in 1849. In this program, Dr. Redslob, having occasion to treat of the northern trade of Tartessus, makes the following remarks: —

"It is unpleasant to be obliged to apply the epithet *ridiculous* to the opinions of distinguished men; but the speculations concerning the voyages of the Phœnicians are in truth deserving of this appellation. It has even been thought possible that they may have reached America! Heeren thinks that they may have sailed as far as the Baltic coast of Prussia in quest of amber; and he sees nothing in this coasting voyage which was beyond their power. But the currents in the Bay of Biscay, which he considers the main difficulty, would have been in fact one of their least obstacles. Living, as I do, in a port which sends out ships to all these waters, and maintains an active intercourse with Bilbao, I have never heard any complaints as to the currents of the Bay of Biscay. But one may hear every day that the channel between France and England is a highly dangerous sea, in which a number of ships commanded by the most experienced captains are annually damaged or lost. The German Ocean is likewise a dangerous sea, with shallows running into it for miles, from the flat shores of Holland and Germany, and with narrow channels which form the entrances of the rivers. The same is the character of the long coast of Sleswig-Holstein and Jutland. Next comes the Cattegat, a difficult sea; and the Belt, a dangerous strait; the Baltic in general is bad for navigation, as may be seen by the inspection of a chart on which the shallows, rocks, and various securities against danger are marked. It must be borne in mind that these dangers exist at present, when the captains are all well acquainted with these seas, are provided with far more perfect vessels and better crews, and steer by the compass and the chart; when all the coasts and the dangerous places in the water are marked with signals of all sorts both by day and night, and preparations are made for the assistance of ships in case of actual danger. On the other hand, let us image to ourselves a solitary Phœnician navigator in a craft fitted for his coasting voyage, feeling his way by means of the lead, without any knowledge of these dangerous shores, more than 1200 miles in length, occupied by rapacious barbarians accustomed to a sea-life; in a course where, if he is driven before any wind for 24 hours, he is either wrecked on sand-banks or rocks, or carried out into the boundless ocean. The difficulties of the climate must likewise be considered; the storms, fogs, and clouds which prevail in these seas during half the year, the shortness of the days, and the ice in winter. However he timed his voyage, and whenever the winter fell, he must have twice encountered the equinoctial gales. Wherever he might land, he was exposed to being plundered or killed. Heeren, like other persons ignorant of navigation, evidently believes that a coasting voyage is easy in comparison with a voyage in the open sea; whereas the reverse is the fact. Without pretending to professional knowledge, but judging only from the impressions made by the accounts of these seas which I have heard during a long series of years, I cannot but regard the difficulties opposed by nature to the Phœnician navigation, under the supposed circumstances, as simply insuperable. I do not believe that out of a hundred ships sailing from Tyre to the southern coast of the Baltic, two would have returned home. The premiums for marine insurance afford a standard for measuring the dangers of this voyage. From the prices in the Hamburg Exchange List it may be seen that the rates of insurance from Hamburg to the Mediterranean in general are as high as those to the western coast of America, and even to China, and sometimes even higher.

"Even if it is admitted that the merchant fears no dangers, yet he does not undertake the easiest and safest voyage without the prospect of profit. Now it is certain that voyages of the Phœnicians to the German Ocean and the Baltic must from their long duration have been most costly, and therefore must have yielded a very high profit, if they were carried on systematically. If, however, we consider the slowness of the voyage, the necessity of taking a large crew for purposes of defence, and the probability that not above one out of three, four, or perhaps ten ships could return in safety, it may be doubted whether the profit to be made on a box of amber would have repaid the merchant for his enterprise."

G. C. Lewis.

MILTON'S AUTOGRAPH, IN THE ALBUM OF CHRISTOPHER ARNOLD.

In the edition of Milton's *Works* by the Rev. John Mitford, 1851, he refers (vol. i. p. clxxx.) to a letter from Christopher Arnold to George Richter (printed among *Geo. Richteri Epistolæ Selectiores*, Norimb., 1662, p. 483.), written from London, 7th Aug. 1651, in which he speaks of Milton and his writings, and characterises him as the "*strenuus defensor*" of the Republic. The fact of the acquaintance of Arnold with Milton is confirmed by the Album of the former, which

is preserved in the British Museum, *MS. Eg.* 1324. The owner was Professor of History at Nuremberg, and his Album contains the autographs of many of the University Professors in various parts of Germany and the Low Countries, in the years 1649—1672, but also includes some others collected during a residence in England in 1651. The entry signed by Milton occurs at f. 85b., and is thus worded: —

'Εν ἀσθενείᾳ τελειοῦμαι.

"Doctissimo viro, meoque fautori humanissimo, D. Christophoro Arnoldo, dedi hoc, in memoriam cum suæ virtutis, tum mei erga se studii. Londini, An. D. 1651. Novem. 19.

"Joannes Miltonius."

The signature is larger than the one in the printed copy of Aratus (see "N. & Q." 2nd S. iv. 459.), now also in the British Museum, but has a great similarity in the form of the letters. This Album contains also the autographs of the following persons resident in London, Oxford, or Cambridge, in 1651: John Selden, James Ussher, Archbishop of Armagh, Francis Junius, Sir William Petty, Jeremy Collier (recently Fellow of St. John's Coll. Cambr.), John Dury, John Rous (University Librarian, Oxford), Victorinus Bythner (Professor of Hebrew, Oxf.), R. Watkins, Thomas Smith, M.A. (of Ch. Ch. Cambr.), Abraham Wheloc (University Librarian, Cambridge), Edw. Dickenson (Fellow of Jesus Coll. Cambr.), Robert Austen (Fellow of King's Coll. Cambr.), and J. Sadler.

F. Madden.

Junius' Letters.

I should be glad to learn the name of the individual alluded to in the following passage, which occurs in a note to the *History of Ceylon*, by Philalethes, A.M. Oxon. Philalethes was, I believe, the Rev. W. Bisset *, who accompanied Sir Robert Brownrigg when appointed governor of Ceylon, and published the above volume in 1817. After speaking of Hugh Boyd, who, in 1782, had been sent on a mission to the Court at Kandy, he alludes to that gentleman in the following terms: —

"Mr. Boyd, who conducted the above-mentioned embassy, was a man of genius and talents, and has been believed by some, though I think without any sufficient reason, to have been the author of the celebrated Letters under the signature of Junius. During six years and a half of a laborious literary life, from July, 1807, to December, 1813, my attention was, on several occasions, called to the examination of this subject; but I remember to have been much less impressed by the pretensions of Mr. Boyd, than by those of *another gentleman* whose name has been seldom mentioned during the discussion of this interesting point of literary curiosity. The letters which have been recently published, 'proving a late prime minister to have been Junius,' do not, I think, establish the authorship of the Duke of Portland; but they still render it highly credible that the Duke of Portland must have known who Junius was, and that Junius must have derived some of his information from the duke. Now no proof has been adduced to show that the duke himself had sufficient literary capacity for the authorship of the Letters; but there is certainly very strong presumptive evidence that at least some of them must have been written under his cognizance and inspection. Who then was the powerful agent, whose pen served to vindicate the claims of the duke, and to vilify both the sovereign and his ministers? Shall I invoke the names of C****** L**** to reveal the disputed name?"—*Hist. Ceylon, &c.* c. xvii. p. 139.

J. Emerson Tennent.

[* In the Bodleian Catalogue this work is attributed to Robert Fellowes, M.A. of St. Mary Hall, Oxford.—Ed.]

[This was "Charles Lloyd," of whom Dr. Parr wrote, "The writer of Junius was Mr. Lloyd, Secretary to George Grenville and brother to Philip Lloyd, Dean of Norwich. This will one day or other be generally acknowledged." Lloyd's claims have been supported at great length, and with considerable ingenuity, by the late E. H. Barker of Thetford, in his (1.) *Claims of Sir P. Francis to the Authorship of Junius' Letters disproved;* (2.) *Some Enquiry into the Claims of the late Charles Lloyd, Esq. to the Composition of them.* London, 1828.]

"*Who was Junius?*" (2nd S. i. 185, 186, 187.)—As a note to W. W. J.'s paper, "Who was Junius," I send this scrap.

W. W. J. particularly refers to the edition of *Junius's Letters, with Anecdotes of the Author*, published in 1771, which was subsequently reprinted at Southampton, "*with the King's Reply.*"

A copy of the above work (ed. 1771) belonged to the late Sir J. H. Rose; and the following note from it, in the baronet's autograph, may appear of sufficient interest to warrant its preservation in "N. & Q.": —

"This particular volume was once for a short time in the last hands which might be supposed to have ever held it. George the Third was more than once my father's guest for a day or two at Weymouth; both were early men, and they met one morning in the Library. The King said to my father: 'Mr. Rose, you have "Junius"'; and he desired him to give it to him. My father sought it, and gave it to him. The King sought out a particular passage, doubled down the page, and carried the book away."

I think W. W. J.'s interesting paper may almost as safely be regarded a list of those who have been, from time to time, identified with Junius, as an enumeration of the works which have appeared on the subject. Tooke, Boyd, General Lee, Chatham, Wilmot, Burke, Glover, De Lolme, Duke of Portland, Francis, Gibbon, Chesterfield, Sackville, Lloyd, Wray, Temple, and Rich, pass, like Shakspeare's line of phantom kings, before the reader. Lord Holland, in his *Memoirs of the Whig Party*, states that George III. always regarded Lord Loughborough, previously Mr. Wedderburn, and afterwards Lord Rosslyn, as Junius. I think Lord Holland adds that King William IV. was

his informant. When George III. heard of Lord Loughborough's death, he exclaimed: "He has not left a greater rogue behind him."

I remember meeting, some time since, in the *Examiner* for 1813 (p. 431.), a letter offering to *verify on oath*, that a Mr. Hewitt had revealed the authorship on his death-bed. The letter may be a quiz, but there are persons whom it might amuse to see it. WILLIAM J. FITZ-PATRICK.

Almon, in the 1st volume of *Anecdotes*, published in 1797 (pp. 15, 16, 17.), speaking of the Papers of Junius, says: —

"They were occasionally attributed to Lord Sackville, Rt. Hon. W. G. Hamilton, the Rt. Hon. Edmund Burke, John Dunning, and many others, but without the least ground or foundation in truth. . . . During their original publication the writer lived in Norfolk Street in the Strand; not in affluent circumstances, but he did not write for pecuniary aid. He was a native of Ireland, of an honourable family, and of Trinity College, Dublin. He was at one time intended for the army, and at another for the bar; but private circumstances prevented either taking place. . . . . He frequently attended Parliament and the Courts in Westminster Hall, and sometimes he committed to paper the speeches he had heard. . . . . When the public discontents concerning the Middlesex election . . had abated, he ceased to write, which was about the close of the year 1771. However, towards the end of 1779, he resumed his pen, and wrote a number of political essays or letters, which he entitled *The Whig*. . . . . in the year 1791, he went to Madras with Lord Macartney, to whom he had been known in Ireland, and there he died."

Who was the person thus described? R. G. T.

[Hugh Macaulay Boyd, whose *Miscellaneous Works* were published in two volumes in 1800. In the preliminary Memoir, the editor, Mr. Campbell, endeavoured to prove that Boyd was Junius. Boyd's claim was afterwards advocated by Almon in the Preface to the edition of *Junius' Letters* published by him in 1806. George Chalmers supported Boyd's claim in his *Appendix to the Supplemental Apology for the Believers in the Shakspeare Papers*, which he reprinted with new facts, &c. in 1817, and again with farther additions in 1819, under the title of *The Author of Junius ascertained, &c.* See "N. & Q." 2nd S. i. 185, 6.]

SIR ROBERT WALPOLE AND QUEEN CAROLINE.

No historical anecdote is better known than that of Sir Robert Walpole's accidental discovery of the true nature of Queen Caroline's disease, which she took so much pains to conceal from the world. Horace Walpole is the authority for the story, the original version of which is in Lord Orford's *Reminiscences*. Lord Orford says: —

"It was great shrewdness in Sir Robert Walpole, who before her distemper broke out discovered her secret. On my mother's death, who was of the Queen's age, her Majesty asked Sir Robert many physical questions; but he remarked that she oftenest reverted to a rupture, which had not been the illness of his wife. When he came home he said to me, 'Now, Horace, I know by possession of what secret Lady Sundon has preserved such an ascendant over the Queen.'"

Though Walpole was but a youth when his mother died, and therefore not very likely to be made the depository of a secret so delicate and important, the story is circumstantial — even a conversation being remembered, and the exact words quoted. Nevertheless it is certain that no such discovery was made by Sir Robert, and that consequently no such conversation could have taken place. This, I think, is proved by the following extract from a letter from Sir Robert to his brother Horace, written only three days before the Queen's death, but nearly three months after the death of Lady Walpole. The letter will be found in Coxe's *Life of Sir Robert Walpole* (4to. edit. iii. 500.): —

"London, Tuesday, November 15th, 1737,
12 o'clock at noon.

"The queen was taken ill last Wednesday . . . It was explicitly declared and *universally believed to be the gout* in her stomach . . . The case was thought so desperate that Sir Hans Sloane and Dr. Hulse were on Friday sent for, who totally despaired. *Necessity at last discovered and revealed a secret which had been totally concealed and unknown.* The queen had a rupture, which is now known not to have been a new accident. . . . : But will it ever be believed that a life of this importance (when there is no room for flattery) should be lost, or run thus near, by concealing human infirmities?"

The life of the Queen was of the utmost importance to Walpole, and if he had known of her disease since his wife died, he would of course have long before taken care to inform her physicians of its true character; but it is evident from this extract, and the remainder of the letter, that Walpole had been as much in the dark concerning the Queen's secret as was every one else; and as much thrown into consternation at the sudden discovery, as the rest of his party.

W. MOY THOMAS.

ENGLISH MORALS IN THE SEVENTEENTH CENTURY.

I have often thought of bringing before the notice of the readers of "N. & Q." a statement made by Bishop Goodman of Gloucester, which I have not seen anywhere except in Newcome's *Memoir of Dean Goodman*. That writer says: "In the Library of Trin. Coll. Camb. there is *Pontificale Romanum*, impress. MDCXXVII., sometime Godfrey Goodman's own book." And, after giving a copy of some manuscript notes which the Bishop had written on a spare leaf at the beginning of the book, he adds (Appendix T, sig. *y*, for the Appendix is not paged): —

"Upon another blanc leaf, at the end of the book, is this Note in his own hand: —

"'I. H. S.

"'I was Parson of Stapleford Abbots in Essex, A.D. 1607, where I continued neer 13 years. Then

I was Parson of West Ildesley in Berks; where I continued near 30 years; and in neither of my parishes (I prayse God for it) I had (1°) not a beggar. (2°) Not an Ale house. (3°) Not a suite in law. (4°) Not a quarrell. (5°) Not a spenthrift. (6°) In the weeke dayes noe labouring man ever wanted a dayes worke. (7°) On the Sunday noe poor man dined at his owne Howse, but was ever invited. (8°) Noe man was ever presented for fornication, or any great crime. (9°) Noe murder, robbery, or Felonie ever committed in the Parish. (10°) Noe man ever came to a violent death. (11°) I never had any houses burnt in my Parish. (12°) I never had two men that dyed of the plague in my parishes, until Mr Newbery had his sequestration, and then a plague came, and a fire burnt all my Parish in effect, and when I gave him orders ther, he brought the small pox there.

"'[Signed] GODFR. GOODMAN, Glouc'.'"

I do not know what may have been the population of Stapleford Abbots and of West Ildesley respectively in the days of Bishop Goodman; but I see that the Clergy List for 1856 assigns to the former place 492, and to the latter 406 inhabitants. The statement seems to me to be well worthy of consideration, and one which it is almost as hard to believe as to disbelieve. S. R. MAITLAND.

THE CHAPEL ROYAL HYMNS, AND HINTS FOR THE HISTORY OF ENGLISH HYMNODY.

Metrical psalms and metrical hymns are not to be classed together, and although Dr. Richard Watson inveighed against "the sacrilegious use of metrical psalms," and John Muirhead and others have written sharply on the metrical psalter of Isaac Watts, no scholar has denounced the use of the hymn. The celebrated Keach and Marlowe controversy was rather a question who should sing, than what should be sung; and although Bradbery, when compelled to use Watts's hymns against his inclination, insisted on announcing "Let us sing one of Dr. Watts's *whims*," it was the dislike rather to the specimen than the genus. The history of British psalmists has been well done by Mr. Holland, but as yet there is no history of English hymns, for the little work by Mr. Gadsby can hardly claim that distinction.

Mr. Blew, in his recent work on *Hymns and Hymnbooks*, has, with his usual erudition, pointed out the *sources* of the hymn. The hymnbook of the English gentleman would be, as a matter of course, the hymnbook of his forefathers; and unless he could find better, this he would be in no hurry to resign. The publications by Norman, Chambers, Christie, Marriott, Trench, Newman, Neale, Caswell, and Blew, have put our ancestors' church songs in the foremost place, and as a whole the modern hymnbook is a sad affair in comparison with the old hymnbook.

It is generally supposed that the hymn went out of the church on the appearance of our Prayer-book, but a reference to the words of the music sung in the Chapel Royal shows that the fact is not so with respect to the order before the Sovereign. The work of James Clifford in the reign of Charles II. contains some very curious and unknown hymns, the authorship of which would be an interesting inquiry, and so also by what means, and by whom, they were excluded from the later editions of the Words book. The last edition edited by Dr. Charles Wesley has them not, nor does the preface allude to them, although they are far more in character with the hymns of Charles Wesley, his grandfather, than anything of the kind now in the book.

Our early Orariums and Tudor office manuals will offer specimens of English hymns, and after these the different works on "Private Devotion," such as those by Cosin, Wm. and John Austin, Sir George Wheler, Dr. George Hickes, Nicholas Ferrar, and others. Nor must George Wither be forgotten. There is a rare hymnbook, entitled, "*Lyra Davidica;* a collection of Songs and Hymns, partly new composed, partly translated from the High German and Latin tunes." This appeared with the music in 1708, and as it contains our Easter Hymn tune, it is manifest Dr. Worgan can no longer be thought the composer of this bold melody.

The Foundry-books of the Wesleys and the Watts and Lady Huntingdon collections were the stock books until the appearance of those by Williams and Jones of Southwark. But mention should be made of those strange medleys the metrical Songs for the Magdalen, of which some of the editions are very curious and remarkable.

The list of our hymn-makers is a long one, and I subjoin the names of those whose compositions form the contents of two modern hymnbooks now in considerable use: —

Adams, Addison, Ainslie, Bradbery, Balfour, Berridge, Bowring, Boyce, Barbauld, Burn, Burder, Barton, Bathurst, Bowles, Beddome, Bulmer, Blackmore, Beck, Boden, Brewer, Browne, Carr, Cowper, Collyer, Cawood, Campbell, Clark, Cruttenden, Cottle, Cennick, Cobbin, Cotterill, Conder, De Courcy, De Fleury, Dale, Doddridge, Drummond, Davies, Doane, Duncan, Dryden, Deacon, Edmeston, Evans, Francis, Fawcett, Fry, Ford, Fountain, Glenelg, Grinfield, Gerhard, Greville, Gilbert, Greene, Gibbons, Gregg, Giles, Groser, Heber, Horne, Hart, Haweis, Hawksworth, Hammond, Hodgson, Hemans, Hyde, R. Hill, Huie, Heginbotham, Jesse, Ken, Keble, Kelly, Kirkham, Logan, Lawson, Lyte, Leech, Longford, Madan, Milman, Merrick, Morell, Mason, March, Masters, Mackay, Marriott, Maxwell, Mont-

gomery, Medley, Newton, Noel, Needham, Norman, Oliver, Opie, Pope, Pearce, Perronett, Peacock, Pratt, Raffles, Ryland, Reed, Rees, Russell, Roscommon, Rippon, Robinson, Steele, Scott, Southey, Strachan, Stennett, Serle, Stogden, Swain, Shrubsole, Sigourney, Straphan, Slatter, Scarle, Stallybrass, Sutton, Saffery, Sweetner, Tate, Thompson, Taylor, Turner, Urwick, Voke, H. K. White, Williams, C. Wesley, J. Wesley, Wallin, Watts, Wardlaw, Waterbury, and Young.

There is a curious anecdote connected with the hymn,

"Beyond the glittering starry sky,"

the joint production of the brothers Berridge; the elder was a preacher under Wesley, the younger a humble porter. The elder called on his brother to request him to take a letter to some friend, and the porter pleaded a negative, for he was making a hymn. "That's my business," said the preacher; "you take the letter, and I will finish the hymn." It was so settled, and the preacher took up at the fourth verse. On the return of his brother the hymn was not finished, the preacher stumbling at the last verse. "Oh! I have that ready," said the brother, and added the quatrain,

"They brought His chariot from above,
To bear Him to His throne;
Clapp'd their triumphant wings and cried,
The glorious work is done."

I think Southey somewhere remarks that the hymn by Charles Wesley,

"Stand the omnipotent decree,"

is one of the finest lyrics in our language. Nor is the noble hymn,

"The God of Abraham praise,"

written by a very humble man of the name of Oliver, much its inferior.

One word as to the foreign hymns. Although Arevalo, Clichtovie, Cassander, Tommasi, Guyet, and Daniel give the old; De Vintemille, D'Orleans de la Motte, De Lavergne de Tressan the new (see Mr. Blew's work), yet there is room for a little volume showing when and whence came the new hymns into the different dioceses, their authors and authority. To these might be added the out-door semi-secular hymns of the fourteenth century, and the *quasi*-comic carols of the fifteenth. H. J. Gauntlett.

Minor Notes.

Caution against sending Ancient Coins by Post.—Never send ancient coins by post. If lost there is no redress. For all the purposes of inquiry the following plan may be adopted.

Carefully take an impression of the coin in sealing-wax. When the sealing-wax is perfectly cool, warm, by immersion in boiling water, a piece of thin gutta percha, a little larger than the coin; press this down on the wax, and the result will be a copy in relief, which may be sent by post with perfect safety. J. Y. Akerman.

Richard Savage.—Mr. Thomas, in a Note to the first of his articles on "Richard Savage" in "N. & Q." (2nd S. vi. 364.), tells us that the house in which the Countess of Macclesfield's child — the alleged Richard Savage — was born "stood at the southern corner of Fox Court in Gray's Inn Lane;" and he adds, "the other corner is, I think, still an alehouse with the sign of the Fox." I have, after reading Mr. Thomas's articles, paid a visit to the spot, and I find that there is still an alehouse or public house at the northern corner of the court in Gray's Inn Lane, but its sign is "the Havelock Arms." I learnt, however, on inquiry at the bar, that the house had only changed its sign nine months ago, up to which time it was still called the Fox. It is a modern built house, but no doubt adopted the sign of its predecessor. As this house helps us to fix the precise locality of the Countess's hiding-place, these facts may be worth recording before the little fox-head, still over the doorway, is removed, and the old sign forgotten. Gray's Inn.

St. Thomas the Apostle.—Osorius says that when Martin Alonzo de Sousa was Viceroy, some brazen tables were brought to him inscribed with unusual characters, which were explained by a learned Jew, and imported that St. Thomas had built a church at Meliapore. And by an account sent to Cardinal Henrico by the Bishop of Cochin, in 1562, when the Portuguese repaired the ancient chapel of St. Thomas, there was found a stone cross, with several characters upon it which the Portuguese antiquaries could not interpret; till at last a Bramin translated it, that, in the reign of Sagæm, St. Thomas was sent by the Son of God, whose disciple he was, to teach the law of heaven in India; that he built a church, and was killed by a Bramin at the altar. E. H. A.

Curious Charge of Treason.—Most of your readers are no doubt acquainted with the story of Walter Walker, a publican, being indicted under Edward IV. on a charge of high treason, for saying he would make his son "Heir to the Crown," meaning his inn so called. In looking over Mrs. Green's third volume of *Calendar of State Papers*, p. 489., I find a somewhat similar attempt to found a charge on a like perversion of words in King James's time, which you will perhaps think worth recording in "N. & Q." One Woolridge accused Sandis, a constable, with concealing "treasonable words spoken by Wm. Lavor, who, in a drunken quarrel with *James King*, declared he would kill him if he could get at him; which words Woolridge pretended to mean he would

kill *King James*, and accused Sandis for not reporting them." The Grand Jury, however, were wise and honest enough to throw out the bill.

EDWARD FOSS.

Publishers' Catalogues.—I purchased at a stall, a few days ago, an interesting volume. It is a copy of Parnell's *Poems*, edited by Pope, and published by Bernard Lintot, 1726. Its chief charm to me is in having the autograph and book-plate of Mary Lady Hervey:—

"Youth's youngest daughter, sweet Lepell."

But it contains at the end a catalogue of all the books published by Bernard Lintot, *with their original prices*. This catalogue extends over two sheets, or 32 pages. It has struck me that a most useful and valuable book might be made by binding up the various catalogues of the old publishers, frequently found at the end of their books, and indexing them. Such a volume would be of extreme use to literary men, and throw light on many a point in literary history. I intend myself to commence this plan, and I trust that some of the readers of "N. & Q." may find it also an amusing occupation. Many a neglected odd volume would supply materials, and the butterman only deprived of a leaf or so. R. H.

Sion College.—Upon the recovery of George III., in 1789, the librarian and others connected with Sion College were at a loss what device, or motto, to select for the illumination of the building, when the following happy choice was made by a worthy divine from the Book of Psalms: "*Sion* heard of it, and was glad." J. Y.

Queries.

FIRST EDITION OF COWPER'S "TABLE TALK."

The first edition of Cowper's *Table Talk*, and other poems, was published in one octavo volume, in 1782, with the following title:—

"Poems by William Cowper, of the Inner Temple, Esq. London: printed for J. Johnson, No. 72. St. Paul's Churchyard. 1782."

There are, also, upon the title-page mottoes from Virgil and Caraccioli, which I need not transcribe.

After some copies of this work had been issued, a very important alteration was made in the poem entitled "Expostulation." Twenty-four lines were omitted by Cowper, and other lines, newly written for the occasion, were substituted. This alteration occasioned the cancellation of a leaf, being that on which were printed the pages 123. and 124. The substituted leaf of course bears the same pagination; but so far as regards those twenty-four lines, is totally dissimilar in substance.

There are in existence probably many copies of this book *as it was first published*, but I have not yet been able to light upon one. I possess a copy, and have seen several others, which contain the substituted leaf, but have searched in vain for a copy which contains that leaf which was cancelled.

Is it in the power of any of your readers to assist me, either by directing me to a copy in any public or private library, or by lending me a copy, for a brief period, for the purpose of collation? I have not, I should state, been able to discover a copy in the library of the British Museum.

I want the book in order to correct the text of a new edition of Cowper's *Works*, and shall feel myself much indebted to anyone who is kind enough to assist me. Southey had access to a copy, and has printed the cancelled lines, but I doubt the perfect accuracy of his transcript.

JOHN BRUCE.

5. Upper Gloucester Street, Dorset Square.

P.S. I may add that the several copies of the edition of 1782 may be distinguished by reference to the third line of page 123. In the copies as first issued, *which is the book I want to see*, that line will be found to stand thus:—

"Hast thou admitted with a blind, fond trust,"

In the copies which contain the substituted passage, the third line stands:—

"Hast thou, when Heaven has cloath'd thee with disgrace,"

I should be willing to purchase a copy of the book as first issued at a fair price.

Minor Queries.

J. Gailhard.—Could you give me any information about J. Gailhard, Gent.? He wrote a work on *The Present State of the Republick of Venice*, 1669. It is dedicated to "The Right Hon^ble^ Sir John Trevor, one of His Majesties Principal Secretaries of State." In the preface he states:—

"And also I am obliged to answer a challenge I received from some persons of Note, to perform a conditional kind of promise I made in my book of *The Present State of Italy*, in the place where I treat of this Republick to give a Relation of it," &c. &c.

There is also a work by J. Gailhard, *Character of Socinianism*, 1699, 8vo. Are these works by the same author? Any account of the life and writings of J. Gailhard will greatly oblige

BELATER-ADIME.

Napier, Charles James and W. F. Portraits.—What portraits of either of the above brothers are in print or lithograph? VRYAN RHEGED.

"*Law and Lawyers.*"—A facetious and somewhat satirical friend of mine the other day presented me with a little book of the above title, saying I should find it extremely useful as well

as entertaining. The volume is a goodly 12mo. of 269 pages, and its full title is as follows: —

"The Law and Lawyers laid Open, in Twelve Visions. To which is added, Plain Truth, in Three Dialogues between Truman, Skinall, Dryboots, three Attorneys, and Season, a Bencher. London, 1737."

It is dedicated to Lord Hardwicke, Chief Justice of the King's Bench, and the Visions carry the author to the judgment-seat of Minos, Æacus, and Rhadamanthus, before whom are brought lawyers of all degrees, and their deeds in the flesh canvassed. Out of the thousands that appear, comprehending judges, serjeants, barristers, attornies, solicitors, and bailiffs, the author shows his charity by not recording the acquittal of more than one attorney and two barristers; a result which leaves but little hope for us, the members of the profession at the present day.

Without discussing the fairness of his verdict, it is evident that the author, in many of his pictures, has represented real portraits, though distorted in the painting. My question therefore is, whether any of your correspondents, who know the book, can identify any of the persons? and tell who is the writer that thus defiles his own nest? CAUSIDICUS.

Howell's Familiar Letters; Cabala, or Mysteries of State; Scrinia Sacra, a Supplement of the Cabala. — Can any correspondent of "N. & Q." impart information respecting the authors, or rather compilers, of these volumes, and suggest from what sources the letters were derived? S. M. S.

Gipsey Surnames. — Permit me through your pages to inquire whether the *surnames* adopted by various gipsey clans have passed under Mr. Lower's attention? At p. 165. of Hoyland's work on the gipsies, he states from reports received in answer to his inquiries through various counties:

"The most common names among the gipsies are Smith, Cooper, Draper, Taylor, Bosswel, Lee, Lovell, Loversedge, Allen, Mansfield, Glover, Williams, Carew, Martin, Stanley, Buckley, Plunkett, Corrie."

It seems an interesting inquiry how, and when, these names, some of them associated with our noble families, were adopted by this peculiar race. It has been considered such originally designated the various clans or bodies frequenting the estates of individuals of these names. S. M. S.

Madame de la Motte. — Madame de la Motte, who was implicated in the "affaire du Collier," lived for a long time in London, and was killed by a fall out of a window in trying to escape an arrest for debt. Can any of your readers inform me — 1. In what street she lived and died? 2. What has become of her papers? 3. The titles of some works giving particulars about her? I have her *Mémoires* and her life written by herself. She died Aug. 23, 1791. HENRI VAN LAUN.

King William's College,
Isle of Man.

General Vallancey's "Green Book," or Historical Library. — In the *Catalogue* of G Vallancey's sale, after his death, this book described: —

"This curious and invaluable MS. contains an of every book or tract that has been discovered rel Ireland, printed or otherwise; also a variety of m ecclesiastical affairs, and the ancient records; it the General's handwriting, engaged him consta eight years, and he was adding to it to the las alphabetically arranged, and through it is a vast Irish, where necessary. It is one of the most MSS. on Irish affairs extant."

At the sale this work was bought by the tary to the Commissioners of Public Reco the use of the Board, at an outlay of 11 Has it ever been printed?

Heir of John Baliol. — Blackstone, in hi *mentaries* (vol. i. p. 208.), observes that James I. "united in his person every p claim by hereditary right to the English as Scottish throne, being the heir both of Egb William the Conqueror." I apprehend this down far too broadly; for, however true it that James was the heir of William th queror, it would be hard to show that ancestor, Robert Bruce, had a better titl John Baliol, Bruce's competitor for the S throne, to be considered the heir of Egbert any of your readers point out who would titled to claim as Baliol's representative, right of succession were an open question present day?

Siege of Basing House. — The following ment occurs in Peters' Letter to the Par relating the taking of Basing House by well. The letter is quoted in Sprigg's *En Recovery*: —

"But among those that were slain, one of their lying on the ground, seeming so exceeding t measured, and from his great toe to his crown v feet in length."

E. F

Tax on Advertisements. — In 1712 a ta first imposed on advertisements: what v amount at that date, and when was it increa 3*s.* 6*d.*? ADVE

What is Goof? — The word occurs in *Th Sickness*, London, 1795. The constitution given over by the regular practitioners, the are called in:

"While P. and W. trembling stand aloof,
Inflated Berke stands up with pills of goof
Pellets of dirty paper to the eye,
But certin cures for all but those who die."

A note says "goof," see Kampher. H

Thomas Pike, Sheriff of London. — The of St. Bartholomew in the City of London, was pulled down to enlarge the avenues

new Royal Exchange, was built mainly at the charge of Thomas Pike, Sheriff of London, in 1410, whose ancestor, Nicolas Pike, was sheriff in 1332. Can any of your readers, having access to the corporation records, state of what City company they were freemen, and from what county they came?

ARCHITECT.

English Clay Pipes.—Searching through the back volumes of "N. & Q." for information upon early English clay pipes, I find MR. W. J. B. SMITH's communication (1st S. ix. 546.) to have proved the induction of a host of others, not upon the *articles* to which he called attention, but to the practice of *smoking*. As, however, I believe your valuable periodical circulates among many who have collected the utensils themselves, I wish to inquire whether nothing more has been elicited relative to the *Hunt* family? no less than three members of which would appear to have been among our earliest national pipe-makers. Their names, although apparently most frequent upon pipes in the south-west of England, are occasionally found in far-distant places, and the occurrence of such in Ireland seems to point to their importation into that country nearly three centuries ago. Any of your readers furnishing me with a list of pipe-potters' names (or initials, where such only occur) upon pipes met with in their localities, or in public collections, will be welcome to my own in return.

H. ECROYD SMITH.

Belle Vue, Claughton, Birkenhead.

Armorial Query.—I have a small silver escutcheon on the top of an old box, which, if correctly engraved, stands thus: Argent, a chevron g. between 3 fleurs-de-lys (2 and 1) of the second. *Crest.* A griffin passant. *Motto.* "Dieu mon port."

I cannot find the coat amongst the list of those containing fleurs-de-lys in "N. & Q." I should be very glad to know to whom it belongs.

C. W. BINGHAM.

Minor Queries with Answers.

Deptford.—On Sept. 26, 1670:—

"Captain *Pierce*, late Capt. of His Majesty's ship the *Saphire*, together with his Lieutenant, were, according to the Sentence of the Court Marshal, executed on board the Dragon, near Deptford."—*London Gazette*, No. 508.

What was the offence?

ALFRED JOHN DUNKIN.

[The "Saphire" was unfortunately lost on 31 Mar. 1670, on the coast of Sicily, through the default and cowardice of Capt. John Pierce and his lieutenant Andrew Logan, who, upon the approach of four sail, supposed to be Turkish men-of-war, ordered the ship to run from them, contrary to the persuasion of the master and purser, who wished them to fight. The court-martial was held on board the "Bezan," on Sept. 16, 1670: Sir Jeremiah Smith was president of the court.—*London Gazette*, No. 505.]

Rev. H. F. Lyte.—Could you oblige me with some account of the Rev. H. F. Lyte, who edited the *Poems* of Henry Vaughan? What are the titles of Mr. Lyte's poetical works, published and unpublished? His *Life and Remains* were published in 1850.

R. INGLIS.

[Henry Francis Lyte was born at Kelso on June 1, 1793, and entered Trinity College, Dublin, in 1812, where he obtained a scholarship. In 1815 he took orders, and obtained the curacy of Taghinon in Ireland; but subsequently removed to the more genial clime of South Devon, where he held for a year or two the curacy of Charlton, near Kingsbridge, which eventually led him to take charge of the new church at Lower Brixham. His biographer informs us, that "during the hours spent in his extensive library, the formation of which had been for years his favourite recreation, he had made a large acquaintance with the writings of the Fathers, and the earlier divines of the Anglican Church; having, by his wide bibliographical research, enriched his stores with most of the best editions of the Fathers, and also accumulated a rare and valuable collection of the works of the Nonjurors, for whose quaint, severe, yet simple style, he possessed a peculiar relish, and had, at one time, partially prepared for publication a new edition of their writings, with a history of their chief men and their times." Mr. Lyte died at Nice on the 20th Nov. 1847, and a simple marble cross in the English cemetery at that place fitly marks the last earthly resting-place of this amiable and gifted man. In 1833 Mr. Lyte published a volume of *Poems, chiefly Religious*, 8vo. His *Remains* consist of a Prefatory Memoir, Poems, Early Poems, and Sermons. His extensive library was sold by Southgate and Barrett in July, 1849.]

Cawood's New Testament.—I shall feel obliged by a short collation of the New Testament title-page of the 1569, 4to. Bible, Cranmer's edition, printed by J. Cawood.

J. S. M.

[I have two editions of Cranmer's Bible printed by J. Cawood, small pot 4to., 1569. One ends on folio 132. ¶ The ende of the newe Testament, with a large woodcut on the reverse—the other on the same folio, but numbered in error 128. The ende of the new Testamente within a border, with the same woodcut on the reverse, followed by two leaves of table on the reverse of the second leaf, "Imprinted at London in Powles Churchyarde by Jhon Cawood, Printer to the Quenes Maiestie," within a border. The title-page to the New Testament is exactly the same in each, and somewhat difficult to describe. It is in a square tablet, sitting on which there is a young angel on the left with a trumpet, and on the right another reading. In the centre, "The newe Testa*ment in English, tran*-slated after the Greeke, —*conteyning these bookes.*" The list of books in blackletter in columns, excepting lines three and four. Under the list 1569; reverse blank.—G. OFFOR.]

Monograph.—This is a new term, frequently used now, but not to be found in Johnson's *Dictionary*; though that contains *monogram*, explained as a cipher. By the context of the passages in which it occurs, *monograph* would seem to mean a treatise on a single subject. Is that the true definition of the word?

STYLITES.

[This word occurs in Webster's *Dictionary*:—"MONOGRAPH, *n.* Gr. *μονος*, sole, and *γραφη*, description. An account or description of a single thing or class of things;

as, a *monograph* of violets in botany; a *monograph* of an Egyptian mummy."]

"*The Rood of Northen.*"—An explanation of these words, which I find in Froude's *History of England* (vol. ii. p. 44.), would much oblige

W. W.

[The volume of *Miscellanies*, shortly to be published by the Camden Society, contains a "London Chronicle," edited by Mr. C. Hopper, in which this rood is twice mentioned. The original MS. has the reading "Northor," but a later hand has written above the text "Northdor." This explanation agrees with the context of the passage in Froude's *History*: "Opposite the platform, over the north door of the cathedral [St. Paul's], was a great crucifix—a famous image, in those days called the Rood of Northen; and at the foot of it, inside a rail, a fire was burning, with the sinful books, the Tracts and Testaments, ranged round it in baskets, waiting for the execution of sentence."]

Replies.

CARLETON'S MEMOIRS.

(2nd S. vi. 392.)

Your correspondent β states that he is desirous of knowing whether the original edition of these *Memoirs*, published in 1728, bore on its title-page the name of the author?

That title-page varies from later ones. The Earl of Peterborough is not named in it. The book is entitled,

"The Military Memoirs of Capt. George Carleton from the Dutch War, 1672, in which he served, to the conclusion of the Peace at Utrecht, 1713," &c. &c.

The title-page at length will be found in Wilson's *Memoirs of De Foe*, vol. iii. p. 589.

This edition is scarce, and some years ago a copy of it was not to be found in the British Museum. It will be seen that Carleton's name does not exactly appear as the author, nor has the title, as in those of the later editions, the words "written by himself" appended to it.

β is disposed to think that the author of the *Memoirs* and the Rev. Lancelot Carleton, A.M., sometime Rector of Padworth in Berkshire, were one and the same person. The difference in the Christian names would go far to prove the contrary; but there appears to be other evidence that the soldier and the divine were distinct individuals.

The registers at Padworth have been obligingly searched, at my request, by the present Rector, for any information that would throw light on his predecessor Lancelot Carleton. He states, what, alas! is too frequently the case, that they had been very negligently kept: two entries only connected with the name were found, viz., one of the burial of Lancelot Carleton, October 13th, 1730, and of a son Christopher on May 19th, 1726.

I have since obtained the date of Lancelot Carleton's institution to the rectory from the Bishop of Salisbury's Registry, and find that it occurred on December 14th, 1715. Now if George Carleton was engaged in martial affairs until 1713, we can scarcely suppose that he could have taken holy orders, and have been instituted to a living, in the very short period of two years.

Several years ago, when seeking to ascertain how far this work was genuine, and whether Capt. Carleton or Defoe was the author—the *Memoirs* having been attributed by many to the latter*—I was glad to find that so judicious a writer as the present Lord Stanhope, who kindly corresponded with me very fully on the subject, concurred in thinking that if Defoe had any share in the work, it was simply in the arrangement of Carleton's papers.

Its authenticity, both as respects the author himself and the transactions which he records, appear unquestionable. Lord Stanhope, in his *History of the War of the Succession in Spain*, speaks of Capt. G. Carleton as one of the officers in Lord Peterborough's expedition, and he adds:

"Carleton has left us a plain soldier-like narrative of what he saw and heard; the most valuable, perhaps, because the most undoubtedly faithful and important of all our materials for this war."—P. 133.†

Lord Stanhope observed that the *internal* evidence of authenticity is extremely strong in these *Memoirs;* it could scarcely be conceived how much this impression was strengthened by comparing them with MSS. in his possession.

Lord Stanhope found the following document amongst the papers of his ancestor General Stanhope, which confirms the identity of Carleton, and his connexion with the war.‡

"*A List of English Officers taken Prisoners at Denia*, 1708.
"Gen. Symors' Regiment.—Lieut. Ralph Kineson.
"Gen. Wills's Regiment.—Capt. Hugh Pallicer; Lieut. Nudegett.
"Maj.-Gen. Holt's Regiment.—Lieut. Thos. Mecer.
"Brigadier Burr's Regiment.—Lieut. Jam. Fade.
"Of the Traine of Artillery.—Capt. Carltone; Lieut. Diller."

"*Copied from the Original Paper Nov.* 20, 1832."

This siege of Denia was so petty a one that it

* "I believe it is now pretty generally believed that Carleton's *Memoirs* were among the numberless fabrications of Defoe; but in this case, as in that of his *Cavalier*, he no doubt had before him the rude journal of some officer who had really served in the campaigns described with such an inimitable air of truth."—Lockhart's *Life of Sir Walter Scott*, p. 172.

† Carleton's expressions, when dedicating his work to Lord Wilmington, speak the language of truth and sincerity. "I leave the World to judge of my deserts. These *Memoirs* are not set forth by any fictitious stories, nor embellished with rhetorical flourishes; plain truth is certainly most becoming the character of an old soldier."

‡ Lord S. says that Carleton, "on whose plain and honest *Memoirs* he had so often relied, was sent to San Clemente, in La Mancha, where he lived at large on his parole, during the remainder of the war."—P. 259.

is not even alluded to by most historical writers of that time.

With respect to his descent, Carleton says, "An old soldier I may truly call myself, and my family allows me the title of a gentleman." In the preface to Sir Walter Scott's edition of the *Memoirs*, the author is stated to have been "born at Ewelme in Oxfordshire, descended from a noble and honourable family." The registers both of that parish and of the neighbouring one of Swincombe were searched, at my request, by my late friend Dr. Bliss, but without success. Dr. Bliss communicated to me the following notes, which may direct searches in other quarters, and assist in ascertaining the paternity of Carleton. The registry of Brightwell, where Carleton may have been baptized, will be examined: —

"From some MS. church notes of Baldwin Brightwell, co. Oxon. in Bodley.

"Here resteth the Bodies of John Carleton, Esq., and Joyce his wife, which John was the first of the name, owner and lord of this towne, and came from Walton upon Thames in the countie of Surre. They had issue v Sonnes, as Anthony, George, William, John. John died unmarried at Bolonia de Gracia in Itali, and Edward; Daughters iiii Anne married to Rowland Lytton; Katherine to Fraunces Blunte Esqre brother to Lord Montjoy. Mabell, and Jane married to Erasmus Gainsford, Esq.

"Among Dr. Rawlinson's MSS. in the Bodleian is a life of Mrs. Mary Carleton by Samuel Crisp. The aforesaid Mary was daughter of Dr. Crisp and Mary Wilson. In 1647 she married Mr. John Carleton, a merchant adventurer, with whom she lived upwards of 23 years, bearing to him 17 children. She died Jan. 29, 1670."

The Catalogue of De Foe's writings given by Mr. Walter Wilson, though not regarded by him as complete, contains not less than 210 different works. We leave to De Foe, what he justly merits, undying fame—the undisputed authorship of perhaps the most popular book in our language; and we claim for the gallant officer the rightful ownership of the faithful narrative of his professional life of which he has been too often deprived. J. H. Markland.

Your correspondent β has not carried his researches on the subject of the Carletons quite far enough. Allow me to suggest to him that if he could refer to the Biographical Dictionaries of Chalmers, Gorton, or Watkins, he would learn something more about Sir Dudley Carleton. β's Will-o'th'Wisp has dazzled, if not blinded him, but you ought not to allow him to strike out of English history so prominent a Secretary of State as Viscount Dorchester. C.

TYNDALE'S FIRST OCTAVO TESTAMENT.

(2nd S. vi. 175. 502.)

Having justly complained of the inaccuracies in Mr. Anderson's *Annals of the Bible*, Mr. Gotch, as if two wrongs could make a right, finds fault with Mr. Bagster's edition of Tyndale's New Testament; and finds it "by no means a pleasant task," because "the reprint of this unique volume was edited by Mr. Offor himself in 1836," and "that it abounds in inaccuracies." His assertion that I edited the reprint is incorrect. This unique volume was entirely reprinted when I first saw it. Mr. Bagster requested me to write a short memoir of the translator to prefix to the book, which I did *con amore*, and for that alone I am answerable. The first three paragraphs of the Advertisement were written by me, the last two by Mr. Bagster; and it being a mixed production, it was not signed. Had Mr. B. added a note stating that, to render the volume more generally useful, all evident misprints were corrected; that all words contracted were reprinted at full length, and that capitals were used in surnames, no fault could have been found with it. Mr. Bagster states on the title-page that it is "reprinted verbatim," and he appears to have been fully justified in that statement. Had he put into my hands the text to edit, it should have been as accurate a facsimile as the art of printing could have produced, and as an antiquary, but not a general reader, could have desired.

With regard to the almost incredible number of 261 errors in Mr. Anderson's attempt to reprint literally forty-six lines from Tyndale and Coverdale, Mr. Gotch does not deny the fact, but says, "that Mr. Anderson's inaccuracies relate principally to the spelling of words, and do not affect his argument." Surely Mr. Gotch cannot have examined these extracts. The argument is to prove the superiority of Tyndale over Coverdale as a translator of Holy Writ. In doing this Mr. Anderson alters Coverdale's version by changing forty-eight words into Italics; but not one is so changed in Tyndale. He omits three words in Tyndale and three also in Coverdale. He changes four words in Tyndale, one being from "stond" to "continue," as if to create a difference where none existed. These are not merely inaccuracies in spelling, but serious alterations. They are sins of omission and of commission.

It is a singular coincidence that Bishop Tunstall charged Tyndale with about the same number of heresies in his first edition of the New Testament as Mr. Gotch charges the editor of the first reprint with errata. Tyndale replied, that if an *i* lacked a little over his head it was counted for an heresy. And Mr. Bagster might complain that surely the correction of typographical errors should not be counted as errata. You instance fol. cxxi. as containing five errors; these are, that "laye" is correctly spelt "lawe," "ofte," "often," "tho" corrected to "the," and

"smale" to "small." The only error, if it can be called one, is the addition of a final "e" to "witnessyng." Mr. Bagster informs me that he has not more than half-a-dozen left, and that he does not intend to reprint it. Was it worth while to disturb the confidence of the public in so valuable a reprint upon such trumpery allegations? Mr. Gotch bears testimony, in which I heartily join, to the accuracy of Mr. Bagster's reprint of Coverdale's Bible; and after the test he has applied to his Tyndale's Testament, it may be esteemed, for all purposes of Biblical research, as worthy of full dependance for verbal accuracy. By the reproduction of these literary monuments, the world may form a correct estimate of the learning, the fearless piety, the peculiar adaptedness, of these two great British apostles to introduce to their country "the holy oracles." Of the two, Tyndale was the boldest champion; he rose to the glory of martyrdom, and he justly bears the palm. All those who knew Mr. Anderson knew a most upright man who was incapable of wilful error. He was in a distressing state of ill health when he wrote *The Annals*. He was most probably indebted to friends for copies of documents and extracts, which unfortunately prove to have been very inaccurately made. Nothing, however, can justify such wholesale errors as abound throughout that work.

George Offor.

Hackney.

I hasten to correct an error into which I have been unintentionally led, respecting Mr. Offor's connexion with the reprint of Tyndale. Mr. Offor informs me that he was not the editor of the reprint, and did not see the text till it was finished; and that his part in the work was the Memoir of Tyndale which is prefixed. I cannot but wish that the title-page and the advertisement which follows it had been more explicit, since I suppose that every one who looks into the volume would have concluded, as I did, without the slightest hesitation, that the whole was done at least under Mr. Offor's supervision.

F. W. Gotch.

Baptist College, Bristol.

LEXELL'S COMET.

(2nd S. vi. 459.)

The comet inquired after is that which was discovered, June 14, 1770, by Messier, and which, from Lexell's calculations, is generally called "Lexell's Comet." "Cette comète," says Pingré, "a eu cela de particulier, qu'elle a beaucoup tourmenté ceux qui ont entrepris d'en calculer l'orbite:" as if such a proceeding were quite exceptional on the part of a comet. But Pingré had dealt with comets until his taste resembled that of the German who drank aquafortis because alcohol had ceased to tickle his palate.

After several attempts to succeed in finding an orbit to represent the observations, both Lexell and Pingré found that an orbit of $5\frac{1}{2}$ years would serve the purpose. It occasioned much surprise at the time that such a comet should never have been seen before: and it has never been seen since. But a very probable conjecture has been made on the cause of both circumstances.

In May, 1767, the comet was 58 times nearer to Jupiter than to the Sun: so that the elements of its orbit would undergo large alteration from the action of Jupiter, and the comet may have been changed from one of long period to one of $5\frac{1}{2}$ years. The return of 1776 must necessarily have been invisible, from the position of the earth. In August, 1779, the orbit of $5\frac{1}{2}$ years continuing, the comet must have come 491 times nearer to Jupiter than to the Sun; that is, so as to be nearer to Jupiter than the fourth satellite. Very possibly, then, the action of Jupiter may have restored the comet to one of long period. This approach towards Jupiter is not an observed fact, but a necessary deduction from the observations of 1770, supposing the orbit of that time to have continued unaltered. It should be added that this same comet was, in July, 1770, not more than seven times the moon's distance from the earth: had its mass been anything but excessively small, both the earth's orbit and the moon's orbit would have shown appreciable changes. See Pingré's *Cométographie*, vol. ii. pp. 85—90.; and Herschel's *Outlines of Astronomy*, § 585. "Jupiter," says Sir John Herschel, "seems by some strange fatality to be constantly in the way of comets, and to be a perpetual stumbling-block to them." Accordingly, I add, they are just as much in the way of Jupiter, to whom they are certainly no stumbling-block at all. So far as any conjecture can be rationally formed from observed facts, the notion of a comet *striking* the earth resembles the notion of a thin cloud striking Mont Blanc. If the comet be what, from many appearances, and many results of gravitation, it may be reasonably taken to be, the thing to be feared is, that a large addition of Heaven knows what gas to the upper regions of the atmosphere might give some epidemic disorder.

A. De Morgan.

A. A. is informed that Lexell's comet was twice "entangled" amongst the satellites of Jupiter, viz. between January and May, 1767, and between June and October, 1779. He is referred to *The Comets*, by J. R. Hind, 1852 (p. 89.), for a full account of this cometary romance. He may also consult *The Comet of* 1556, by the same author, p. 32.

C. Mansfield Ingleby.

Birmingham.

ST. PAUL'S CLOCK STRIKING THIRTEEN.

(1st S. i. 198. 449.; 2nd S. vi. 490.)

S. P. repeats a Query: Is the alleged fact mechanically possible? I apprehend it to be not only possible, but probable. I have never seen St. Paul's clock; but as far as I know, all turret clocks, as well as all chamber clocks which strike the hours, whether they are spring-clocks or clocks with weights, consist of what clockmakers call two *parts*. Those turret clocks which strike quarters are *three part* clocks; but the chamber clocks which strike the half-hours, as most French clocks do, are still only *two* part clocks. Most of your readers probably know little about clock-work; but they may have observed that all *striking* clocks have *two* spindles for winding; one of these is for the *going* part which turns the hands, and is connected with and regulated by the pendulum (or balance spring). Every time that the minute-hand comes to 12, it raises a catch connected with the striking *part* (which has been standing still for the previous 60 minutes), and the striking work then makes as many strokes on the bell (or spring gong) as the space between the notch which the catch has left and the next notch allows. When the catch falls into the next notch, it again stops the striking work till the minute reaches 12 again an hour afterwards. Now if the catch be *stiff*, so as not to fall into the notch, or the notch be worn so as not to hold it, the clock will strike on till the catch does hold, which may be after the next hour (striking two only together), or after any number of hours, or till the striking work is run down, which, when it happens in a fourteen-day clock, makes a considerable sensation: $1+2+3+4+5+6+7+8+9+10+11+12=78$, and $78\times30=2340$, the number of strokes in 15 times 24 hours. If a clock strike midnight and the succeeding hour together, there is 13 at once, and very simply: then, unless corrected, it would strike 2 at 1, 3 at 2, and so on. I have a clock at this moment that always strikes 7 (I think it is), and the following half-hour together at 7; then, at half-past 7, it strikes 8, and so on; but gets, of course, half an hour wrong in every 12 hours, one hour in every day. No doubt this is from the wear of one particular notch. If the story of St. Paul's clock be true, and it only happened once, it must have been from stiffness or some mechanical obstacles. I should apprehend that it is questionable how far St. Paul's clock can be *heard* at all at Windsor. I believe the great bell when tolled has been heard there. I. P. O.

The mechanical possibility of a turret clock striking thirteen successive strokes would materially depend upon the particular construction of the striking work. Till within a comparatively recent period church clocks were constructed upon a similar principle to the thirty-hour house clocks of the present day, *i. e.* with a simple striking action, not the repeating one that is now always used for turret and eight-day house clocks. If St. Paul's clock were of the old construction, a slight derangement of the mechanism would cause it to strike thirteen strokes, either at the hours of 6 and 7 or 12 and 1. If the repeating striking principle were used, the probability of it striking thirteen would be slight. J. M. H.

LINES BY TOM MOORE.

(2nd S. vi. 267.)

In 1823, when the French army, preparing to invade Spain, was collected at the foot of the Pyrenees, and called *Le Cordon Sanitaire*, a song with that title obtained considerable popularity. It was afterwards avowed by Beranger, and is to be found in the Brussels edition of his *Works*, iii. 44. Several English versions appeared. The lines cited by E. A. E. are from an imitation called *Le Cordon Salutaire*, which was in the newspapers, but I do not know where to find it. I offer the following copy, should no one send a better: it is from memory only, and, I have no doubt, inaccurate: —

"*Le Cordon Salutaire.*

"A parrot in the Place Vendôme,
Perched on the pillar, loudly cried,
Come round me, brother Frenchmen, come,
I've much to tell you wish to hide.

"You're but a fluttering fickle set,
Good deeds when past you've soon forgot.
Mark me, the way true fame to get,
Is to be wise, — and you are not.

"You prate and make a boisterous route
Of fame and conquests long gone by,
And, when we come to find it out,
'Tis half reproach, and half a lie.

"You gave your best friend twice the slip,
And sent your worst one on the trot;
The way a tyrant's wing to clip,
Is to be firm, — and you are not!

"Where are your Gallic eagles gone,
Which shadowed with extended wings
The sceptered pride of all, save one,
Of Europe's subjugated kings?

"The white cloth waving o'er my head —
For shame! Is this the thing you've got?
In justice to the mighty dead,
I wish you true, — and you are not!

"On Lodi's bridge with this white rag
Did youthful warriors lead the way?
On battle plain, or Alpine crag,
Waved it in view one well-fought day?

"Take it, and hide your deep disgrace,
For that at last is all you've got;
And leave it to a future race
To gain the freedom you dare not."

H. B. C.

U. U. Club.

STERNE PAPERS AND NOTES.

(2nd S. iv. 126.)

Among the MSS. belonging to the family of Turner of Kirkleatham, now possessed by Mrs. Newcomen, are two having reference to the Sternes. The first is an unpublished letter written in 1734 by L. Sterne's uncle, Jaques Sterne, LL.D., the prebendary of York, who was an active Whig; the other is a copy made by some amanuensis of the first seventeen chapters of the 4th volume (in the original edition) of *Tristram Shandy*, printed in 1761, with some additions by L. Sterne.

The letter is without date, but it relates to the electors for the county of York resident in the borough of Hedon in April, 1734, when Mr. Wm. Pulteney, who had been member for that borough from 1705, retired from its representation, and sat for Middlesex. The letter is addressed to Mr. Cholmley Turner of Kirkleatham, who had been elected for the county of York on the Whig interest on the death of Sir Arthur Kaye (new writ, 17th January, 1727), and who had been re-elected on the dissolution of 5th August of the same year. For the elections which followed the next dissolution, in 1734, the greatest exertions were made by the friends and opponents of Walpole, and a heavy and close contest took place for the county; which, after a poll of six days, ended in the return of Sir M. Stapylton, who polled 7896, and Mr. C. Turner, who polled 7879, against Sir R. Winn, who polled no less than 7699 (or within 180 of Mr. Turner), and Mr. E. Wortley Montagu, who polled 5898. Sir Francis Boynton, the 4th baronet, was recorder of Beverley; and, at this election of 1734, succeeded Mr. Pulteney as M.P. for Hedon, but died during the parliament on 16th September, 1739.

"Sr,

"I have been with Mr. Poultney's Agent again this morning, and he has promis'd to engage as many of his friends as he can in your Interest; and I shal call upon Sr Francis Boynton to beg he wil streng(then) him. I beseech yt we may carry on this smoothly; for if we shew the least jealousy (for which, when matters are explained, I hope there is no occasion), it will have a bad effect. You may believe me, Sr, with the strongest Attachment that is possible for any man to be,

"Yr most faithful

"Friday morning. "obedt Servant,

"J. Sterne.

"To Cholmley Turner, Esqre."

As the letter is undated, and there is a great similarity between the handwriting of the uncle and the nephew, even in the signature, this letter has been assumed to be an autograph of the author of *Tristram Shandy*; but he was at this time at Cambridge, having been admitted of Jesus College, 6th July, 1733; he matriculated 29th March, 1735, and in January, 1736, was admitted B.A.

Here I am able to add, from the original documents in Mr. James Crosby's possession, that on 6th March, 1736, Sterne was ordained a deacon by Richard Reynolds, Bishop of Lincoln, to Buckden in Huntingdonshire, and was admitted to priest's orders at Chester by Samuel Peploe, bishop of that diocese, on the 20th August, 1738. These facts have not been before published.

The portion of Vol. IV. of *Tristram Shandy* appears to me to be in the same handwriting as the rules and minutes of the proceedings of a convivial club to which Sterne, Hall Stevenson, Panty Lascelles, Paddy Andrew (*i. e.* Andrew Irvine, the then sinecure master of Kirkleatham School), and other kindred spirits belonged — these rules and minutes being still preserved at Skelton Castle. The amanuensis's copy of the first seventeen chapters of this 4th volume of *Tristram Shandy* begins "With all this learning upon noses," following the end of Slawkenbergius's Tale. The MS. has, however, two specimens of L. Sterne's own handwriting. The last paragraph of chapter vii. has been cancelled; and at the back is written, in Sterne's own hand, the apostrophe to Garrick:—

"O Garrick! what a rich scene of this would thy exquisite powers make! And how gladly would I *sit down and* write such another, to avail myself of thy immortality, to secure my own behind it."

The words marked in Italics are omitted in the work as printed.

The conclusion of chapter xv. is also in Sterne's handwriting, but remember "La vraisemblance (as Bayle says in the affair of Liceti) n'est pas toujours du côté de la verité; and so much for sleep."

I may mention also that there is at Skelton Castle one of Nollekens' best marble busts of Sterne, copied no doubt in features from the celebrated *terra cotta* bust executed at Rome in 1766, but differing from the bust crowned with leaves; engraved, with the likeness of Lydia Sterne, in the general edition of Sterne's *Works*, published in 1793. The Skelton bust bears the date, Rome, 1768, the year of Sterne's death. Another copy, in marble, was at the Manchester exhibition from Mr. Labouchere's collections.

Wm. Durrant Cooper.

81. Guilford Street, Russell Square.

THE GENEALOGICAL SUGGESTION.

(2nd S. vi. 307. 378. 438. 481.)

I quite allow that Mr. Garstin's plan may fail in accomplishing *all* the results he contemplates, but it would be a great convenience to be able to apply for information, for the lack of which valuable investigations may be at a stand-still, to exactly the persons who from their positions are able to give it.

"N. & Q." itself has been of infinite service in this very way; but there are many matters indi-

viduals desire to know about, which are felt to be not of sufficient public interest to commit them to its pages.

Now in every district there is pretty sure to be some quiet observing man who knows the whereabouts of most points of interest therein, too reserved perhaps to print much, but who would readily take a walk or a drive to procure information for a purely literary purpose. All I can say is, I have found many such by accident, and have been very often able to requite them in kind. An exact exchange in point of value need not be aimed at. I, for instance, should be glad to hear of some one in Worcester who would take half an hour's trouble for me,—and I, in return, would give or procure any local information connected with the county of Norfolk. I should add, that I can read with facility court, record, or any black-letter hands; and, like most clergymen, have a competent knowledge of Latin. E. S. Taylor.

Will any antiquary at St. Albans exchange information at the Record Office there for like matter at the British Museum here? I enclose my card, so that you may kindly make the necessary interchange. M. D.

[We shall be at all times glad to give insertion to proposals like the present, but we must request that our correspondents will in such cases add their addresses, so that communications may be made to them direct.]

Replies to Minor Queries.

Bishop of Sodor and Man (2nd S. vi. 498.)—The assertion that the Bishop of Man has a seat, but not a vote, in the House of Lords, is to be found in Lodge's *Peerage* and Johnson's *Jurisprudence of the Isle of Man*, and also in Crutwell's *Life of Bishop Wilson*, where it appears to have originated. Mr. Crutwell says that Bp. Levinz (who was Bishop of Man between 1684 and 1692) sat there in his episcopal robes; and adds, that he had it "from a gentleman on the authority of the present Earl of Abingdon's grandfather, who said that the Bishop had a seat there *de suo jure*." This seat is said to have been within the House at the lower end of, and detached from, the Bishops' Bench. Camden and Tanner, however, say that he has neither seat nor vote in the English Parliament.

As the Bishop of Man was never summoned to Parliament, the Isle of Man being a distinct territory from England, this right, if it existed, would be altogether *sui generis*, and could hardly have escaped mention by those writers who have treated of the Parliament, and who are entirely silent upon the point. The right to a seat, or to a seat and vote in the Upper House of Parliament, is conferred by the Writ of Summons alone.

But the claim is conclusively negatived by the orders of the House, made from time to time, of which it is sufficient to refer to the order of 1788, amended on the Union with Ireland in 1802, which, after much consideration, was finally settled as follows, viz.:—

"No person shall be in any part of the House during the sitting of the House except Lords of Parliament, Peers of the United Kingdom not being Members of the House of Commons, and Heirs Apparent of such Peers or Peeresses of the United Kingdom in their own Right, and such other Persons as attend this House as Assistants."

J. H. P.

Forged Assignats (2nd S. vi. 70. 134. 255.)—The whole history of these assignats is given in Dunkin's *Dartford*, p. 233. The partisans of the expatriated princes entered into a contract with a stationer in St. Paul's Churchyard, who employed Mr. Finch to make the paper at Dartford, and superintend putting them in the line of the French army, then advancing into Germany. This dangerous undertaking had well nigh proved fatal to Mr. Finch. The moulds of the forged assignats remained in the paper-mills at Dartford until they were closed, in 1832. In the house where Mr. Finch afterwards lived, Lord Lyttelton's ghost appeared to Mr. Andrews. This house is at present tenanted by Augustus Applegarth, the inventor of a note which "was not to be forged," and for which he received many thousands from the Bank of England. Mr. Applegarth was also the inventor of the composition roller, and of the printing-machine till lately used by *The Times*.

A. J. Dunkin.

The Richmond Assmen.—It is a little singular that there was the same inscription mentioned by your correspondent (2nd S. vi. 526.) upon a board in this place, within fifty yards of our Railway Station. At least it was identical, *mutatis mutandis*, with that at Margate; it ran thus:—

"Excellent asses' milk I sell,
And keep a stud for hire
Of donkeys fam'd for going well:
They seldom ever tire.

"One angel honour'd Balaam's ass,
And met her on the way:
But Currell's troops through Richmond pass
With angels every day.

"John Currell, Donkey Hackneyman, Richmond, Surrey."

This man plied his trade as far back, it is supposed, as 1805. There could be here no "involuntary plagiarism," as Anna Seward calls it, but Currell's poetry was supposed to have originated in the following manner. Some popular writer, a Mr. Dickens, or a Mr. Thackeray, who spent his summer at Richmond, and went backwards and forwards to London, used to chat a little with Currell, and the latter begged him to write a few lines to celebrate his team of animals. Yet we

are far from insisting upon this version, and leave the question of plagiarism open for decision.

Still from time immemorial large numbers of these animals have been kept at Richmond for the saddle. In the 2nd year of James II. the mineral waters here were discovered, and riding exercise was probably enjoined with their use.

In *The Belvidere, a Poem*, Lond. 1749, inscribed to Joseph Grove, Esq., of Richmond, there is a couplet —

"There harmless asses seek their nightly fold,
Though mean the flock, they bring their owner* gold."

Of Mr. Scott, this assman, as he was called, I have an anciently engraved copper-plate card, which I transcribe and annex.

Under the royal arms of the period, from 1694 to 1702, is the following inscription, which is given *verbatim et literatim* : —

"At King William's Royal Ass-House a little above ye ferrey on Richmond Hill: Asses Milk is Sold. Also Asses are Bought & sold there or let to such as Desire to keep them at their own Houses by . John Scott."

Φ.

Richmond, Surrey.

Francis Lord Lovel (2nd S. vi. 396.) —Chance has nearly directed me to an answer to the Query. A few days since I purchased an old second-hand book, entitled, "*The Last of the Plantagenets*, an Historical Narrative, illustrating some of the public Events, &c. of the Fifteenth and Sixteenth Centuries." Smith & Elder, 1839. A great part of the work relates to the stirring events of the Battles of the Roses; and Richard III.'s "noble soldier" Francis, ninth Lord Lovel, adds much interest to the story. It is therein incidentally mentioned that, after the reverses at Stokefield, Lord Lovel fled with a friend and one faithful attendant, and eventually took refuge in the secret chamber at Minster-Lovel, where he died from illness and privation. A graphic description is given of his painful end; how he had himself —

"Dressed in his armour as he was wont to be in the day of his power, and placed in a chair before a table, so that when they in after times shall haply find his wasted limbs and mouldered form in this secret place, which had been his cell and sepulchre, they may know who and what he was when living; nor confound the reliques of a Lovel and a soldier with the ashes of the ignoble dead!"

Being in a weak and exhausted state, the narrative adds that he died soon after, and was left in that position by his attendant, who escaped by a secret passage. The book itself is a romance, but a note at page 215. says: —

"This discovery did not take place until the year 1708, when in laying a new chimney at Minster-Lovel, a large vault or room was found beneath, in which appeared the entire skeleton of a man sitting at a table with books, &c. before him, whilst in another part of the chamber was a cap, the whole being in a decayed and mouldering state. It is also sometimes added that the vault contained several barrels and jars which had held his stores; but the former part of this account rests on the witness and authority of John Manners, third Duke of Rutland, who related it in the hearing of William Cowper, Esq., Clerk of the Parliament, on May 8, 1728; by whom it is preserved in a letter dated Huntingfordbury Park, August 9, 1737."

There is no authority given for this note, but I assume it to be true, all the particulars being given more at length, with Mr. Cowper's letter, in Burke's *Extinct and Dormant Peerage*, under Lovel, Barons Lovel; and Banks considers it worthy of belief. Simon Ward.

The Cann Family (2nd S. vi. 409.) — I find the name of Cann mentioned in "Calendarium Inquis. ad quod Damnum," Edw. II., p. 253., No. 157.:

"Hen° Can pro Priore de Brugge,
Brugge de terr' et ten' ibm. Salop."

I also find, at p. 370., vol. i. Part iv., of the *Antiquities of Shropshire*, by the Rev. R. W. Eyton, mention made of William Kanne as a witness with others to the grant of a tenement in Mill Street in Bridgnorth, by Wm. Fitz Hamund, in the year 1277; and in a note to the name of Kanne, at the foot of the same page, Mr. Eyton says: —

"The first member who has occurred to me of a Family afterwards well known in the Borough, and from which Cann Hall in the Low Town derived its name."

It is probable that Mr. Eyton, in the compilation of his important work, may have met with other information respecting this family.

The late Mr. Hardwicke, in his valuable collection of MS. Shropshire Pedigrees, now in the possession of Mr. Sidney Stedman Smith of this town, gives no information or pedigree, possibly for want of reliable data, as I think he would scarcely have failed to give the pedigree of a family of so much note, if he had found materials for so doing, especially as being connected with this town.

Cann Hall, the ancient residence of this family, yet remains. It is an old gabled mansion, with a fine oak staircase, and now the property of Thomas Charlton Whitmore, Esq., of Apley Park. The old hall is also invested with historic associations derived from the fact that Prince Rupert took up his residence for one night at this mansion in 1642, when engaged in the cause of his uncle Charles I. At p. 134. of the *Antiquities of Bridgnorth*, by the Rev. George Bellett, mention is made of this event; and a copy of a letter given, dated 21 Sept. 1642, which Prince Rupert then addressed to the jury appointed to choose bailiffs, in order that such only should be chosen as were well affected for his Majesty's service.

H. S.

* With a note: "Mr. Scott, an honest man in the neighbourhood, who keeps near 200 asses."

Henry Family of Kildare (2nd S. v. 486.) — Can your correspondent Haud Immemor adduce any evidence of the fact that the founder of the Henry family of Straffan in the county of Kildare, was coachman and subsequently steward of Godwin Swift, Esq., *temp.* Charles II.? Or is there any evidence that Mr. Godwin Swift had a coach at all, for a coach was a very scarce thing at the period? Then as to the situation of steward, is there any evidence that Mr. Godwin Swift at that time required one? There is evidence, however, that at the period alluded to by Haud Immemor the father of the immortal Swift held a situation of the kind, viz., steward to the King's Inns, and that he was appointed thereto in consequence of having been assistant steward for five or six years previously. See the *Works of Swift*, edited by Sir Walter Scott, Bart., second edition, printed for Constable, Edinburgh, 1824, vol. i. pages 9, 10.) I may observe also that this Godwin Swift was uncle, not ancestor, to the Dean of St. Patrick's. S. N. R.

A Point in Heraldry (2nd S. vi. 459.) — David Gam has evidently mistaken the sense in which the word "adulterina" should be understood in the note he cites from Erasmus. It only means *false*, and not *adulterous* in the sense of illegitimacy of persons. Metal upon metal, or colour upon colour, is considered as *false* heraldry, obviously from the indistinctness such a mode of emblazoning arms would exhibit; it being one of the first principles in heraldry that the heraldic charges should be as distinctly seen as possible upon the warrior's shield. The rule involved in these remarks is laid down by most of the old heralds in their writings. Nor does the previous word "vitiosa" make this view of the case otherwise, as it may be rendered in the milder signification, *faulty*. There are some instances, both in English and foreign heraldry, of metal upon metal, or colour upon colour. The arms ascribed to the city of Jerusalem is a case in which the field is *argent* and the crosses, which compose them, *or*. This at once disposes of any question involving illegitimacy of personal descent.

Thos. Wm. King, York Herald.

College of Arms.

The "S. Brunsil" (2nd S. vi. 456.) mentioned by your correspondent S. F. Creswell, is probably Dr. Samuel Brunsel, S. T. P., who was Rector of Bingham, Notts, about the time referred to, died in 1687, aged 68, and was buried at Bingham, as recorded on a large slab lying within the altar-rails of the church. M. E. M.

Pocket-handkerchief (2nd S. vi. 481.) — The component parts of this word are four, viz. *pocket; hand; ker*, cur, or cover, from *couvre; chief*, from *chef*, head; that is, pocket-hand-cover-head, or pocket-hand-head-cover. Hence the transitions that have taken place in the use of that article of dress: first worn on the *head*, then carried in the *hand*, and lastly in the *pocket*. The word *mouchoir* is not the translation of it, unless *de poche* be added: for the French have *mouchoir de tête*, *mouchoir de cou*, as well as *mouchoir de poche*. In fact, *mouchoir* has, like the other, deviated from its original meaning. First confined to the use of the *nose*, as the verb *moucher* implies, it has passed from that organ to the *head*, from the head to the *neck*, and from the neck to the *pocket*.

G. de Chaville.

Parkstone, Poole, Dorset.

Eels from Horsehair (2nd S. vi. 322. 486.) — This tradition, which must be totally incorrect in the fact of the metamorphosis, has at least had the merit of travelling "far north," and among *juveniles* long ago was held to be a positive truth. The way that the experiment used then to be performed was to put a number of short pieces of horsehair into a good-sized crystal bottle, with clear water, after some time to shake them up well, and *in appearance*, when floating, they assumed a kind of *wambling* or vermicular motion in the fluid, as if alive, but having a mere imaginary resemblance to the evolutions of the eel. Another tradition then prevailed: in wading through slimy ponds to beware of what was called the "horse-loch leech," which had such a fancy for human blood, that, once adhering to the skin, it could not again be removed; and its property being *to let out as fast as it drew in*, the victim was thus bled to death. Certainly the belief made boys more careful of their behaviour, but riper years unfolded that this was no better than a *bu-kow*, or bugbear of mothers, to frighten their "throuther laddies" into propriety. A third tradition, in fishing and catching a fresh-water eel: the substance was reckoned an abomination to be eaten; it was therefore duly skinned, and the skin with a knot tied round above the calf of the leg, which as long as worn prevented the leg being broken.

It is one of the advantages of being a reader of "N. & Q." that it frequently revives things forgotten, and sets a-rummaging in shelves and presses for books, &c., which in other circumstances would remain for the moths to prey upon them.

G. N.

The supposed transformation of horsehairs into slender eels must have arisen from noticing what may often be found in wet ditches and stagnant pools. A keen observer may discover what appear to be long horsehairs; they are, however, a species of *Annelides*, distinguished as the *Gordius aquaticus*, almost as fine as a hair, and brown, with the ends rather black. I have taken them out of the water, and examined them with a microscope,

under which they resemble an earthworm. They exhibit considerable vivacity out of the water, and have all the appearance of horsehairs, with the wriggling movement of eels. F. C. H.

Sincere (1st S. viii. 195. 328. 399. 567.; xii. 292.)—I beg to offer another derivation of this word, which seems to me more probable than those yet offered. Is it not connected with the Latin *sancire*, to make sacred, or rather an older form *sancere*, which is implied in the perfect *sanxi*, and participle *sanctum*? *I* and *a* appear to have interchanged in Latin, confer *tango* and *contingo*, *pango* and *impingo*. The true meaning of *sincerus* would then be one who holds his word sacred; and could any explanation of the word be more appropriate? And as to the termination *-ērus*, the Greek has two terminations very similar, *-ηρης* and *-ερος*: as *τειχήρης* and *στυγερός*. The derivation from *semel* and *κεράννυμι* must be erroneous, for can any true Latin word, at least of good Latinity, be brought forward compounded of Latin and Greek together? Tau.

The Termination Ness (1st S. ix. 522.; 2nd S. vi. 443.) — I am greatly obliged to Mr. Pishey Thompson for bringing my attention to the erroneous statement contained in the Note to which his observations apply. The table referred to by your correspondent was, by mistake, interpolated by the printer, instead of standing by itself, as a separate article, and it has no reference at all to the termination *-ness*, in the names of places, but to the termination *-by*, as is evident from the introductory remark, that it offers a more extended view of the question than is given in Vol. IX. p. 136. I regret being obliged to occupy your pages with an *erratum*, but the blunder was not mine. I may add that I have now before me a list of 192 places in Lincolnshire which are characterised by the suffix *-by*. Wm. Matthews.

Cowgill.

English Flag (2nd S. vi. 373.) — As no correspondent has yet given any reply to the Queries on this subject, I give what information I possess concerning one Query, that relating to the three squadrons, red, white, and blue. I cannot say when the three flags came into use, but they existed in the time of Charles II., for in Eliot Warburton's *Memoirs of Prince Rupert and the Cavaliers* (Bentley, 1849, vol. iii. p. 483.), Prince Rupert says in his narrative, "I must not forbear to tell you my judgement that the blue squadron was in that action guilty of a great miscarriage." This was in 1666. Again, at p. 502: "The prince put forth the red flag at the foretopmast head;" for what purpose is not said, but it may have been his flag as admiral.

I have also a Query to ask: at page 501. of the same volume occurs:—"We loosed our foretopsail and weighed and hoisted the Union flag at the mizen peak, which is the signal to sail on towards the enemy." Does this signal still exist with the same meaning? Tau.

Can there be any reason to doubt that the English and Scotch flags before the accession of James I. (of England) bore the cross of St. George and St. Andrew respectively? The blazon of the former would be of course *argent, a cross gules*, and of the latter *azure, a saltire argent.* It is sufficiently understood that the combination of these two ensigns constitutes the "Union Jack" of Great Britain, which received an augmentation by the introduction of the *saltire gules*, when Ireland became a member of the United Kingdom. R. S. Q.

Sir Thomas Cambell, Knight (2nd S. vi. 442.)—In an account of the Ironmongers' Company, compiled from the company's records by John Nicholl, F.S.A. in 1851, it is stated that the Lord Mayor Sir James, was son of the Lord Mayor Sir Thomas, and the latter son of "Robert Cambell of Fulsam, Norfolk." Their armorial bearings are in the Harl. MSS. 5810 and 5869.

Reference to the Company's Freedom Book, or at Guildhall, will probably prove the statement.

I have an autograph of Sir James, and can forward a tracing to C. S. if he wishes. J. Calver.

English Mode of pronouncing Greek and Latin (2nd S. vi. 167. 249. 267. 313. 464.)—May I call the attention of your correspondents to the valuable remarks upon this subject in the *Edinburgh Review* of Kelsall's Translation of *Cicero*, 1812, and of Angus' *Demosthenes*, 1820? These articles were written by Lord Brougham, and are reprinted in the first vol. of his *Contributions to the Edinburgh Review.* See pp. 22. and 57. E. P. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

Oh rare Bartlemy Fair! It were not fitting that this, one of the long-established institutions of the country, should ccase and leave not a wrack behind. It has found an honest chronicler in Mr. Morley, whose *Memoirs of Bartholomew Fair, with Facsimile Drawings, engraved upon Wood, by the Brothers Dalziel*, is a handsome and interesting record of this ancient combination of mart and revel. What in the hands of a mere Dryasdust would have been a book full of tedious details, is by the skill of the biographer of Palissy and Paracelsus worked up into a series of vivid pictures of our social life in days gone by. The citizen of London may turn over Mr. Morley's pages with delight, as he contemplates in it that writer's characteristic sketches of this, one of the ancient glories of the Metropolis; while the general reader will peruse with no less interest the author's graphic descriptions of the justs and tournaments, the burnings of martyrs, the church processions, the executions of criminals of high and low degree, the miracle-plays and the puppet-shows, which Smithfield has seen since Rayer first founded the Priory,

and got the grant of a Fair for its support. Shrewd, just, and loving are Mr. Morley's criticisms upon Ben Jonson — the noblest chronicler that ever Fair could boast of; quaint and picturesque are Mr. Morley's translations from the old records of "Brother Cok, the Treasurer;" and very apt are his parallels between the tricks of the posture-masters who exhibited in the first days of the fair, and those who figured in the crazy booths when its glories were departing. The book is indeed thoroughly genial, and worthy of the subject; and with this summary of its merits we must draw to a close our notice of a volume which is beautifully got up, and contains in it so much that is calculated to amuse readers of all classes.

Surnames seem to be exciting as much interest on the other side of the Atlantic as on this. Mr. N. J. Bowditch, a learned and witty barrister of the United States, has just published a volume upon the subject, entitled *Suffolk Surnames* — Suffolk meaning Boston and its immediate neighbourhood—and dedicates it to the memory of the father of American Conveyancing, "*A. Shurt*," whose name is, as he says, associated with his daily toilet and his daily occupation. In six-and-thirty chapters does the author record, with a considerable spice of humour, the result of his researches into the history of all the surnames which have come under his notice — their origin and connection. "What's in a name?" says the Poet; and his inquiry may find an echo in the breast of the plain matter-of-fact man of business. The author of the work before us, which he says might have been entitled *Directories Digested, or the Romance of the Registry*, thus shows the importance of a name. Fortunes are amassed and dissipated; dynasties rise and pass away; but one's name (slightly changed it may be by time) is yet safely transmitted from father to son—an inheritance of to-day from a remote and otherwise unknown ancestry. Without seeking to place Mr. Bowditch higher than Lower, we may safely recommend his book to all interested in the subject of Surnames.

After these notices for our older readers, let us devote a few lines to a book calculated to amuse our younger friends. *Chymical, Natural, and Physical Magic, intended for the Instruction and Entertainment of Juveniles during the Holiday Vacation*, by G. W. S. Piesse, may be recommended, not only as a source of much innocent amusement, but as calculated to interest many young minds in the study of the principles of science upon which the majority of the tricks and delusions are founded.

It is with deep regret that we announce the death of a valued Contributor to these pages, Samuel Weller Singer, Esq., which took place at his residence in the Wandsworth Road, on Monday the 20th Dec. Mr. Singer was in his 75th year. For some time previous to the appearance of this Journal, Mr. Singer, though still a diligent and laborious student, had ceased to employ his pen on literary matters; but, as he was kind enough to assure us, so heartily did he approve of the objects of "N. & Q.," that he could not resist contributing to its pages. Those who remember how varied and instructive his contributions have been, will think we did good service to Literature in calling them forth; and will learn from them what they have lost, in common with ourselves, by the death of this accomplished scholar.

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Notices to Correspondents.

Among other articles of interest which we hope to insert in the next and following Numbers are Shakspeare's Strange Monster, *by Dr. Rimbault;* English Hexameters, *by Mr. Gairdner;* A Note on Guano, *by Sir J. E. Tennent;* On the Connexion between the Literature of England and the Continent: and did we Import our Early Woodcuts? *by Mr. Thoms;* Richard Savage; Penance in the Kirk of Scotland; Bishop Percy; Articles of Marriage of Prince Charles and the Infanta of Spain, &c.

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T. G. S. *Received with many thanks. Not noticed because considered as only privately printed.*

Patonce. *We have a letter for this correspondent. Where can we send it?*

R. Inglis. *William Bew, whose Latin poem occurs in* Jonsonus Virbius, *was afterwards Bishop of Landaff. See* Gifford's Jonson, ix. 418. — *The Rev. R. M'Donald Caunter was of Sidney College, Cambridge; and the Rev. J. J. Holroyd, of Christ College, Cambridge.*

Dexter. *The fable of "The Old Man and his Ass," was published in* The World, No. 13. *It is one of Dr. Edward Moore's papers.*

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LONDON, SATURDAY, JANUARY 8. 1859.

Notes.

LITERARY INTERCOURSE BETWEEN ENGLAND AND THE CONTINENT: DID WE IMPORT OUR OLD WOOD BLOCKS?

There is a subject which I have long wished to see "tapped" (to use a favourite expression of Horace Walpole) in the columns of "N. & Q."—I mean the literary intercourse which formerly existed between England and the Continent. I know but one gentleman competent to do it justice,—from his familiarity with the literature not only of his own country and that of the other states of the Continent, but from his knowledge of that of England, which his long residence among us has almost made his own,—I mean the distinguished ambassador from Belgium, Monsieur Van de Weyer. As, however, there seems at present little prospect of our obtaining from that gentleman the fruits of his researches upon this point, I venture to call attention to some facts connected with it which I have met with, in the hope that others better qualified to pursue the inquiry will follow my lead.

At the close of the last and the commencement of the present century, the writings of the Abbé de la Rue and others contributed very largely to show the obligations which English Literature owed to that of France: and what the Abbé de la Rue so well commenced has since been completed by the labours of many other distinguished French antiquaries.

What we owe to Italian Literature has as yet been but imperfectly developed. Chaucer's *Knight's Tale* is supposed to have been originally a mere translation of the *Theseida* of Boccaccio. This is, I believe, an error, but one which I will not now stop to discuss. Chaucer himself tells us of his *Clerke's Tale* that he obtained it from Petrarch:—

> "I wol you tell a tale, which that I
> Lerned at Padowe of a worthy clerk."

And we know that he translated one, at least, of Petrarch's sonnets into English. But had Chaucer any obligations to the literature of Germany or the Low Countries? One of his lost works is the *Book of the Lion*. Was this a translation of Hartman von Aue's *Ritter mit der Lowe?* for we know that Hartman, who was a contemporary of Chaucer, visited England. Whether Peter Suchenwirt, the German Herald of the fourteenth century, whose Poems were edited by Primissier at Vienna in 1827, did the same, we know not; but among those poems is one respecting Hans von Traun, who was in the service of Edward III.* at the battle of Crecy.

Of the literary intercourse between England and Germany a curious instance is that which, I believe, I first brought under the notice of the English public in my Letter to the late Thomas Amyot, Esq., on the Connexion between the Early English and Early German Drama,—a paper written for the Society of Antiquaries on the occasion of Prince Albert's being admitted a member, and printed, not in the *Archæologia*, but in the *New Monthly Magazine* for January, 1841, at the special request of its then editor,—the wittiest F.S.A. the world ever saw,—the late Theodore Hook.

Other instances of such literary intercourse are no doubt to be found. But it is not very easy to distinguish that for which we are indebted to Germany, from what we owe to the Low Countries. *Reynard the Fox* clearly came to us from the latter. *The Merry Jest of a Man that was called Hawleglas*, probably through the same medium. But *Doctor Faustus* immigrated from Germany, and the *Priest of Kalenberg*, that curious companion to *Eulenspiegel*, from the same country.

Caxton's residence in the Netherlands, and the enormous influence which his introduction of the art of printing exercised over our national literature, combined with the intimate commercial relations which existed between the two countries, to say nothing of community of religious feeling*, may well account for the literary interchange which was carried on for so long a period between us. For that the influence was not always on one side there is evidence in the translation into Dutch of works which were popular in England. For instance, I have in my possession, though I cannot lay my hand upon it at this moment for the purpose of giving its exact title, a Dutch version of Joseph Swetman's *Arraignment of Lewd, Idle, Froward, and Unconstant Women*, which was published at London in 1620.

These few hints may draw the attention of some readers of "N. & Q.," possessed of more knowledge and more leisure than I have, to a rich field of literary history, which well deserves cultivation; and I only hope that they will not be deterred by thinking that, from the small gleanings which I have made, the harvest which would be the result of all their labour would be a poor one.

* There is a chronicle of the transactions of Edward III. during his sojourn in Flanders in the year 1340, written at the time, and first printed from the original manuscript at Gent in 1840. The title is "Van den derden Edewart Coninc van Engelant Rymkronyk geschryven omtrent het jaer 1347, door Jan de Kleerk van Antwerpen en uitgegeven met aentakinengen door J. F. Willems." At the end are several original charters of Edward, said to be first printed from the originals.

* I have for obvious reasons not alluded to the early versions of the Scriptures printed in the Low Countries, or to the English political and theological Tracts which are known to have been furtively printed there for distribution in England.

But there is another question closely connected with the present, which, to the best of my belief, has never yet been discussed by any writer on the history of literature or art in England. Where did we get our early woodcuts from? Were they imported? If so, were they second-hand blocks, or were they executed specially for the printers by whom they were used? Two or three years since I had occasion to make a reference to the Collection of Roxburghe Ballads in the British Museum. I had found what I wanted, and was amusing myself by examining the various woodcuts by which they are illustrated, when I was joined by the late Mr. Kemble, whose attention I directed to the various styles of art, Italian, German, Flemish, &c. by which the woodcuts at the heads of the different ballads were distinguished, and he fully agreed with me that the question as to the source from which our earlier woodcut illustrations of the ballads * were derived was one well deserving of investigation.

Shortly afterwards I had the opportunity of purchasing a copy of the well-known old German poem, the *Heldenbuch*. It is a small folio printed in 1560, of which the title is as follows: *Das Heldenbuch welchs auffs new Corrigiert und gebessert ist, mit schonen Figuren geziert. Gedruckt zu Franckfurdt am Mayn, durch Weygand Hand, und Sygmund Feierabendt.*

The worthy publishers, when they produced this edition, did their best to make their book attractive. Perhaps it was one of the *Christmas Books* of the year 1560. Be that as it may, it is profusely illustrated with wood blocks, there being nearly two hundred impressions in the book; although, as some of the cuts do duty in different parts of the volume, there are probably not above seventy or eighty distinct engravings. The blocks are all about 2 inches high, and $2\frac{1}{4}$ or $2\frac{3}{4}$ inches broad. They correspond exactly with some wood blocks which must be familiar to the readers of "N. & Q.," I mean those by which the small 12mo. English Chap-books are illustrated. I say *correspond with*, which is certainly true of many of them — for the woodcuts in some of our Chap-books are mere copies of some in the *Heldenbuch*; while I have no doubt a diligent investigator would find proofs that many of the original blocks from the *Heldenbuch* were used in the Chap-books of this country. I will give instances of both. In a little 12mo. *History of the Seven Champions*, without date, but marked on the title-page "Ninth Edition," and "printed for L. Hawes & Company at the Red Lion in Pater Noster Row" and others, we have a woodcut representing a knight passing over a plank to a ship in which he is embarking. The costume is German, and it is a coarse but very unmistakeable copy of a woodcut at the verso of folio 44. of the *Heldenbuch*. In the same way, in a Chap-book edition of *Fortunatus*, without date, "printed by and for T. Norris at the Looking Glass on London Bridge," at p. 118., we have a woodcut representing a knight and lady, possibly a queen (for she wears a coronet), seated at table, with an old woman bringing in to them a cup, the cover of which she is lifting off: this is a copy of one which occurs twice in the *Heldenbuch*, namely, at pp. 25. and 32. While in the same edition of *Fortunatus*, at p. 159, we have a woodcut representing a knight or person in authority, accompanied by three others waiting, while a fifth is unlocking the arched door of a dungeon or cellar. This block, which is greatly wormed, is, I am inclined to believe, the identical block which figures in the *Heldenbuch* at p. 135.

I could add other instances, but having, as I trust, said enough to call attention to the subject, I leave it to be treated by abler hands.

William J. Thoms.

* In my friend Mr. Collier's interesting volume, *A Book of Roxburge Ballads*, will be found a number of facsimiles of such woodcuts as used to be prefixed to the old broadsides themselves. One of these, at p. 146., represents a Fool with a quantity of geese strung round his girdle, and holding two others by the neck in his left hand. This has nothing to do with the ballad to which it is prefixed in the Roxburghe Collection, but represents an incident in the life of the German Fool *Claus Narr*, and exists as a frontispiece to the *Volksbuch* in which his history is related.

GUANO: THE KOORIA-MOORIA ISLANDS.

Some controversy is active at the present moment, as to the priority of discovery, claimed by certain parties respectively, of the deposits of guano on these solitary rocks at the western entrance to the Persian Gulf. So far as the modern visitants have turned their inquiries to practical account by the actual removal of the substance they have discovered, they are entitled to merit. But it has been known for more than five hundred years that these islands possessed the rare combination of incidents essential to the production of guano in any locality. In the 725th year of the Hegira, which corresponds to our date of A.D. 1324-5, the Moorish traveller Abu Abd Mohammed Ibn Abd-allah El Lawati, better known by his surname, Ibn Batuta, set out from Tangier to perform the pilgrimage to Mecca; and in the course of his long wanderings, extending over the eight-and-twenty years which followed, he sailed from Zafar (the farthest city in Yemen) for Ormus, and an incident in this voyage is thus described by him. I quote from the French version of Defrémery and Sanguinetti, which has been made from a more complete MS. of the Arabic text than that used by Lee in his translation for the Oriental Fund:—

"Nous voyageâmes encore quatre jours depuis le port de Hâcic: ensuite nous arrivâmes à la montagne Loum'ân

* * * Nous nous embarquâmes de nouveau, et après deux jours, nous arrivâmes à *l'île des Oiseaux*, qui est *dépourvue de population*. Nous jetâmes l'ancre, nous montâmes dans l'île, et nous la trouvâmes *remplie d'oiseaux* ressemblant aux moineaux, mais plus gros que ceux-ci. Les gens du navire appartèrent des œufs, les firent cuire et les mangèrent. Ils se mirent à chasser ces mêmes oiseaux, et en prirent un bon nombre, qu'ils firent cuire aussi, sans les avoir préalablement égorgés, et ils les mangèrent. Il y avait, assis à mon côté, un marchand de l'île de Massîrah, qui habitait Zafâr, et donc le nom était Moslim. Je le vis manger ces oiseaux avec les matelots, et je lui reprochai une telle action. Il en fut tout honteux, et il me répondit: 'Je croyais qu'ils leur avaient coupé la gorge.' Après cela, il se tint éloigné de moi, par l'effet de la honte, et il ne m'approchait que lorsque je l'appelais."

The "*île des Oiseaux*" was one of the Kooria-Mooria group; and it will be seen from Ibn Batuta's description that, in addition to being situated in an almost rainless region, these islands present the other conditions essential to the presence of guano — a multitudinous resort of sea-fowl, and a destitution of other living inhabitants.

J. Emerson Tennent.

MEDICINE.

The year just expired is the æra of a very considerable change in the medical arrangements of the country, which has been made almost without notice. Attention enough has been directed to the medical act as a whole, to its machinery for preventing fraudulent assumption of titles, to its new Medical Council, to the hardship of making established practitioners pay a heavy fee for being written down in a book. Nor have the lighter features of the subject been neglected: it has been duly noticed that there is a clause under which the medical man is enabled to recover, but that there is no such clause for the patient, who is left in this matter to the doctor's discretion, as heretofore. But the great recognition of private judgment, and the downfall of collegiate authority, has hardly obtained a passing notice, even from the colleges themselves.

It has always been taken that the aspirant for a medical diploma, in answering the questions proposed to him, was showing *belief* as well as *knowledge*: without binding himself to every detail, he was considered as holding, in the main, by the system under which he had been educated, and as engaging to regulate his practice accordingly. And thus it has several times happened, of late years, that candidates who have been known to intend to follow a path, or *pathy*, different from that of the colleges, have either been refused their diplomas, or have been abused as fraudulent persons in the medical journals. All excuse for this kind of charge is now at an end. The recent medical act empowers the Privy Council to deprive of its function any examining body which, after one warning from the Medical Council, shall persist in making the examination or the certificate a test of belief in any medical or surgical theory. From the history of the repeated attempts to obtain a medical bill, it appears that, in the early stages, there was a strong disposition on the part of the profession to try to make all that they call quackery illegal and punishable; that in the later stages there was a conviction that any such attempt was hopeless, and that all that could be successfully proposed would be the punishment of those who should announce themselves under false titles. This reasonable measure has been carried. Again, in several of the later bills, a clause has been inserted prohibiting any medical or surgical opinion from being made a ground of expulsion from the profession: but nothing so strong as the clause above alluded to was ever hinted at before. This clause was not in the bill sent up by the Commons: it was introduced in the Lords without exciting any public attention. It was then received in the Commons with a remark that it was meant for the protection of homœopathy, and a laugh; and so it passed. Never before was a principle upset so easily.

All bodies which are deprived of the power of imposing opinion and belief gain at least as much as those who are relieved of their control. In the present instance, what is called *regular education* becomes morally imperative upon those who intend to follow what is called *irregular practice*. In the times gone by, one who was to be a quack might reasonably object to frequent a medical school: he might be deterred by the feeling that he would be supposed to be making a fraudulent use of the teaching of that school. But no such impediment now exists, even to his presenting himself for examination. The anatomy, the physiology, the surgery, the diagnosis of disease, the chemistry, and the *materia medica*, of the existing schools, are requisite to be known by the followers of all systems. The practice of medicine, or mode of treating disease, is the only field of difference. Until regular schools are founded for the education of medical dissenters, it will be difficult to believe in the competency of any person who has not sought the common knowledge in those which already exist. To which it must be added, that in no other way can the nonconformist produce sufficient proof that he has given to the system which has time and numbers in its favour all that time and numbers can demand in our day — attentive examination.

The old distinction of regular and irregular practitioner — regular medical man and quack — call it what you will, which the law has now put in course of abolition, dates from the old Egyptians. This distinction, as we all know, consists in following or not following a course laid down by

authority. Brucker cites the following from Diodorus Siculus (l. i. c. 28.) : —

"Non licebat enim in Ægypto medicis ex artis et rationis regulis medicamenta præscribere: sed, teste Diodoro, medicinam ex lege scripta faciebant, et per multos ab antiquo medicos illustres concinnatam applicabant. Si leges, quas *sacri codicis* [qui apud nos *Pharmacopœia* vocatur] lectio tradebat, secutæ ægroto sanitatem reddere nequibant, culpa vacabant, et impunes abibant; sin contra præscriptum egissent, capitis judicium subibant. Nam medendi rationem longo temporis usu observatam, et ab optimis artificibus ordinatam, paucos ingenio et solertia superaturos legislator censuit. Ita Diodorus: ex cujus verbis patet, non licuisse medicis, rationem et experientiam in medendo duces sequi, sed ad eam potissimum medendi formam et præscriptum fuisse obligatos, quod sub Hermetis nomine sacerdotes commendabant."

This is quite enough to show that our system is the old Egyptian system. The Egyptian Hermes, called *Trismegistus*, is clearly the prototype of legitimate medicine, formed by the union of the two Colleges and the Hall: which entirely refutes the slander that Cerberus, the janitor of the kingdom of death, is the source of derivation. Diodorus says, indeed, that the Egyptian physicians used magical incantations, which may seem to militate against the connexion. But on this point there is something to be said. Our modern physicians have always written their prescriptions in a character which no layman ever deciphered; and with symbols which, if not cabalistic, raise the difficulty, What else can they be? It is commonly supposed that they use no art of concealment except cacography; but the frankness with which they admit this supposition has a tendency to raise doubt. I have long suspected that they write in Coptic; and that they thus conceal the magic incantations which Diodorus attributes to their predecessors. But the point is not settled, even in my mind: and, should I be wrong, I beg of them to consider whether, in order to prevent such suspicions as I entertain, to say nothing of other good purposes, it would not be desirable to adopt a fair and clear formation of English letters, and to leave such performances as theirs have hitherto been to the cat who has chanced to dip her claws in the inkstand. A. De Morgan.

RICHARD SAVAGE.

Although I fear the accompanying notice may not throw any light on the subject, so well and interestingly discussed by Mr. Moy Thomas in several recent articles in "N. & Q.," it is curious in many respects. The individual referred to is designated similarly to the poet, who, on his first appearance in print in 1717, takes the appellation of "Mr. Richard Savage." The surname being an uncommon one in Scotland, it is likely that he was an Englishman, and perhaps connected legitimately or illegitimately with the Earl Rivers, in whose family Richard was a common name. In the registers of the parish of Aberlady, in East Lothian, is the following entry: —

"November 13, 1709. Mr Richard Savage and Mrs Barbara Sinclair gave up their names for marriage. Cautioner for the man, Lufnes, and for the woman, John Sinclair, Dr of Physick. Married December 3."

If this relates to the poet, it would clearly disconnect him with Richard Smith, who was born in January 1696–7, and make him older than he is supposed to have been, founding on his own statement that he was born in 1697–8. It is true the above-mentioned person seems to have been of higher rank than the unfortunate poet, whose history is a blank previous to 1717. The prefix, "Mr. or Master," was used in Scotland to designate a member of a learned profession, or one having had a liberal education.* The alliance was a good one, Miss Sinclair being apparently one of the very ancient family of Sinclair, or St. Clair, of Hudmandston, as may be deduced from the names of the cautioners, — one of whom, "Lufnes," was Adam Durham of Lufnes, the husband of a daughter of a younger brother of that house, and the other, Dr. Sinclair, a cadet of the same. On the supposition of the identity of the two Richards, this tie might have been broken under such circumstances as to make it advisable to bury it in oblivion. It is remarkable that Richard Portlock, the husband of Anne Portlock, under whose charge Richard Smith was at one time placed, is said, in 1697, to have gone to Scotland. Might he not have met with this Richard Savage in that country, and given him such information as to lead him to personate the deceased son of Lady Macclesfield? It is also a strange coincidence that the person who lost his life in the drunken tavern squabble, which nearly consigned the poet to the executioner in 1727, bore the name of Sinclair. R. R.

[We insert R. R.'s Note, although it only shows that there was a person of the same Christian and surname as the poet living in Scotland in the year 1709.—Ed.]

EARLY USE OF COAL.

Doubtless coal was used in prehistoric times; yet, strange to say, the earliest printed record of its application to smelting purposes is to be found in the *Metallum Martis* of Dudley, a work which appeared so recently as the year 1619. Dudley and his contemporary ironmasters were com-

* Johnson says of Savage, "it is remarkable that the writings of a man of little education and little reading have an air of learning scarcely to be found in any other performance." Of course, the Doctor wrote this in the belief of Savage's statements; but is it not more likely that he had had some kind of learned education? How happened it that he never mentioned the place where, or the name of the person with whom, he lived before and after the death of the putative Mrs. Lloyd, and previous to his appearance on the stage of letters?

pelled by the stringent timber acts of Elizabeth (A.D. 1558–81) to substitute some other combustible for wood in the reduction of iron ores: hence their adoption of coal. But its use, in that respect, was simply a revival of a very ancient practice. To what nation, then, are we indebted for the discovery of the economical properties of coal? Fashion or prejudice would refer it, as a matter of course, to the Romans; and, I think, with injustice.

The extent and success of Roman mining are indisputable facts. Before their conquest of Britain, the Romans had had very considerable experience in smelting and metallurgical operations in general. According to Pliny (*N. H.*, xxxiv. 4.), the senate strictly prohibited the working of all mines in Italy, so long as the tributary states could furnish the necessary quantum of metals. By this regulation an enormous revenue (as judged from the sums paid into the *Ærarium*, or public treasury), was derived from the various mines in the empire scattered throughout Spain, France, Illyricum, Sardinia, Greece, and Africa (*vide* Strabo x., Polyb. xxxiv. 9., and Liv. xxxiv. 21.). But in all their *mining returns* (to use a modern phrase), there is not the remotest allusion to the mineral which we call *coal*.

Neither natural nor mechanical difficulties deterred the Romans from prosecuting their search after, and winning minerals: on the contrary, they appear to have been well acquainted with the methods of sinking shafts, driving adits, or levels, &c., as may be concluded from their extensive labours in the Pyrenees (Vicdessas), and in Spain (Carthago Nova), as well as in Britain. And, naturally enough, they profited largely by the mining experience of other nations. Thus, the perfect system of draining mines (indicative, by the way, of deep workings), was borrowed by them, says Diodorus, from the Spaniards, B.C. 216, who used the Egyptian *cochleans*, or pumps, invented by Archimedes.

If we consider, in the next place, the geographical distribution of coal within the limits of the Roman empire, we shall find that mineral both abundant and well-developed (sometimes, indeed, out-cropping), not only in Italy, but also in Spain, France, Belgium, and Sardinia: in some instances in close proximity to mines which were worked under licence of the senate. Yet, as before intimated, there is no trace or evidence whatever of its having been raised, much less employed as an operative and domestic fuel, either by the Romans themselves, or by any of their tributaries.

In Britain it was otherwise. There are indubitable proofs that our forefathers used coal both in their dwellings and in their bloomeries; and, most probably, long anterior to the advent of the Romans. The shrewd surmises of Horsley (*Brit. Rom.* 209.) and Lysons (*Hist. Cumb.*, "Maryport,") have been recently and most fully confirmed by Mr. Bruce in his *Roman Wall* (pp. 432—434.). The last-mentioned distinguished archæologist relates that,

"In nearly all the stations of the line (*i. e.* of Severus's Wall) the ashes of mineral fuel have been found; in some a store of unconsumed coal has been met with. . . . . In several places the source whence the mineral was procured can be pointed out; but the most extensive workings I have heard of are in the neighbourhood of Grindon Lake, near Sewingshields. Not long ago a shaft was sunk with a view of procuring the coal, which was supposed to be below the surface; the proprietor soon found that, although coal had been there, it was all removed. The ancient workings stretched beneath the bed of the Lake."

Similar vestiges of the primitive use of coal in this country have been discovered in various other localities (*vide* Musgrave's *Belg. Brit.*, cap. xiii.).

From these interesting particulars, it may be fairly inferred that the Romans derived their knowledge of the value of coal, both as a domestic and operative fuel, from the ancient Britons. We have the authority of Strabo (lib. iv.) that iron was largely exported from this island (before the Julian invasion); and the recent discovery of the primitive blast-furnace on Lanchester Common, so unlike to anything heretofore known or observed in the remains of ancient works on the Continent, enables us to determine the means by which that trade was maintained. *β.*

ARCHÆOLOGICAL MAP OF ENGLAND AND WALES.

Allow me to recommend the construction of such a map to the Archæological Institute. As the first attempt could produce only an imperfect sketch it should be lithographed on a large scale, and in six or eight portions, in order that local antiquaries might conveniently insert their own observations. The groundwork is at hand in the Ordnance Survey, which in some counties at least notices the chief objects of antiquity. The expense could not be great, as, in the first instance, minute accuracy would not be required, and no modern places need be given, except those which might help to fix the position of antiquities in their neighbourhood.

British, Roman, Saxon, and Danish localities, whether indicated by camps or ruined buildings, or by the discovery of coins, &c., could be distinguished by dots of four different colours, which would consequently occur, sometimes singly, sometimes in juxtaposition. Letters, having an assigned value, might also perhaps be added. The map, completed by the united labours of many observers, could then be published, with an explanatory key, referring to it by numerals, and together they would exhibit what is at present known of their subject. They would furnish an useful index to an extensive antiquarian library,

and would be invaluable to those who have not access to many authorities. At a glance they would show more clearly than a long memoir what portions of the country were chiefly occupied, and indeed, to some extent, in what way they were occupied by the successive inhabitants or invaders. I need not enlarge on the advantages to archæological, and even to ethnographical, science, which would result from the execution of the proposed map. H. P.

Minor Notes.

Retreat for Invalided Literary Men.—In this age of active Christian charity, and more comprehensive appreciation of the benefits conferred on the community by literature, and by those who cultivate it as a profession, it seems to indicate rather a want of reflection on the subject than want of will on the part of a generous public, that there should be no places of refuge and retirement for the men who have devoted their life-long energies to the intellectual elevation and improvement of society, but who have failed to derive adequate advantage from their talents to guard them against want and poverty in their old age. I trust it will not be thought a hopeless aim to propose that means should be devised to remedy such a lamentable state of things, and to provide a permanent channel for the benevolent bounty of the wealthy and the considerate, — a channel which we see existing around us in such comfortable and praiseworthy profusion for the support of other decayed members of our active trading community. Perhaps the Editor of "N. & Q.," who is so highly esteemed in the literary world, would not object to receive communications intended to promote so laudable a design, and to bring it more effectually before the world than the present writer can do, whose attention has been strongly directed to the subject by a recent instance of need of such assistance in old age, in the case of a learned and worthy individual. Cum Deo!

Rabelais.—In the seventh chapter of *Pantagruel* we have, amongst the "choice books in the library of St. Victor," one called *La Mommerie des Rabatz et Lutins*. In commenting on this, Menage tells us (*Dict. Etym.*, mot, *Rabater*), that the Franciscans of Amboise had a custom, towards the end of Lent, to place a number of small flint stones on boards over the timber ceiling of their church, and on *Ash-Wednesday*, as soon as the deacon had pronounced those words of the Saviour's Passion at which all fall upon their faces, the Novices moved the boards on which the stones were placed, and thus caused the rumbling called the "rabast des Cordeliers." Should not the Ash-Wednesday be struck out, and *Spy-Wednesday* be substituted? Certainly the sounds referred to must have been such as are still made by sharply clapping the Prayer-books on Good Friday. There is no such thing on Ash-Wednesday. J. P. Yarrum.

Dublin.

Southey's "The Holly Tree." — Most persons are acquainted with his poem on the Holly Tree, commencing —

> "Reader! hast thou e'er chanced to see
> A Holly Tree?" &c.,

but I have never seen it noticed that the circumstance there mentioned is utterly without foundation. The poet asserts, that, by a wonderful display of Providence, the holly only bears prickly leaves where within the reach of cattle browsing. Any person may soon satisfy himself of the utter groundlessness of this statement. Southey must have been a very superficial observer not to have seen that the *old* leaves are everywhere sharp-pointed and hard. The *young* leaves are all soft and tender; but equally so at the bottom as at the top of the tree. E. K.

Martinmas Summer. — It appears, from an interesting letter on the climate of November, which has recently appeared in *The Times*, that this month is frequently distinguished by a few days of severe cold, such as might occur in January. The cold season of November in the present year [1858] was of unusual length and severity; exceeding in this respect every November for the last forty-three years. It rarely happens, however, that, whatever may be the depression of the thermometer, snow falls to any extent in November. The month of November is likewise almost invariably distinguished by a few days of bright, warm, genial weather, which, from their often falling about Martinmas (the 11th), are known by the name of "Martinmas summer;" in French, "le petit été de St. Martin." This year the Martinmas summer was delayed till near the end of the month. L.

Window Poetry. — Many of your readers will remember an epigram, which was said to have been written on the window of an inn about the time of her present Majesty's accession, whom God long preserve! It deserves conservation at your hands: —

> "'The Queen's with us,' the Whigs exulting say,
> 'For, when she found us in, she let us stay.'
> It may be so; but give me leave to doubt
> How long she'll keep you, when she finds you out."

C. W. B.

Pilate's "What is truth?" — In Donne's *Sermon*, cxxxv. (vol. v. p. 418., in Alford's edition), occurs the following: —

"Pilate asked Christ, *Quid veritas*, What was truth? and he might have known if he would have stayed: but, *Exivit*, says the text there, He went out, out to the Jews,

and there he conld not find it, there he never thought of it more."

It is hardly necessary to point out the coincidence with the commencement of Bacon's *Essay on Truth*:—

"What is truth? said jesting Pilate, and would not stay for an answer."

Donne's Sermon was preached Feb. 16, 1620. I suppose there can be little doubt he had Bacon's phrase in his mind, when he wrote the passage which I have quoted. I do not know whether this has been noticed before. S. C.

Christian Names.—From an inquiry by J. G. N. in "N. & Q." 2nd S. iii. 508., you have obtained a rare collection of cases in which female names have been conferred, in baptism, on males. Anne seems to have been largely dealt out in this odd way, and Mary and others also have been so applied. The other day I was looking through an old Army List, when my eye flashed on a feminine prenomen, which, for uniqueness, eclipses all the strange appropriations I have culled from your columns. If your readers who are curious on the subject will consult the *Army List* for 1786, they will find, under the head of Royal Regiment of Artillery, Captain *Caroline* F. Scott. Fancying this was a misprint, carried through a series of years, which Captain Caroline Scott did not care to rectify, I looked elsewhere for proof, and found it reproduced in Wilmot's *Records of the Royal Military Academy, Woolwich.*

It is even more singular to find females designated by masculine names. Not long ago, in tracing the pedigree of the Viscounts of Kenmure, I stumbled on a remarkable instance, perhaps unparalleled in baptismal nomenclature; inasmuch as the son of a nobleman married successively two ladies having virile Christian names. In Douglas' *Peerage of Scotland*, 2nd ed. 1813, the Hon. John Gordon of Greenlaw, eldest son of Alexander, fifth Viscount of Kenmure by his third wife, is stated to have married *Nicholas*, daughter of Stewart of Castle Stewart; and by another authority (Genealogical Tree of the family of Lochinvar and Kenmure from the year 1631), he is shown to have wedded, secondly, *Christian* McBurney.

The Hon. John Gordon succeeded to the estates of his father in 1698. These baptismal eccentricities are therefore old, but still deserving a corner in "N. & Q." M. S. R.

Queries.

OLIVER ST. JOHN.

Can any of the readers of "N. & Q." assist me in the identification of Oliver St. John, called in a contemporary document "Black Oliver St. John of Wiltshire," who in April, 1615, was sentenced in the Star Chamber to a fine of 5000*l.* and imprisonment for life for writing a letter to the Mayor of Marlborough dissuading him and the inhabitants of that town from contributing to a Benevolence? It appears from his trial, as recorded in Howell's *Collection*, vol. ii. 899., that he was a member of Lincoln's Inn, and one of the principal inhabitants of Marlborough; and Bacon, in his prosecution speech, speaks of him as a man "of ancient house and name." Lord Campbell (*Ch. Just.* ii. 450.) supposes him to be the same Oliver St. John who in the reign of Charles I. was one of the prominent leaders of the republican party in the House of Commons, and who, in 1640, was made Solicitor-General and afterward Lord Chief Justice. The political sentiments and general character of the latter would seem to agree with the principles of the former. Clarendon states that—

"He was of Lincoln's Inn, that he was a man reserved and of a dark and clouded countenance, very proud, and conversing with very few, and those men of his own humour and inclination. That he had been questioned, committed, and brought into the Star Chamber many years before, with other persons of great name and reputation, for communicating some paper among themselves, which some men at that time meant to have extended to a design of sedition, but that it being quickly evident that the prosecution would not be attended with success, they were all shortly after discharged."

He states, moreover, that he was "a natural son of the House of Bolingbroke." (Book III. 186.) It will be observed that the historical part of this narrative does not agree with the case of Mr. St. John in 1615, in which the prosecution was quite successful: but if any doubt upon the subject could exist, it is completely disposed of by Mr. Foss, who shows that the Oliver St. John who became Chief Justice was born about the year 1598, and that he was admitted a pensioner of Queen's College, Cambridge, on Aug. 16, 1615, being then seventeen years of age. It is highly improbable, therefore, that the letter to the Mayor of Marlborough could be written by such a lad, or that the prosecution of a mere boy would cause such anxiety to the King as to cause the trial to be deferred until the Lord Chancellor (Egerton), who from age and infirmity was upon the point of resigning the great seal, could attend the hearing. Mr. Foss, however, upon the authority of Harris' *Lives*, i. 286., states that "Black Oliver" of 1615 was Oliver St. John of Lydiard Tregose, who in 1622 was created Viscount Grandison. It appears to me that Mr. Foss is also mistaken. It is true that Lydiard Tregose is not far from Marlborough; but that circumstance, I conceive, renders it the more improbable that its owner should be residing *in* the town. The printed genealogical accounts which we have of this gentleman certainly state that in his youth he was sent to study the law in the Inns of Court, but,

having been engaged in a duel, he was obliged to quit the kingdom. He served in the Low Countries under the Veres, and was *knighted in the reign of Queen Elizabeth*. He afterwards distinguished himself in the wars of Ireland, and, in December, 1605, was made Master of the Ordnance in that kingdom, which office he continued to hold until 1616. He thus spent the early part of the reign of James I. in that country; and we find him taking a prominent position in the debates in the Irish House of Commons in 1613 and 1614. He seems, however, to have been in England in 1615; for in October of that year he was so much in the confidence of the King as to be entrusted with the custody of the Earl of Somerset, and in the following April was appointed Lord Deputy of Ireland. He could not, therefore, be the same person who was prosecuted and received so severe a sentence in April, 1615, as *Mr.* St. John of Lincoln's Inn, who is nowhere spoken of as a *knight*. Who, then, was that person? From his residence at Marlborough I am inclined to conclude that he was of the Lydiard Tregose family, and on referring to the pedigree of that branch recorded in the Heralds' College, I find that John St. John had two sons; John, the grandfather of Oliver who became Lord Grandison, and Oliver, who had a son of his own name. No farther descent from this last Oliver is shown, but he may have been the Oliver of the Star Chamber, or, if considered too early, the latter may have been his son, and the Lord Chief Justice possibly his grandson. I shall be very glad to receive any clue to the elucidation of this interesting historical question. It is not unlikely that the municipal records or the parish registers of Marlborough might afford some information. Even the date of the death of "Black Oliver" would be an important point in proving his identity.

John Maclean.

Hammersmith.

Minor Queries.

Sir Francis Seymour. — I have received the information sought in my Query inserted at 2nd S. vi. 500., from an obliging communication made to me *direct* by the Rev. John Ward, of Wath Rectory, Ripon. That gentleman has given considerable attention to the elucidation of the Seymour pedigree, and has proved by a copy of the register of the burial of Edward Seymour, Lord Beauchamp, *son* of the Earl of Hertford, that that nobleman died in July, 1612, instead of in January, 1618–9, as stated in all the printed books. The child whose birth was chronicled in 1615, was, therefore, the son of Edward Seymour, Lord Beauchamp, the *grandson* of the Earl of Hertford. He died before his great-grandfather, for the latter was, in 1621, succeeded in his honours by his grandson, Sir William Seymour, afterwards Duke of Somerset. Can anyone state the date of the death of this child? I believe he did not survive his father, who died Jan. 1619. John Maclean.

Pork and Molasses. — Some years ago this used often to be jocularly alluded to as the American national dish. Does anybody actually eat such a mixture as hot fat pork and treacle? I once, when a lad, tasted it, as an experiment, but only once. E. K.

Learned Societies of America.—Can any of the readers of "N. & Q." furnish me with a list of the learned Societies at present existing in the United States of America, the British American possessions, and the Colonies and dependencies of Great Britain situated elsewhere? I should also be obliged for information on the following heads with regard to each society: —

Date of foundation.
Size, number, and date of publications.
Terms of membership.
I use the term learned society in a wide sense.

Edward Peacock.

The Manor, Bottesford, Brigg.

Lowe Family.—I should be obliged for any information respecting the family of Lowe, of the neighbourhood of Grantham, co. Lincoln. Sir Hudson Lowe, of St. Helena fame, was a member of this family, as also (I have reason to believe) was Geo. Lowe, Master-Gardener to George II. The latter died in 1758, and mentions in his will his brother, Hudson Lowe, but does not state his residence or profession. R. C. W.

Operation for Cataract.—Who introduced the operation for the cataract?—In *Lettres familières écrites d'Italie en* 1739–1740, *par Charles de Brosses*, I read (page 3.): —

"Je m'amusai, pendant mon séjour, à voir l'opération singulière d'un médecin Anglais, nommé Taylor, qui ôte le crestallin de l'œil en fourcant dans la cornée ou le blanc de l'œil un petit fer pointu d'un demi-pied de long. Cette opération, que l'on nomme lever, ou plutôt baisser la cataracte, est extrêmement curieuse, et fut faite avec beaucoup d'adresse par cet homme, qui me parut d'ailleurs un grand charlatan."

H. F. B.

The Vales of Red Horse and White Horse.—May I solicit some reader of "N. & Q." to give information of the situation as regards the parishes, the proprietors of the land, and the dimensions, of these representations of the horse cut in pasture? The red horse is in Warwickshire near Tysoe. Of figures of white horses there are I believe two in Wilts, one near Calne, called Cherril White Horse, which is the most conspicuous of any, and which I have seen on a clear day from high ground at Kingscote, Gloucestershire, I should think full thirty miles. Of the locality of

the other I am not aware. Another likeness of a white horse is near Lambourne, Berkshire, and known as the Berkshire White Horse, and which perhaps is the largest of all. CABALLARIUS.

Selwoodshire.—In Ethelwerd's *Chronicle*, Bohn's edition, p. 14., it is said,

"A. D. 709. Four years afterwards died the holy Bishop Aldhelm, by whose wonderful art were composed the words which are now read, and his bishopric was the province which is now called Selwoodshire [Sherborne]."

In Asser's *Life of Alfred*, ib. p. 62., it is said:—

"Also in the seventh week after Easter, he (Alfred) rode to the stone of Egbert [foot-note: now called Brixton Deverill in Wilts] which is in the eastern part of the wood which is called Selwood, which means in Latin *Silva magna*, the Great Wood, but in British *Coit-mawr*."

Another foot-note says: —

"Selwood Forest extended from Frome to Burham, and was probably much larger at one time."

Can any of your readers afford any information as to what Selwoodshire comprehended? why it was called in the *Chronicle* a province? or any local or other information connected with the subject, and who are the authorities?

ANGLO-SAXON.

Napoleon I.—In *Scot's Magazine*, 1807, vol. lxix., p. 763., is a paragraph, announcing that —

"The University of Leipzig has resolved henceforth to call by the name of Napoleon that group of stars which lies between the girdle and the sword of Orion; and a numerous deputation of the University was appointed to present the 'Conqueror' with a map of the group so named!"

Query. Was this resolution performed? T. P.

Oysters.—Can any of your readers direct me to any publication in regard to the cultivation and management of oysters? or on the law of property in oyster-beds, and the means of protecting them? Is there more than one kind of edible oyster?

I. P. O.

Argyllshire.

Orders of Monks.—Is there any work, English or foreign, which contains an accurate list of all the Orders of monks and friars which exist, or have ever existed? together with an account of the origin or institution of each, and of their distinctive dresses, rules, and objects? STYLITES.

Rubens's Great Picture at Antwerp.—Can you inform me whether there is anything known of the injury of Rubens's great picture at Antwerp, mentioned in the following extract? —

"But when Sathan had performed this wicked tragedy before spoken of, yet he began a new, to shew the munckes what he was further able to doe, he began to play a commedy with a great picture that was hangde within the church, that had bin made by one of the rarest or excellentest workeman in the whole countreys, whose name was (as then called) Peter Rubbens, a man well knowne throughout all the seuenteene Provinces for his knowledge and skill in that art or science, and that there is none comparable unto him, which said picture the deuill rent and tore all in many pieces; he ruinated the same in such manner and sort, that the repayring thereof will cost an hundred pound (at the least) before it can be brought to that perfection which it was of, and to set up again, in the like order and forme as it was, at the first there placed."—*Strange Newes from Antwarpe which happened the* 12 *of August last past*, 1612. First printed in Dutch at Bergen op Zoame by Soris Staele, and now translated into English by J. L. London, 1613.

G. H. K.

Quotations Wanted.—

"The blood of the martyrs is the seed of the church."

"Thirst for applause calls public judgment in,
To praise our own."

ACHE.

Whence the following? —

"Hoarser winds are round us blowing,
Clouds obscure the sky;
Day's brief span is shorter growing,
Darker nights draw nigh."

P. J. F. GANTILLON.

Cicero and Chrysippus.—

"Cicero plainly lays down that to fall short of perfection whether by a mile or an inch is equally bad, and the *Predestination* of the Conventicle is but a harder and meaner version of the *Necessity* of the Porch: nay, *Final Perseverance* itself, as expressed by the Synod of Dort, differs in name only from the *absolute Wisdom*, which once acquired could not be lost, and which Chrysippus was blamed for supposing to be suspended during madness or ebriety."—*A Sermon preached before the University of Oxford at St. Mary's, on Sunday, Jan* 20, $17\frac{13}{14}$, by George Williams, B.D., late Fellow of Jesus College in Oxford. Oxford, 1714.

The sermon is well composed and learned, but has no reference to pages or chapters. It seems to have been printed exactly as preached. Can any of your correspondents direct me to the passage in Cicero, and the censure of Chrysippus?

T. W. B.

Minutes of Committees.—What is the proper mode, according to the best authorities, of *authenticating the minutes of Committees?* By *whom* and *when* should they be *signed?* By the chairman of the meeting to which they refer, or by the chairman of the meeting at which they are read over?

LIBER.

Minor Queries with Answers.

Conundrum, Etymology of.—Can any of your readers give the derivation of the word conundrum? Several dictionaries have been consulted without success. N. D.

[The etymology of conundrum is a question of some difficulty, and one which lexicographers leave as they find it. The signification of the term itself, also, is unsettled. With some, conundrum is "a sorry joke;" with others, "any witty saying." A learned friend, who thinks that, when help is not to be got from the Anglo-Saxon,

there is no harm in turning for a derivation to classical antiquity, suggests that conundrum affords one of those rare instances in which a word is part Greek, part Latin; and he is also of opinion that, to bring out the true derivation, we must take the term conundrum *in its strictest sense*. Accordingly, the Portuguese conundrum, "What does a dog make when he goes into the sun? Do you give it up? A *shadow*," and the waterman's conundrum, when he asked a brother waterman who was rowing by, "What makes it so cold, rowing on the Thames? Give it up? 'Cos it's *wherry* cold," — are neither of them, says our friend, conundrums in the strict sense of the term: — but only such as these; the soldier's conundrum, "Why is death like an Enfield rifle? Give it up? Because it's a *debt-o'-natur*" — and again the Jew's conundrum, "Why ish greedy peoples like oysters? Give it up? Because they're *shelfish*:" — the distinction lying in this, that the conundrum proper, or true conundrum, must indicate an imaginary or fanciful *agreement* between some *two* objects that have no real congruity. This similitude of the two must of course be expressed in the *answer*, which is to the conundrum what the point is to the epigram; — but still with this peculiarity, that it (the answer) always suggests some amusing feature of *resemblance*, common to the two incongruous objects indicated in the question.

This feature, then, common to the two objects and expressed in the answer, which is the essence of the conundrum, might in Greek be termed κοινὸν δυοῖν (commune duorum). Substitute the Latin duorum for the Greek δυοῖν, and we have koinon duorum, or, more briefly, *koinon d'rum*; whence *conundrum*.

Another suggestion is that conundrum is only a modified and disguised form of the Latin conventum, an *agreement*. It is to be borne in mind, as some palliation of this very unlikely-looking derivation, that conventum in old books sometimes stands conuentum. Thus "Conventum tamen," Juv. vi. 25, is in the Aldine ed. (1515) "*Conuentum tamen*." It should also be remembered that, in instances where *u* has thus slipped into the place of *v*, the *pronunciation* of the word has sometimes been modified in consequence, as in the case of *salve* (monosyllable), *salue* (dissyllable). This circumstance considered, it certainly does not appear *quite* impossible that *conuentum*, pronounced as written, may have been gradually transformed into *conundrum*.

When we say that, of several derivations which have been suggested for conundrum, the two now offered appear the *least improbable*, it will probably occur to some minds that the etymology of conundrum stands in need of farther illustration.]

"*Maystre off Game*."—Will you permit me to repeat my Query (2nd S. vi. 91.) about the authorship, &c., of the MS. of the "Maystre off Game"? I extract a few lines to show that it is not unworthy of attention: —

"Now I wyll proue how hunters lyue in the worlde most ioifull of eny other man: ffor whan the hunter ryseth in the mornynge, and seth the ffayre and swet mornynge and cler wedyr and bryght, and hereth the songe off the small fowles which synge so swetly, wt grete melodye and ffull of loue, eũych in hys langage, affter yt he lerneth off hys awn kynde, and whan the Sone is a ryse, he shall see the ffresh dew vpō the small twynggs and grass, and the sone whych by hys vertue shall make hym shyne, and that is grete joi and lykyng, unto the hunters herl," &c.

E. H. K.

[Of the *Master of the Game* there are no fewer than ten MSS. in the British Museum, viz. one in the Cottonian Library, Vesp. B. 12., a beautiful and clear MS. on vellum; prefixed to which, in the same hand with the rest of the volume, is the English Giffard and Tuity, filling a few pages as introductory of the Master of the Game. There are six, viz. three on vellum and three on paper, in the old Royal Library: two on paper in the Harleian; and a paper MS. (Additional 16,165) written by or for John Shirley, an English poet of the fifteenth century, unknown to Ritson, although particularly mentioned by Tanner in his *Bibliotheca Britannico-Hibernica*. This last is the only MS. of the Master of the Game which distinctly states, in its colophon title, that the treatise itself was written by Richard Duke of York, who was killed at the battle of Agincourt. The MS. itself is indisputably of the middle of the fifteenth century: and completely corroborated by the title of a ballad, written by Shirley, contained in one of Thoresby's MSS., dated in 1440, and described in his *Ducatus Leodiensis*. It is right to add that for this information we are indebted to the kindness of our learned friend Sir Henry Ellis.]

"*Christians awake! &c.*"—As you have opened your pages for this subject, the present season seems a fit one for asking the authorship and correct version of that which is by very far the most popular Christmas Hymn in this neighbourhood, and even more so in South Yorkshire than here. I mean that beginning —

"Christians awake! Salute the happy morn."

J. Eastwood.

Eckington, N. Derbyshire.

[This hymn is printed in Montgomery's *Christian Psalmist*, and is there attributed to John Byrom.]

Visitations of the Bishop of Norwich.—A correspondent of the *Guardian* states that this bishop has been forbidden by statute for some centuries past to summon his clergy more frequently than once in seven years. The clergy themselves (he adds) were the cause of this arrangement, having petitioned the Crown to diminish the number of visitations on account of the expenses consequent on a journey to meet the bishop. Can any of your correspondents give a reference to the statute alluded to, and inform me whether the same tender care has been taken of the clergy of any other diocese, by the same or by any other statute?

Vryan Rheged.

[Blomefield, *Hist. of Norfolk*, iv. 553., edit. 1806, states, that "the visitation of the diocese of Norwich is a profitable emolument of the spiritualities of the see, and is under a certain limited *custom*; as first, every bishop hath right after his inthronization, to hold his primary visitation as soon as he pleases; and the customary fees are double to those of an ordinary visitation, which the bishop by *custom* can hold only every seventh year, computing from the time of his primary visitation; and accordingly I find, that from the most early times to Queen Elizabeth, by all the public registers of the see, no bishop ever visited otherwise; though since that time, contrary to the aforesaid act, which grants the spiritualities only 'in as large and ample a manner as any bishops of the same see have had the same,' one or two of the bishops held illegal visitations — illegal, I say, because they held them within less than seven years, and consequently in a more large and ample manner than any bishop of the same see ever did, before the act." Again, by a composition be-

tween the bishop and prior of Windham, in 1450, it appears that the customary ordinary visitation of the bishop was septennial. *Ib.* ii. 513-14.]

Quotations. — Where do these quotations come from? —

"That bourne from whence no traveller returns."

[*Hamlet*, Act III. Sc. 1.]

"The feast of reason and the flow of soul."

[Pope's *Imitations of Horace*, book ii. sat. i.]

"Like angels' visits, few and far between."

[The line occurs in Campbell's *Pleasures of Hope*, Part II., as well as in Blair's *Grave*; but both Campbell and Blair may have derived it from John Norris, who died in 1711, in whose *Transient Delights* is the following line: —

"Like angel visits, short and bright."

See also "N. & Q.," 1st S. ii. 286.]

"Men are but children of a larger growth."

[See Dryden's *All for Love; or the World well Lost*, Act IV. Sc. 1.]

J. N. W.

Replies.

NORDSTRAND.

(2nd S. i. 471.)

Mr. Boase says, a Polish merchant of Altona told him that all the inhabitants of the island of Nordstrand, on the west coast of Schleswig (some 2000), spoke English, and were all descended from one settler and his family. This information is unquestionably incorrect. On account of its calamities, caused by inundations of the sea, few islands of so little importance have been so much noticed in geographical works as Nordstrand. For three centuries before 1634, it had suffered much from inundations, but in that year a tremendous one swept away above 1300 houses, 6000 persons, 50,000 head of cattle, and broke up the island, which had previously been a large one, into many fragments. Of these only two, the larger, still retaining the name of Nordstrand, and another called Pellworm, are secured by dykes. Nordstrand has at present 2500 inhabitants, descendants of *Frieslanders, whose language they still speak.* They are partly Lutherans, partly Roman Catholics. Thus far I have quoted from English authorities (the *Penny Cyclopædia* and others), which do not mention any colony. M. Gachard, well known for his antiquarian and historical researches, states, however, that after the frightful calamity of 1634, some Belgians settled in Nordstrand, — being assured of exemption from taxation for fourteen years, and for the same period after every new inundation. The free exercise of their religion — a fact which may probably explain the statement above, that the inhabitants are partly Roman Catholics — was also guaranteed to them. Christiern V. and Frederick IV. subsequently confirmed their privileges. Nevertheless, after experiencing three inundations between 1717 and 1720, they were required to pay taxes in 1721, when there was another inundation. They applied for protection to the Emperor Charles VI., whose intervention gained for them two years' exemption. But in 1723 the taxes were again demanded, and payment enforced by military execution. The latest notice of these Belgian colonists which M. Gachard has met with, is in a return of the possessions of the religious houses in the Pays Bas, which was required in 1786 by Joseph II., so aptly called "revolution couronnée," in order to confiscation. It was, in short, one of his many arbitrary acts which led to the Brabant revolution. From this return M. Gachard discovers that the Oratorians of Malines were proprietors of an estate in Nordstrand.

It would be interesting to learn what reason the Danish government had for inducing the Belgians to settle in Nordstrand. Was it for the formation or better management of the dykes?

The story of the descent of the inhabitants of Nordstrand from an English family may be dismissed as apocryphal. In regard to their language I am inclined to suppose that the Polish merchant was imperfectly acquainted with English at the time of his visit, and consequently mistook the Frisian for our language. That it more closely than any other Teutonic dialect resembles English, has been remarked by Sir William Temple and other writers. H. P.

ARMS OF THE ISLE OF MAN ON ETRUSCAN VASES.

(2nd S. vi. 409. 490.)

Your correspondent Tourist, in mentioning that the Museum at Rouen contains an Etruscan vase, on which are three legs resembling the armorial bearings of the *Isle of Man*, opens to us a field of interesting inquiry. It has subsequently been shown by other correspondents (p. 490.) that in ancient days the three legs were especially connected with the *Island of Sicily*.

But it is also worthy of observation that there evidently existed some peculiar relation between the three legs and *Mercury* or *Hermes*. Lower, depicting to us in his *Curiosities of Heraldry* (1845) the coat of the Isle of Man, adds in a note (p. 79.), "Some of the Greek coins in Sicily bear an impress of *three legs conjoined*, exactly similar to this fanciful charge [of Man], except that they are naked, and have at the point of conjunction a *Mercury's head*." And Walsh, in his *Essay on Ancient Coins, &c.*, remarks on a Gnostic gem bearing the image of Mercury, "He has all the symbols of Mercury about him; his wings, cap, and buskins, and his caduceus; but what distinguishes him is *his three legs*" (p. 60.). Is there no

affinity, then, between Mercury's three legs and those of the Isle of Man? It is difficult to suppose that so singular a device should have been twice independently excogitated.

The ancient ensign of Man was a ship in full sail. But Alexander III. of Scotland, when in the thirteenth century he reduced the Island to feodal submission, took away the emblem of fast sailing, and substituted an emblem of fast running—*three legs*. Why? May it not have been because the Isle of Man, from its central position between England, Ireland, and Scotland, had become the common resort and asylum of refugees, vagabonds, and runaways? The Island is stated by Boethius (after Tacitus) to have been, even so far back as the time of Nero, when Man was invaded by the Romans under Paulinus Suetonius, a receptacle for this peculiar class of emigrants—"*transfugarum* receptaculum." (*Scot. Hist.* 1575, p. 53.; "receptaculum *perfugarum*," Tac. *An.* xiv. 29.) But of all such "ill-used" individuals Mercury was the *patron;* and his three legs would aptly symbolise their nimbleness in *running*. Mercury in fact, more properly Hermes, was the patron of *gymnastics*, as well as of loose characters. May not his three legs, then, have been substituted for the ship by King Alexander III. (jocularly, perhaps unjustly,) to symbolise the conquered Island, as still bearing the character of such an asylum as we have described?

Each of the three Manx legs, in such representations as I have had an opportunity of examining, has, appended to it, a spur of large dimensions, fixed high up, not level with the heel, but with the *ancle*. There is evidently something peculiar about these spurs. Generally speaking, in mediæval remains, the spur is rather the appendage of riders than of runners. These Manx spurs, then, attached to three legs which are evidently running, not riding, invite examination and inquiry, to say the least. There must be a why and a wherefore for spurs appearing under such peculiar conditions. Now Hermes, from the nimbleness of his heels, was in process of time represented as having winged feet; the wings, however, are not seen appended, strictly speaking, to the feet themselves, but rather to the *ancles*, on one side or behind, and somewhat above the heel. Hence the name, *talaria*. May not, then, the ancle-spurs of Man's three legs be representatives, somewhat modified by time, of Mercury's talar wings?

These few hints are submitted for the consideration of those of your correspondents who are better able to follow out this curious subject. Respecting the mode in which Mercury *came by* his third leg, you will perhaps allow me to offer a few remarks hereafter. The term τρισκελές, three-legged, is in one instance (Theoc. *Epig.*) applied to the image of another deity; but figuratively, as it seems, and with an allusion of a peculiar kind, limited to the passage in which the term occurs. THOMAS BOYS.

The badge of Sicily, as proved by old Roman coins, consisted of three naked legs joined together at the thigh, adopted in reference to the triangular shape of the Island and its three promontories, Lilybæum looking towards Africa, Pachynus towards Greece, and Pelorus towards Italy; from which it was called Trinacria. The arms of the Isle of Man, of comparatively recent date, were probably copied from those of Sicily, with the difference of the legs being armed, not so much from the shape of the Island, as from its being nearly equidistant from England, Scotland, and Ireland. I have a silver coin (5 lire) of Joseph Napoleon (Le Roi Joseph) when King of the Two Sicilies, or rather of Naples, anno 1806, on the reverse of which are the following arms:—Parted per fess, azure and or, two cornucopiæ saltireways and a mermaid in chief, and three naked legs conjoined in triangle at the thigh, in base; over all the imperial arms of France, supported on the dexter by a merman, and on the sinister by a mermaid. The cornucopia is a favourite figure on Roman coins, and on those relating to Sicily ears of corn are used to represent fertility, as it was called the granary of Rome. The sirens or mermaids were the ancient supporters of Sicily. On the coins of the recent legitimate sovereigns of Naples, neither the naked legs nor the sirens appear, although they have quarterings by the dozen. It is amusing to find the arms of the upstart Buonapartes more classical than those of the long-descended Bourbons. R. R.

FAMILY OF WAKE.

(2nd S. vi. 489.)

The intermediate links, for which MELETES inquires, are thus succinctly given by Abp. Wake, in his *Brief Enquiry into the Antiquity, Honour, and Estate of the Name and Family of Wake*, published at Warminster, 8vo. 1833. P. 12.—

"Among other places to which he [Hereward] travelled, Flanders was one, where he married a Noble Virgin, Turfride by Name: by whom he had one onely Daughter, whom he married to Hugh Evermur, Lord* of Deping, which by that means descended, together with Brunne" [co. Linc., which came from Hereward's father, Leofricus le Brun, p. 10.], "to our Family, and from thenceforth became part of the Inheritance of it . . . ." p. 17. "†This Hugh also left but one Daughter, his Heir; who marryed Richard de Rulos, Chamberlain to King William the Conquerour, and carried away both the Honour and Estate of her Family to Him. ‡It was now a kind of Fate to this Family to have no Male Issue

* "Dugdal. *Baronag.*, to. ii. pp. 541, 542."
† "Ingulf, p. 77."
‡ "Ingulf, pp. 77, 78."

to settle in: For as Hereward and Hugh Evermur before, So this Richard de Rulos now left only one Daughter and Heir, Adelhildis, who married Baldwin Fitz-Gilbert, a very eminent Person, and a noble Family, being Brother to Walter*, the Father of Gilbert de Gant, the first Earl of Lincoln of that Race. By this Baldwin she had a Son, whom in an Ancient Charter, relating to the †Abby of Brunne, founded by this Baldwyn, I find by the Name of Roger. . . . But . . . either this ‡Roger dyed unmarried, Or he left no Children to succeed him, And so the Dignity and Estate fell to Emma his Sister; And by her came [to] Hugh de Wac, her Husband."

Dr. Wake proceeds to notice another account, which differs from the foregoing in the addition of another descent.§ This gives the name of Baldwin's only daughter as Roesia, and states that she married William de Ruseis, and by him was the mother of Emma, the wife of Hugh le Wac. But this he rejects, as inconsistent with a charter of King Edward III.‖, in which this Emma is expressly called the daughter of Baldwin; and with another charter, belonging to the Abbey of Thorney ¶, in which Baldwin Fitz-Gilbert is mentioned as the grandfather of Baldwin Lord Wake, the first of that name, "and which, if he were, he must also have been Father to Emma, his Mother" (p. 19.). ACHE.

P. FELDENCALDUS.

(2nd S. vi. 396.)

I have little doubt that Feldencaldus, Felgenbalder, Felghenore, and Feldenhauer, signify the same person. *La Nouvelle Biographie générale*, says:—

FELGENHAUER, PAUL, illuminé bohémien, vivait dans la seconde moitié du dix-septième siècle. Il étudia à Wittemberg, fut diacre au château de cette ville, et revenu en Bohéme, après avoir refusé un emploi de predicateur, il commença la publication de ses ouvrages, où se remarque un véritable dérangement d'esprit. Il étudia ensuite la médicine. A\ Amsterdam, où il se trouvait en 1623, il continua de faire imprimer les productions les plus étranges et de l'effet le plus dangereux. Emprisonné en 1657 à Suhlingen, il persista à soutenir qu'il avait reçu une mission divine. Rendu à la liberté en 1659 il alla se fixer à Hambourg, et publia de nouveaux écrits jusqu'en 1660. Depuis cette époque on ne sait plus rien de lui."—Vol. xvii. 271.

"Mr. Blunden, having sent a letter from London to Paulus Felgenbalder, at Amsterdam, to desire his opinion concerning magical performances, he returned him an answer in Latin, an. 1655, which answer a gentleman having favoured me with a sight and perusal of, I here give you the substance of it," &c. (P. 321.)—*A Treatise on Spirits*, &c. by John Beaumont, Gent., Lond. 1705.

The British Museum contains only three works by Felgenhauer:—

"Bonum Nuncium Israeli, quod offertur populo Israel et Judæ, in hisce temporibus novissimis de Messiah. Amsterdam, 1658. 8vo."

"Postilion, or a New Almanack, and Astrologicke Prophetical Prognostication, calculated for the Whole World, &c. Written in High Dutch by Paulus Felghenore. 4to. London, 1655."

At the end of this book is a list of the author's works, amounting to fifty-nine published, and three intended. The first is dated 1617:—

"Anthora, das ist Gift Beil, oder Beschreibug des Giffts der Pestilenz auch vielen andern gifftigen und gefahrlichen Krankheiten, aus schuldiger Liebe zum nachsten geschrieben durch P. F. der gottlichen und naturlichen Weisheit Liebhaber. Gedruckt in Jahr, 1696."

On the last page is,—

"Gegeben auf dem alten Wege bey Bremen. P. Felgenhauer."

There is no sign of this being a reprint, and if really by Felgenhauer, his career of authorship must have been long,—79 years between his first and last known work. FITZHOPKINS.

Garrick Club.

DR. SAMUEL BRADY.

(2nd S. iv. 475.; v. 176, 177.)

This gentleman became a physician in 1702, and I presume was brother to the Rev. Dr. Nicholas Brady. The Rev. Dr. Nicholas Brady was born at Bandon in the county of Cork (see Smith's *History of Cork*, vol. ii. p. 426.) and I think it possible, on a search being made in the registry of the parish of Ballymodan or the parish of Kilbrogan, Bandon, an entry of the baptism of this Samuel Brady might be found. Smith farther states that the Rev. Dr. Nicholas Brady was the son of Major Nicholas Brady and lineally descended from Hugh Brady, the first Protestant Bishop of Meath. It is stated by Ware, and repeated by that very careful and accurate writer, Archdeacon Cotton, in his *Fasti*, that this bishop died on February 13, 1585, and that he was buried in the parish church of his *native place*, Dunboyne. I conclude the date of his death is erroneous, and should be February 13, 158¾. His successor was promoted to the see of Meath by patent dated April 18, 1584. Is there any evidence that this Bishop Brady was born at Dunboyne? The Rev. Dr. Nicholas Brady was born in 1659, or about seventy-five years after the death of the bishop. The doctor's father was Major Nicholas Brady, and the doctor's mother was Martha, daughter of Luke Gernon. The paternal grandfather of the doctor, it is believed, was Nicholas Brady, son of the bishop. Now if this be the case, the only question which would remain is, to whom was this latter Nicholas Brady married, or who was the paternal grandmother of Dr. Nicholas Brady?

At 2nd S. v. 440, 441. your correspondent

* "*Baronag.*, to. i. p. 539."
† "*Monasticon*, to. ii. 237. b. 40.; *ibid.* p. 235. b. 25."
‡ "*Baronag.*, ibid. p. 236. a. 539. b."
§ See MSS. Rog. Dodsworth, vol. ii. fol. 11.
‖ *Monasticon*, t. ii. p. 236. a. 12.
¶ *Monasticon*, ib. p. 469. b.

John Ribton Garstin, under the heading "Sir William Weston," states that Alice, daughter of Robert Weston, Lord Chancellor of Ireland, was married to Hugh Brady, first Protestant Bishop of Meath; and in parenthesis states that this bishop was ancestor of the Right Hon. Maziere Brady, late Lord Chancellor of Ireland.

The late Lord Chancellor's grandfather, Nicholas William Brady, does not appear to have settled in Ireland before 1770. In the year 1771 he resided in Dorset Street, in the city of Dublin (see the *Dublin Directory* for 1772), and was, as I understand, an Englishman by birth. As to his descent from Hugh Brady, Bishop of Meath, I never was able to find out the connexion between them. Perhaps your correspondent Mr. Garstin, or your correspondent A. B. (who it appears has a complete pedigree of the family of Brady) would kindly supply the intermediate links between Hugh Brady, Bishop of Meath, and Nicholas William Brady, the grandfather of the Right Hon. Maziere Brady. S. N. R.

P. S. Nicholas Brady, Esq., was admitted a freeman of Cork, August 26, 1668, as was Luke Gernon, Esq., on August 28, 1669.

DR. PERCY, BISHOP OF DROMORE.

(2nd S. vi. 410.)

Mr. Hartshorne's statement, in his *Feudal and Military Antiquities of Northumberland* (p. 219.), that Dr. Percy was of low parentage, is certainly a mistake. Without discussing the question as to whether Dr. Percy was allied to the noble family of the Percies of Northumberland, which I believe to have been probable, I can at least show that the Bishop's family were of highly respectable lineage. In a MS. pedigree drawn up with great care by the late Mr. Hardwicke of Bridgnorth, it is there shown that the family of Dr. Percy retired from Northumberland to Worcester about 1520; and the family, after remaining there some generations, came from thence to Bridgnorth in the time of his grandfather, Arthur Percy, who was the grandson of Thomas Percy who was mayor of Worcester in 1662. Arthur Percy married the daughter of a clergyman resident near Bridgnorth; and his son, Arthur Lowe Percy, the father of Dr. Percy, occupied an old mansion in the Cartway, a thoroughfare of much more importance in those days than at the present time. He was twice elected and served the office of Bailiff of Bridgnorth, where he died. Bishop Percy, his son, was born in this mansion in 1729; received the rudiments of his education at the Grammar School of Bridgnorth, and graduated as M.A. from Christ's College, Oxford, in 1753. In a small volume printed and published by Mr. Rowley, bookseller of Bridgnorth, and also published by Messrs. Longmans in London, in 1836, by the Rev. George Bellett, entitled the *Antiquities of Bridgnorth*, I find the following notice having reference to the house where Bishop Percy was born, and which may be interesting to some readers. Mr. Bellett says, when describing the almost general destruction of the High Town occasioned by the fire during the siege of the castle at the time of the civil war: —

"A few houses indeed survived the general destruction: one of these deserves a passing notice as being the birth-place of Dr. Percy, Bishop of Dromore, the well-known author of *The Reliques of Ancient English Poetry*. It stands at the bottom of the Cartway, adjoining Underhill Street, and is conspicuous among the dwellings which surround it, not only from its size, but from its picturesque appearance, being ornamented with several pointed gables, and being constructed partly with solid beams of oak, in some places curiously carved, and partly masonry. It was built at the latter end of the 16th century, as the following embossed inscription in the entrance hall informs us: —

"'Except the Lord Bvild the Owse, the Labourers thereof evail nothing. Erected by R. For (qu. Foster), 1580.'

"It was a large stately Mansion, and, when the Cartway was the principal entrance to the town, it was well situated, and must have been regarded as a dwelling of some importance. It is now in a neglected condition: a large part of the building is untenanted, a part of the premises is used as a huckster's shop; but even in its present rude and decayed condition, a certain degree of interest attaches to it as being one of the few surviving relics of our old town; which interest is further enhanced from its having been, about an hundred years ago, the birth-place of one whose literary attainments may be supposed to reflect no little honor on Bridgnorth."

In an Appendix to this book there are some particulars respecting Dr. Percy communicated by the Rev. H. E. Boyd, Rector of Dromara in the county of Down, who was for many years domestic chaplain to the Bishop.

An engraving in the *Antiquities of Bridgnorth* gives an excellent representation of the mansion.

H. S.

Replies to Minor Queries.

Waltham Peerage (2nd S. iv. 472.; v. 98.)—To some extent it is in my power to answer the Query of E. H. A. on this subject. The first Lord Waltham, *John Olmius*, Esq., was descended from an ancient family, long settled at Arlon, in the Duchy of Luxemburg, and was a very considerable merchant in the city of London; in 1731, Mr. Olmius was chosen Deputy Governor of the Bank of England; in 1737, became M. P. for the town of Melcombe Regis in Dorsetshire; and was raised to the Peerage of Ireland, May 8, 1762, by the title of *Baron Waltham*, of Philipstown, in King's-county. He married Sept. 8, 1741, Anne, daughter and heiress of the late Sir William Billers, Knt., formerly Lord Mayor of

London (1733–34), by whom he had one son, and several daughters. John, first Lord Olmius, died in Sept. 1762, and was succeeded in his title and estates by his only son, *Drigue Billers Olmius*, second and last Baron; born March 12, 1746, and received the uncommon name of *Billers* from that of his maternal grandfather above-mentioned; his other singular prefix of *Drigue* I cannot explain. He married Sept. 8, 1767, Miss Coe, of Essex, but died, issueless, in Dec. 1786, ætat. 41, when the title became *extinct*; and the property of the family descended to his sole heir, his eldest (and also, apparently, only surviving) sister, Elizabeth, who had married July 1, 1766, the Hon. Captain John Luttrell, R.N., younger son of Simon, Lord Irnham, afterwards Earl of Carhampton, who assumed, by royal sign manual, March 29, 1787, the additional surname and arms of Olmius. The Hon. Mrs. Luttrell-Olmius died June 14, 1797, leaving one surviving daughter — her two sons, John and James, having both died in infancy in 1769–1772, — Frances Maria, born Sept. 1763, married 1789, Sir Simeon Stuart, fourth Baronet of Hartley Mauduit, in Hampshire, and had issue. John Luttrell-Olmius became eventually third Earl of Carhampton, 1821, but died, 1829, without male surviving issue, though he had married again, 1797, when all his honours became *extinct*. A. S. A.

Barrackpore.

Attorney-General Noye and John Noyes (2nd S. vi. 221. 310. &c.)—Genealogus has made a slight mistake with regard to the monument in Mawgan churchyard. Colonel Humphry Noye was second son and heir of the Attorney-general. He married a coheiress of Henry Lord Sandys of the Vine, but his only son died unmarried, and coheiresses carried the family estates to the Davies Gilberts, who with the Cartwrights of Aynhoe, descended from Catherine, daughter of Sir William Noye, now represent the family. No representatives of the Attorney-general in the male line exist, but his grandfather, William Noye, left a numerous family of sons, whose descendants in the male line continued in the neighbourhood of St. Buryan till very lately, when the last of them emigrated to America. The arms borne by the Attorney-general, az. 3 cross crosslets in bend arg., were granted (or, as I believe, confirmed to his grandfather "William *Noy or Noyes*" (*sic* in Register of the College of Arms), in 1592. I have been unable to trace the connexion between this family and that of John Noyes, M. P. for Calne; but I have evidence that the same arms were borne by different branches of his family at a period long antecedent to their grant or confirmation to William Noye. Libya, who inserted the letter of John Noyes, would much oblige the undersigned by stating in whose possession the original document is, or was at the time he copied it. Memor.

Parish Registers (2nd S. vi. 379. 462. 507.)—Your correspondents on the subject of parish registers do not, so far as appears, seem aware of the statute 17 & 18 Victoria, chapter 80, by which the registration of births, marriages, and deaths in Scotland has been put on a very satisfactory footing. It is highly worth their consulting, as it may afford useful suggestions for improving the English system. It contains a provision in particular, (see section 18) enforcing the transmission of all parish registers to a General Registry Office in Edinburgh, where they are kept for preservation, and where they may now be consulted by any one, on payment of a small fee. This enactment is not simply *prospective* in its operation, but applies to all such registers from the earliest period of their existence. Lord Elcho has the merit of having carried through this measure. G.

Edinburgh.

Sundries (2nd S. vi. 522.)—Barnaby Bright must have some reference to the Saint as well as to the ladybird. Witness the *Lay of the last Minstrel*:

> "It was but last St. Barnabright
> They sieged him a whole summer's night."

Again (p. 523. col. 2. l. 10. from bottom) "*blue*"! nonsense! "red and white" to be sure. Thirdly (pp. 525, 526.), who is it first tells the story of the cattle going down on their knees at the first moment of Christmas Day, and refusing to acknowledge the change of style? The late Davies Gilbert used to tell, of his own knowledge, how an old gentleman and lady always walked to church in full dress on the abandoned Christmas Day, and, after trying in vain to enter, walked back and read the service at home. Fourthly (p. 535.), Zeus makes it doubtful whether Abraham Newland was the originator of the epitaph: and I add, that in my childhood the children had it in the West of England, the first verse being

> "Here Cock Robin lies."

This was too near 1807 to allow of the supposition that it had become current from Newland's tombstone, with a variation. The epitaph of the schoolman, Durandus (why *Father* Durand?) has lost some of its point. It ought to be —

> "Durus Durandus jacet hic sub marmore duro;
> An sit salvandus, ego nescio, nec ego curo."

Fifthly (p. 536.), it was not Denon who was subjected to this annoyance: where would have been the point of waking *him* from sleep? It was M. Galland, the translator of the *Arabian Nights*, who was roused, night after night, not by ladies but by the wags, with "M. Galland, si vous ne dormez pas, nous vous supplions, en attendant le jour qui

paraîtra bientôt, de nous raconter un de ces contes agréables que vous savez," being the formula with which Dinarzade was instructed to wake the sultana Scheherazade. This is no doubt the true story: or at least, if proverbs may be allowed their comparatives, "*Se non è più vero, è meglio trovato.*" And the same may be said of Galland's preparation for European palates, as compared with the literal dish which was presented some twenty or more years ago. M.

Sayes Court (2nd S. vi. 528.)—If F. R. D. would communicate with me by letter, it is probable that I may be able to give him information respecting that estate, as I have for some years past been collecting materials for the history of Sayes Court as well as the surrounding town of Deptford. In the mean time I will refer F. R. D. to "N. & Q." 2nd S. i. 365., where he will find a communication of mine relative to Peter the Great and his residence at Sayes Court.

William Henry Hart.

Folkestone House, Roupell Park, Streatham. S.

F. R. D. inquires where the best description of Sayes Court can be found: that I cannot reply to, except that I have been unable to find any good one.

There is no engraving of the house as it stood in Evelyn's days, I believe, except a very small sketch of the front of the house on a plan of the estate made by John Evelyn himself, which is engraved in the first edition of his *Memoirs*.

In the King's Library at the British Museum there are some plans of Deptford dockyard, with the surrounding property, showing the house and grounds of Sayes Court as laid out by Evelyn.

For several years prior to 1759 the mansion and part of the grounds had been converted into a workhouse for the parish of Saint Nicholas, Deptford, and in that year a lease thereof was granted by Sir John Evelyn of Wotton to the parish for sixty-one years.

It has long ceased to be the workhouse; was last used as an emigration depôt, but has lately been pulled down.

The property is still in the Evelyn family. Sir Walter Scott, in *Kenilworth*, describes Sayes Court as then belonging to the Evelyns; but that is a mistake, as it only came to John Evelyn by his marriage with the only daughter and heir of Sir Richard Browne. Charles C. Corner.

Lee, Kent.

Picton Castle and Muddlescombe (2nd S. v. 329.)—Having recently with pleasure read your able correspondent Mr. Phillips's account of Picton Castle with its ancient and eminent occupiers, with your permission may I ask for some account of the other portion of the Donn's estate, Muddlescombe?

In what parish or parishes is this situated? what was its extent? was there a mansion on it? did any of the descendants of the daughters of Sir Harry Donn of Picton Castle assume the name Donne? or did a Donne marry one of them, and then become claimant of part of the Muddlescombe property? is any portion of the estate at present in possession of the Donne family?

A branch of the name once lived at Llangendeirn, and another at Kidwelly; were they by their ancestors connected with the ancient stock of Picton Castle? and was Owen Donn of Muddlescombe and Picton Castle a lineal descendant of the patriarch or head of the Donnes family in South Wales?

Were the Donnes of London, Norfolk, Oswestry, and other parts of the kingdom, descended from this ancient Pembrokeshire stock? and are there any of the descendants at present in Pembrokeshire bearing the name Donne?

The favour of Mr. Phillips's early reply will be anxiously looked for, and very gratefully received by, Louis ap Done.

English Comedians in the Netherlands (1st S. ii. 184. 459.; iii. 21.; vii. 114. 360. 503.)—In the *Navorscher* for 1858, vol. viii. p. 7., Jonkheer W. J. C. Rammelman Elsevier transcribes the following entry from the Leyden Treasury Accounts (*Thesaurie Rekeningen van Leyden*) of the year 1590, p. 463.:—

"Paid to Robert Brony, Englishman, and to his fellows, in all fifteen guilders, over and above a sum of the like amount, granted to him *for having acted and played divers comedies and histories*, besides *for having made divers leaps*, by him performed as well in the presence of the Burgomasters as before the community of this city, as appears by order of date Oct. vii., 1590.

"xv. guilders."

The directors of the *Navorscher* add, that interesting particulars concerning this subject have been gathered by Mr. L. Ph. C. van den Bergh, J. U. D., in his '*s Gravenhaagsche Bijzonderheden*, vol. i. pp. 20—23. J. H. van Lennep.

Zeyst.

Old China (2nd S. vi. 480.)—Besides the "tall white female figures of Oriental porcelain," holding "a rod or sceptre," and "which have a sort of ecclesiastical air about them," as mentioned by Vebna, I have often seen such figures holding an infant in one arm. And these, or their prototypes, were probably introduced, or caused to be manufactured, in China "by the Jesuit missionaries," to represent the Virgin Mary to their proselytes. And perhaps they were afterwards multiplied there for sale, as mere symbolical figures of maternal care, &c., and without much regard to Roman Catholic intentions. P. H. F.

The female figure in porcelain described by Vebna is probably that of some Chinese deity,

perhaps S'ri, "the goddess of prosperity and beauty, arisen from the milky sea" of the Vedas, or some deity of the Buddhists, but which cannot be ascertained without reference to some work on Hindoo Mythology. The Jesuit missionaries, from her resemblance, might have adopted this figure as that of the Virgin, but they could not interfere with the imperial porcelain manufactories, except in an indirect manner by their converts, and they by this means introduced the crucifix and other Catholic emblems upon some of the Nankin vases.

Regarding the "Kylins," said to be of "European origin and introduced into China from Madrid," a reference to dates will show this account to be "an old woman's fable." Porcelain was not made at Madrid, or in any part of Spain, till the middle of the eighteenth century, whereas there are drawings of kylins upon old Nankin porcelain, as well as figures in ancient white and turquoise porcelain, of the manufactory of several centuries previously. It is not known what symbols these fabulous monsters, kylins, dragons, &c. are meant to represent, but they are very ancient.

The yellow porcelain vases mentioned were probably made at Canton for sale to Europeans; that imperial colour not being allowed to be used by any subject. These specimens are not of much value, but some genuine imperial citron yellow egg-shell cups were sold for their weight in gold at the sale of the late Mr. Beckford's china. M.(2).

Pope and Dennis (2nd S. vi. 412.)—P. D. will find "the letter of Dennis to Pope of April 29, 1721," in p. 6. of the "Errata" which begins the particular Edition of 1729, marked "K" in the interesting "Notes on the Editions of *The Dunciad*" which appeared in "N. & Q.," 1st S. x. 517. It may not be out of place here, in relation to the curious subject of Pope and *The Dunciad*, to give the following illustrative remark of Porson in his notes on two tracts by Warburton, &c.:—

"Another facetious friend of Dr. Bentley, Mr. Pope, used to tell Warburton that when he had anything better than ordinary to say, and yet too bold, he always reserved it for a second or third edition, and then *nobody took any notice of it.* Accordingly in the first edition of *The Dunciad*, P. tried the public taste for slander; and succeeding beyond his most sanguine hopes, he, diffident creature! added a fourth book, in which he gratified the ignorant and malicious by assailing men of real learning and worth, among whom he very properly ranked Bentley. The Dr. (Bentley) being informed that Mr. P. had abused him, replied, 'Ay, like enough: I spoke against his Homer, and the PORTENTOUS CUB never forgives." (Porson's *Tracts*, by Kidd, 1815, pp. 323-4.)

P. H. F.

Modern Purim (2nd S. vi. 473, 474.) — The remarks of F. PHILLOTT seem calculated to throw some light on the accusations brought against the Jews of crucifying Christian children. What more probable origin could these very doubtful tales have had than the circumstance of their having been seen by some of their ignorant neighbours in the act of commemorating this feast by erecting a gallows, which from its T shape would resemble the cross, from whence would be seen a body suspended, which, after being loaded with execrations, would ultimately be committed to the flames. Any one accustomed to the curious exaggerations detailed in country villages in the present day, will readily believe that such a scene as this would soon be magnified into the oft-told tale before alluded to, and would eagerly be seized hold of by those who were on the look out for some pretext for obtaining possession of the coveted wealth of the persecuted Jews. It is said that the children have wooden hammers given them on this festival; probably these were intended to represent the gallows of Haman.

I believe that it is a Portuguese practice to hang effigies of Judas and Pontius Pilate on a gibbet, and, after belabouring them, making a bonfire of them. Perhaps this may owe its origin to the Purim, and also the gallows in *Punch and Judy* may be derived from this source. M. G.

In a note on the above, which you did me the favour to insert in a late number of "N. & Q.," I stated, following Calmet's account of that festival (folio ed. *s. v.* Purim) that of the two consecutive days, viz. 14th and 15th, the later was solemnised by the Jews of the Provinces. A reference, however, to the text (*Esther* ix. 18, 19.) will show that the *Provincial* Jews, having avenged themselves on their enemies on the 13th, *rested* on the 14th, while those of the Capital, having been granted at Esther's request a supplementary day of vengeance, did not complete the work of retribution for the projected measure till the 14th, resting in a similar manner on the *fifteenth* day, which sufficiently accounts for the festival extending over *two* days, viz. 14th and 15th of *Adar*; the *fast* of the *thirteenth*, which does not appear to have formed any part of the original solemnity, being a voluntary injunction of the Jews to commemorate the preliminary fast of Esther. F. PHILLOTT.

Christmas (2nd S. vi. 499. 532.) — This being a Church festival, and one of the highest rank, its commencement and termination must be decided by the usage of the Church, and will be thus determined without any difficulty. Dr. Parr was no authority on such questions, and his decision, cited by MEDIÆVUS, is absurd and inconsistent. The commencement of the great Antiphons, of which the first is O Sapientia, is not the beginning of Christmas, but of a more immediate and solemn preparation for it. These Antiphons are seven in number, and are varied each day; the Antiphon O Sapientia being appointed for December 17th

only. They are thus enumerated by Durandus in the thirteenth century, though, as he notices, there were two others added in some places. Pope Pius V. fixed their number at seven, as they stand in the Roman Breviary.

Christmas, then, properly begins at Lauds on Christmas Eve, when the Divine Office begins to be solemnised as a Double, and refers directly to the nativity of our Lord. It terminates on 13th of January, the Octave Day of the Epiphany. The Christmas holly, however, remains in churches and houses till 2nd of February, the Purification of the B. Virgin Mary. F. C. H.

The season of Christmas is accurately determined by the period during which the Christmas decorations are permitted to remain in churches. This extends from Christmas Eve to the Vigil of the Purification, unless Septuagesima Sunday should fall previously, in which case they are removed on the preceding Saturday. The anthem, O Sapientia, was not, according to the Sarum Use, appointed to be sung every day (from Dec. 16th) to Christmas. There were seven other Antiphons for the following days, of which the commencing words were as follows:—O Adonai, O Radix Jesse, O Clavis David, O Oriens, O Rex Gentium, O Emmanuel, O Virgo Virginum. These were the Antiphons to *Magnificat* at vespers; one being added for Christmas Eve from Psalm xix. 5. W. J. D.

Clergy called Bricklayers (2nd S. vi. 528.)—Your correspondent inquires the origin of this term as applied to the clergy of *Oxon* and *Berks*. Query, may not this be a familiar corruption of *Rubricklayers*, a name employed perhaps to denote their general character for Rubrical exactness, who not merely *lay* down the Liturgical law, but obey it? F. Phillott.

"*Sir Edward Seaward's Narrative* (2nd S. vi. 290.)—"This work was the production of Jane Porter's brother, Dr. William Ogilvie Porter, a physician of Bristol. When finished, he wished to give it to the world, but was afraid that a novel would be deemed a work not exactly in keeping with the character of a grave and learned physician, and therefore his sister Jane, being well known as a writer, undertook the publication. Some of 'Sir Edward's' adventures had been realised in Dr. Porter's own experience, and Lady Seaward was the portraiture of a young lady to whom the doctor was particularly attached. He had spent many years of early life at sea, as surgeon on board a man-of-war, and amongst other episodes had been wrecked, and lived some time on a desolate island. Most thoughtful men in their early days have some bright object of excellence to be attained, and he had dreamed of the high capabilities of woman under a different training and moral culture to that adopted at the present time. He had twice unsuccessfully attempted to carry out his views, but in the third instance was successful. His pupil (and his ward) was an orphan girl of exquisite temper and capabilities, and he spared no pains in her mental and moral education. She became all he could desire, but when just of age died of consumption,—a severe blow from which the doctor never recovered. This young lady, Eliza Clark, was his Lady Seaward."

The above is extracted from the "Notices to Correspondents" of No. 720. of the *London Journal*, and is contributed to that publication by "Amicus," who states that he has a formal acknowledgment written by Jane Porter, in which she declares that her brother was the sole author, and accounts for the sum of money received for the copyright. J. Dillon.

Adriaan van Utrecht (2nd S. v. 15.)—

"This painter, Adriaan van Utrecht, was born at Antwerp in 1599, and died in 1651. He especially excelled in painting fruit, and all kinds of living and dead animals, particularly birds. On his travels through France, Germany and Italy, van Utrecht everywhere was received with regard, and his artistical talent greatly valued. Amongst his admirers the King of Spain chiefly appraised the merits of his pencil."—Translated from *Algemeen Noodwendig Woordenboek der Zamenleving*, te Amsterdam, bij Gebroeders Diderichs, 1831-1858, Part 25, p. 3970. col. 2.

J. H. van Lennep.

Zeyst.

"*Lareovers for Meddlers*" (2nd S. vi. 481.)—I have often heard this quoted, as H. B. remarks, over a dish of *medlars*; but I believe it has nothing to do with the fruit, or with Mr. Forby's "instrument of chastisement," however much *meddlers* may deserve a stick *laid over* their backs. In my interleaved copy of the *Vocabulary of East Anglia*, I have made the following entry:—

"*Layer-over.*—Forby has here mistaken the form and sense of this term. It is properly *lare-over*, from the Saxon læpe, hence O. E. lare, lore, learning, and is a transposition of an English word corresponding to the German *ober-lehrer*, signifying a teacher, corrector, or master over those who are continually meddling with what they ought not."

It thus furnishes a parallel to the two similar instances of transposition given by Mr. Walters in the opening article of the Number in which the Query occurs. E. S. Taylor.

Ormesby St. Margaret, Norfolk.

Wary-angle: Old English Name of the Butcher-bird, or Pie grièche (2nd S. vi. 504.)—This is from German *Würgengel*, literally "worrying angel," otherwise "destroying angel,"—a name given by the Germans to several different beasts and birds of prey. The word *worry* still retains in Scotland the meaning, "to strangle," "to kill." In *The House that Jack Built* we have "the dog that worried the cat." H. F. B.

Stocks and Chambers of Little Ease (2nd S. vi. 345.) — There is at Walton-on-the-Hill, about three miles from the Liverpool Exchange, on the Preston road, an iron stocks. It is close to the churchyard wall, and within the last two years a person was confined there by order of the local magistrates of the district; I do not remember for what offence.

On Everton Brow, Liverpool, near the Original Toffy Shop, is a small sugar-loaf-formed building that was used as a place of confinement for offenders, and is exactly formed as the prisons of "little ease" mentioned by Mr. David Gam. At the Old Swan, about three miles from Liverpool, on the St. Helen's road, is another; and at Hale, about ten miles from Liverpool, near the Lancashire shore, there is a third. None of these, however, have been used in the recollection of anyone living. S. R.

Liverpool.

Materials of Foxe's "Book of Martyrs" (2nd S. vi. 478.) — Much information on this subject will be found in the *Edinburgh Review*, No. CLXXII. art. 6. Henry Huth.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

"Froissart. E'tude Littéraire sur le XIVme Siècle, par M. Kervyn de Lettenhove. 2 vols. 12°. Paris, A. Durand."

There are few writers within the whole sphere of literature whose name is so widely and so justly popular as the old chronicler Froissart. He is not the man of one country; he does not wed himself to any particular nationality; nor could you find in his writings those sympathies and antipathies which are so characteristic of Monstrelet, Olivier de la Marche, or Philippe de Commines. Froissart, indeed, has been blamed more than once for his want of patriotism. Chivalry, jousts, and tournaments, such are the only objects of his affection. Wherever deeds of valour are to be performed, you are sure to find him, and whether the *dramatis personæ* are French or English, *Tros Rutulusve fuat*, it is for him of very little moment, provided the contest be hardly fought, and in the presence of an admiring bevy of fair damosels. Thus Froissart, politically speaking, is a perfect sceptic; but he is the chronicler of the Middle Ages *par excellence*, and the wide range of his observation, quite as much as his sense of the picturesque, and the life he throws over his descriptions, has contributed to secure for him very great reputation. "Froissart est un ami franc, sincère, naïf, qui *s'accointe* avec vous, aussi courtoisement, aussi amiablement qu'avec les hommes de son temps. Vous l'aviez appelé à vous pour vous instruire; il vous charme, il vous réjouit, il vous amuse. Vous voulez en faire le compagnon de vos études; il devient celui de vos loisirs, et une fois que l'on aborde avec lui le tableau des aventures et des emprises d'armes qui se succèdent toujours les unes aux autres, on y prend un plaisir aussi vif que si ce livre n'était pas un recueil de faits historiques, mais un roman de chevalerie."

The above quotation is from M. Kervyn de Lettenhove's preface, and it will prove at once that Froissart has met in his new biographer with a congenial spirit, a man fully capable of doing credit to the very important task which he had undertaken. The *E'tude Littéraire*, in its original form, obtained one of the annual prizes offered by the Académie Françoise. Thus encouraged, the author again took up his MS., recast and remodelled it, corrected a few errors, added an excellent section on Froissart's literary influence, and produced thus a couple of volumes which must certainly find their way in the libraries of all those who are interested in mediæval lore.

We can fancy the delight with which M. de Lettenhove set off, one cold November morning, on a pilgrimage to the various localities connected with the early life of his favourite historian. But, alas! time, revolutions, and other causes, have destroyed almost every vestige of the parsonage-house where Froissart poring over his work recorded the *souvenirs* of days gone by. A small door, now permanently shut, a well, the ruins of an old staircase, — such are the sole remains that can be traced back to the fourteenth century: the house itself is now divided into two tenements; the garden is as altered as the house. Finally, we had best seek Froissart, not amidst the crumbling ruins and the crabbed old apple-trees of Lestines, but in the living pages of his memoirs, and in the capital biography of M. Kervyn de Lettenhove.

The work divides itself naturally into three distinct parts. The first gives us the narrative of the chronicler's life, derived from the most authentic sources. Our readers are aware that Froissart's poems contain a great number of details which illustrate his early career. The *Espinette Amoureuse* more especially is full of particulars related with much feeling, and the pleasantness of childish recollections gives additional charm to the poetry.

Without following Froissart throughout all the incidents of his busy pilgrimage, we shall merely confine our attention to two or three debateable points connected with the composition of his Chronicle. In the first place it is quite evident that he began his work at Lestines, in 1373, by the advice and with the encouragement of Gui de Blois. The poem entitled *Le Buisson de Jonece* leaves no doubt on the subject; and Froissart himself again and again repeats in his Chronicle, "Le Conte Guy de Blois me fit faire la noble histoire; . . . . le bon et souverain seigneur . . . . à la requeste, contemplation et plaisance duquel il travailla à cette haulte et noble histoire." The difficulty is to ascertain what order Froissart followed in the actual jotting down of his *souvenirs*, the chronology of the various parts which compose it, and the sources from which he derived the information he turned to such account. Here we are reduced to mere conjecture, and M. de Lettenhove does not profess to give us any positive facts. Most probably the portion first committed to writing was the concise sketch of the events which took place between the battles of Poitiers and of Cocherel; afterwards "un jour serait venu où Guy de Blois, l'exhortant à faire remonter ses récits à l'origine même de la guerre de la France et de l'Angleterre, c'est à dire bien avant l'époque où avaient commencé ses enquêtes, lui aurait montré le précieux manuscrit de la chronique de Jean le Bel, conservé, comme nous l'avons déjà dit, au château de Beaumont." For the history of the origin of the war Froissart makes a constant use of that chronicle; but one can see that he likewise takes for his guide his literary patron, and that the Earl of Blois furnishes him with comments on the facts, often dismissed with a bare mention by Jean le Bel. When our annalist arrived at the portion of his story where he relates the death of Philippina of Hainault, Guy de Blois was married, and Robert of Namur, the uncle of the bride, supplied in his turn Froissart with anecdotes and incidents for his Chronicle. Two MSS. reproducing this early state of the text are still extant: the one is preserved at Valenciennes, the other at Amiens; but they belonged originally to the li-

brary of the manor of Beaumont. The Valenciennes MS., apparently copied in the midst of the fifteenth century, gives a more servile *résumé* of Jean le Bel's chronicle than can be found in any other transcript of Froissart's works. The Amiens MS., "l'un des plus précieux que nous possédions," seems to have been done for the Count de Chimay, who died in 1472. M. de Lettenhove is inclined to consider it as the original text of the first book, such as Froissart presented it to Guy de Blois.

The second part of M. Kervyn de Lettenhove's book, entitled *Froissart Chroniqueur*, contains a very complete and correct appreciation of our annalist as an historian; and also merely from the literary point of view. It is rather singular to notice that the birth of Froissart took place in the country of all Europe the most renowned for its chivalrous spirit. "Il est notoire," we find in the chronicle of Jacques de Lalaing, "que jadis au pays de Hainaut estoit la fleur de chevalerie." It occurred also at the very time when chivalry was at its zenith. "Je suis venu au monde," said Froissart himself; "avec les faits et les avenues." . . . . "Puis le temps du bon roy Charlemagne," continues he, "n'avinrent si grandes aventures de guerre." Let the reader imagine him coming either sixty years sooner and obliged to relate the intrigues of Plassian and Nogaret, or a century later, and finding for the heroes of his story such men as Olivier le Daim and Tristan l'Hermite! Froissart was the fit memorialist of the generation in which he lived, and that is just why he has left behind him a masterpiece unrivalled in the whole records of literature.

After tracing with great talent the progress and gradual decline of chivalry, and the result this decline had on the writings of mediæval historians, M. de Lettenhove devotes a chapter to the peculiarities of Froissart. First of all our author understood rightly that even scribes who sit down for the purpose of recording the events they have witnessed, should have a due sense of their mission. They write "pour tous nobles cœurs encourager, et eux montrer exemple en matière d'honneur." But this is not enough; and Froissart wisely expects in a chronicler what he himself possessed in the highest degree: "sens, mémoire et bonne souvenance de toute les choses passées, engin clair et aigu pour concevoir tous les faits dont je pourrois estre informé, âge, corps et membres pour souffrir paine."

The impartiality of Froissart, however, has often been questioned, and several facts are adduced to prove that he was deficient in what should be the fundamental quality of every historian. M. Kervyn de Lettenhove completely refutes, as it seems to us, this unfair accusation, especially in its relation to his supposed preference of England over France. We must not forget that the chronicler judges everything by the standard, not of nationality but of chivalry; and besides, if he says of the companions of the Black Prince, "ils sont sur tous courtois, traitables et accointables . . . . . rien n'égale leur générosité dans les combats . . . . . ." he is quite as loud in his praise of France.

We need scarcely say that in Froissart imagination is a prominent quality, but it by no means precludes learning. His language, more particularly in the third book, is clear, and full of the richest imagery; he revels in descriptions of military pageantry, where banners, pennons, and standards are rustling in the breeze and glittering in the sun.

We must, however, hasten on to the third and last divisions of M. de Lettenhove's work: *Froissart Poète*. Many persons who are thoroughly acquainted with the Chronicles have never suspected that the gossiping historian was also a poet, a composer of allegorical tales, such as the *Roman de la Rose* and of *pastourelles* which were the delight of his fair contemporaries. M. de Lettenhove gives a full account of these works, and the copious extracts he subjoins will be found quite sufficient to furnish a correct idea of the whole. The MS. containing the poems originally belonged to Thomas Beauchamp, Earl of Warwick. After his death it came into the possession of his son, as we find from the following memorandum written on the last leaf: "Ce livre est à Richard le féauls Conte de Warrewyck." How subsequently it occupied a place in the library of Francis I. at Fontainebleau is still a matter of doubt; it is supposed to have been brought over from England by the Princess Mary, when she became the wife of Louis XII. In addition to the pieces contained in this volume, Froissart composed several other poems now lost. We know, for instance, that he is the author of two tales in rhyme, *Meliadus* and *Meliador*. Finally, amongst the MS. collections of the Imperial Library at Paris are two unpublished works of Froissart; the first is called *La Court de May*, the second *Le Trésor Amoureux*. Neither of these poems bears the name of Froissart, but the internal evidence furnished by the orthography, the grammatical peculiarities, etc. is conclusive as to the real authorship. M. Kervyn de Lettenhove has carefully discussed this point, and also enriched his work with a number of choice quotations which are particularly valuable, as, without a journey to Paris, it is of course impossible to consult the original MSS.

In conclusion, we think that M. de Lettenhove's monography is an excellent contribution to the history of mediæval literature, and that the reward bestowed upon it by the *Académie Françoise* was only an act of justice.

GUSTAVE MASSON.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

National Portrait Gallery. Royal 8vo. Vol. VII. Charles Knight.
Diversions of Purley. Part II. Vol. II. 8vo.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Roscoe's German Novelists. (4 Vols. 8vo. 1826.) Vol. III.
Grose's Classical Dictionary. First Edition.
Ramsay's Gentle Shepherd. First Edition.

Wanted by *J. D. Campbell*, 20. Minerva Street, Glasgow.

Perfect or imperfect —
Tomson's Geneva Testament. 8vo. 1576.
Borthelet's Cranmer. Folio. 1540.

Any of the folio Cranmers, 1539, 1540, 1541.
Tindale's Testament. The three editions of 1536. 4to.
Bishop's Bible. 1584. Folio.
8vo. or folio Bible, printed by J. Fry & Co. between 1770 and 1780.

Wanted by *Francis Fry*, Cotham, Bristol.

Notices to Correspondents.

We have this week been induced to postpone our usual Notes on Books, *including notices of Murray's new and beautiful edition of* The Thousand and One Nights; *Sainsbury's* Life of Rubens; *Mrs. Elliot's interesting* Recollections of the French Revolution; *Aytoun and Martin's* Translation of Goethe, *and many other new books, for the purpose of making room for the* Monthly Feuilleton of Foreign Literature.

J. B. R. (Rutherglen.) *The answer to* Admiral Hosier's Ghost *is well known. See Percy's* Reliques, ii. 382.

The Index to our last Volume *will be published with our next number.*

B. H. A. George Sand *is the name assumed by Madame Dudevant on the title-pages of her works.*

Answers to other correspondents in our next.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C., *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, JANUARY 15. 1859.

Notes.

SHAKSPEARE'S STRANGE FISH.

To call a person, distinguished by odd ways or quaint conceits, a "strange fish," is not uncommon in our own days; but it took its origin in times long since past, when strange monsters in fish and flesh were among the daily amusements of the sight-seeing gazers of the old metropolis.

Quaint old Henry Peacham, the "complcat gentleman," has recorded the wondrous sights of London in his time, each to be seen "for a penny." Amongst them we have:

"The Fleet-streete Mandrakes, that heavenly Motion of Eltham,
Westminster monuments, and Guild-hall huge Corinæus,
That horne of Windsor (of an Unicorne very likely),
The cave of *Merlin*, the skirts of old *Tom* a Lincolne;
King *John's* sword at Linne, with the cup the Fraternity drinke in,
The Tombe of *Beauchampe*, and sword of Sir *Guy* a Warwicke:
The great long Dutchman, and roaring Marget a Barwicke,
The *Mummied Princes*, and Cæsars wine yet i' Dover,
Saint *James* his Ginney Hens, the Cassawarway moreover,
The Beaver i' the Parke (strange beast as er'e any man saw),
Downe-shearing willowes with teeth as sharpe as a hand-saw.
The Lance of *John a Gaunt*, and *Brandons* still i' the Tower:
The fall of Ninive, with Norwich built in an hower.
King *Henries* slip-shoes, the sword of valiant *Edward*;
The Coventry Boares-shield, and fire-workes seen but to bedward.
Drakes ship at Detford, King *Richards* bed-sted i' Leyster,
The White Hall whale-bones, the silver Bason i' Chester;
The live-caught Dog-fish, the Wolfe and *Harry* the Lyon,
Hunks of the Beare-garden, to be feared, if he be nigh on."

Jasper Mayne, the author of that excellent old comedy, *The City Match*, first acted before King Charles I. at Whitehall, and printed in 1639, devotes an entire scene in allusion to the custom of exhibiting fishes either real or imaginary. In Act III. Sc. 1., Bright, Newcut, Plotwell, and Roseclap, four of the characters, enter, "*hanging out the picture of a strange fish*," when the following conversation takes place: —

"*Bright.* 'Fore Jove, the captain fix'd him rarely.
"*Roseclap.* O Sir,
He is used to it: this is the fifth fish now
That he hath shewn thus. One got him twenty pound.
"*Newcut.* How, Roseclap?
"*Roseclap.* Why, the captain kept him, Sir,
A whole week drunk, and shew'd him twice a-day!
"*Newcut.* It could not be like this.
"*Roseclap.* Faith, I do grant
This is the strangest fish. Yon I have hung
His other picture in the fields, where some
Say 'tis an o'ergrown porpoise; others say,
'Tis the fish caught in Cheshire; one, to whom
The rest agree, said 'twas a mermaid.
"*Plotwell.* 'Slight,
Roseclap shall have a patent of him. The birds
Brought from Peru, the hairy wench, the camel,
The elephant, dromedaries, or Windsor Castle,
The woman with dead flesh, or she that washes,
Threads needles, writes, dresses her children, plays
O' th virginals with her feet, could never draw
People like this.
"*Newcut.* O, that his father were
At home to see him!
"*Plotwell.* Or his mother come,
Who follows strange sights out of town, and went
To Brentford to a motion.
"*Bright.* Bid the captain hasten,
Or he'll recover, and spoil all.
"*Roseclap.* They're here!"

A great deal of fun then ensues upon the exhibition of the strange fish, which is a man dressed for the nonce, somewhat resembling the incident in the *Vida de Lazurillo de Tormes;* where a man is shown for a fish against his will, and thrust under water whenever he attempts to speak.

The exhibition of strange fishes appears to have been at its height in the age of Elizabeth. Shakspeare, it will be remembered, twice alludes to the practice, once in *The Winter's Tale* (Act IV. Sc. 3.), where Autolycus says: —

"Here's another ballad of a fish, that appeared upon the coast on Wednesday the fourscore of April, forty thousand fathom above water, and sung this ballad against the hard hearts of maids: it was thought she was a woman, and was turned into a cold fish, for she would not exchange flesh with one that loved her. The ballad is very pitiful, and as true."

And again, in *The Tempest* (Act II. Sc. 2.), where Trinculo exclaims: —

"What have we here,—a man or a fish? Dead or alive? A fish; he smells like a fish; a very ancient and fish-like smell; a kind of (not of the newest) Poor-John; a *strange* fish! Were I in England now (as once I was), and had but this fish painted, not a holiday fool there but would give a piece of silver: there would this monster make a man; any strange beast there makes a man: when they will not give a doit to relieve a lame beggar, they will lay out ten to see a dead Indian."

The commentators have endeavoured to find the ballads to which Shakspeare alludes in these quotations, but have entirely failed. This might have been expected; and I agree with Mr. Collier, that the poet did not refer to any particular production of the kind, but intended to ridicule the whole class.

The earliest broadside with which I am acquainted upon this subject was "Imprinted by Thomas Purforte, 1566." It has for its title: "The description of a rare or rather most monstrous fishe taken on the East coast of Holland the 17 of November, Anno 1566." (Then a wood-

cut of the fish, and underneath the following lines) : —

"The Workes of God how great and strange they be,
A Picture plaine behold heare may you see."

Two years later, Timothy Granger penned, and Thomas Colwell printed, a prose description of

"A moste true and marveilous straunge wonder the lyke hath seldom been seene of xvii Monstrous fishes taken in Suffolke at Downam Brydge, within a myle of Ipswiche, the xi daye of October in the yeare of our Lorde God 1568."

Stow, in his *Annales*, has left us a particular description of this "wondrous draught of fishes;" some of them being "eight and twentie foote in length, at the least."

The following year "C. R.," probably Clement Robinson, the author of *Pleasant Sonnets and Stories in Metre*, favoured the world with

"The true description of this marvellous straunge Fishe, which was taken on thursday was sennight, the 16 day of June, this present month, in the year of our Lord God 1569."

This production also came from the fertile press of Thomas Colwell, "beneath the Conduit, at the signe of Saint John Evangelist," in Fleet-street. A copy is preserved in the rare collection of George Daniel of Islington. Like its predecessor, it is ornamented with the "effigies," in wood, of the "strange fish."

Wolfe, in 1586, printed a broadside containing an account of a monster fish found in the heart of a horse! And on the Registers of the Stationers' Company for 1595, is entered an account of "A strange and hughe fishe dryven on the Sandes at Outhorne in Holdernes, in Februarye." The interesting books of the same Company also contain an entry, in 1604, of "A strange reporte of a monstrous fish that appeared in the form of a woman from her waist upward, seene in the sea."

In Sir Henry Herbert's *Office Book*, which contains a register of all the shows of London from 1623 to 1642, occurs "A licence to Francis Sherret to show a straunge fish for a yeare, from the 10th of March, 1635."

In the Gough Collection, preserved in the Bodleian library, is a curious prose tract of eight quarto pages, "printed for Nath. Butter, 1642," with the following quaint title: —

"A Relation of a terrible Monster, taken by a Fisherman near Wollage, July 15, 1642, and is now to be seen in King Street, Westminster, the shape whereof is like a Toad, and may be called a Toad-Fish; but that which makes it a Monster is, that it hath hands with fingers like a man, and is chested like a man, being neere five foot long, and three feet over the thickness of an ordinary man. Whereunto is added, a relation of a bloudy encounter betwixt the Lord Faulconbridge and Sir John Hotham, wherein the Duke of Richmond is hurt and the Lord Faulconbridge taken prisoner."

These notices of "strange fish" might readily be multiplied, but they will serve to introduce the following broadside, which is copied *literatim* from the original in my possession : —

"*A most Strange but True*
Account
of a very
Large Sea-Monster,

"That was found last *Saturday* in a Common-Shore in New Fleet-Street in Spittle-Fields, where at the *Black-Swan* Alehouse, thousands of People resort to see it: Herein you have the Dimensions of the said Surprizing Creature, with the various Conjectures of several able Men concerning what may be the Omen of this Creature's leaving the Sea, and to rove so far under Ground, the Common-Shore where it was found running above two Miles before it empties itself at Blackwall: The occasion of this Creature's coming hither bcing likewise hinted on by P——ge in his Monthly Prognostications for this year 1704.

"Presaging the several mutations which are approaching to Kingdoms, States, and Commonwealths, something appears wond'rous in the Heavens, Earth, or Watry Element, by frightful Blazing Comets, Monstrous Births, or strange Fishes leaving their deep Habitations of the Sea to swim in Brooks and Rivers: and as to strange Omens foretelling Alterations in this Kingdom, our Chronicles give an Account that when King *Ethelred* ascended the Throne by his Mother's murdering his Brother *Edward*, upon his Coronation-Day, a Cloud was seen throughout *England*, half resembling Blood, and half Fire; which Prodigy was the forerunner of the *Danes* landing here three years after, and committing great outrages in divers parts of the Kingdom. Before *William Rufus* was kill'd by *Sir Walter Tyrrel* in *New Forrest*, two blazing Stars appeared; and at *Finchhamstead*, near *Abington* in *Berkshire*, a Well of Bloody colour'd water sprung up for fifteen days, and then ceased. Before *Henry* the Second dyed it rained Blood in the Isle of *Wight*, for the space of two hours; a Dragon of marvellous bigness was discovered at St. *Osyth* in *Essex*; an Earthquake rented in pieces the Cathedral at *Lincoln*; and in *Orford* in Sussex, certain Fisher-men drew up in their Net a Hairy Creature out of the Sea, in all Proportions like a Man, which was exposed to the Sight of Thousands, living upon Flesh, but in the end stole from his Keepers and got to Sea again. In the Reign of *Henry* the Third, four *Suns* appeared from the rising to the setting, after which followed a great Famine. Before *Richard's* resignation of his Crown, to *Henry* the Fourth, the Bay and Lawrel Trees withered throughout *England*. In the time of *Henry* the Sixth, whilst a great Fight was at *Ludlow* betwixt the two Houses of *York* and *Lancaster*, three Suns appeared in the Firmament, which immediately united into one, and the next Reign began the Union of the Families. And so when *Oliver Cromwell's* Usurpation was at end, the Members of the *Calves head Club* confederate the Devil fetcht him away in a terrible Whirlwind. But now as strange a Wonder ensues, which take as follows.

"On *Saturday* last, being the 20th of this instant *May*, something of a strange unusual Shape was perceived to be in a Common Shore in *New-Fleet-street* in *Spittle-Fields*, which excited their Curiosity who saw it, to make a further search into the Matter, and accordingly going into the Common-shore (which runs above two miles under Ground before it empties it self at *Blackwall*), they dragged the Creature out, which was a dead *Porpoise* of a very large Size, it being above Four Foot in Length, and Three Foot about, which now is to be seen at the Sign of the *Black-Swan*, an Alehouse, in *New-Fleet-Street* in *Spittle-Fields*, as aforesaid, to which thousands of People daily resort to view it: Now as to the Nature of this

Fish, which is vulgarly called a *Sea-Hog*, from its being like a Swine both in Shape and Flesh, its Residence is in the Sea, and appear in multitudes against an approaching Storm, tumbling after a strange manner with their Bellies upwards, about Ships that are on their several Voyages; and that it should leave the Deep to rove up into Fresh Water Rivers, and more especially to crawl so far up a Common-Shore, it seems somewhat amazing among the Curious; there is now great turning over of *Partridge* whose Prognostications are much admired by the Mob, but they find he has took no more Notice in this year's Almanack of this *Porpoises* untimely Death in a Common-Shore, than of the Thunder which we had last Week, he taking no notice that we shall have any at all this Year; but to make amends for this Fault, I believe it wou'd be very acceptible to the Fools under *Crispin's* Meridian, if in his next year's Almanack he would oblige them with the *Hyleg* of this poor Fish: but the general conjecture of this Creature's rambling so far up a sh—n Concavity under Ground, is, that it either came from the *French* Coasts, and signifies *Lewis* is ready to beshit himself, for fear the Affair will not go as they shou'd do in *Spain*; or else it came from the *Spanish* Coasts, and intimates, by his Obscurity, that the Duke of *Anjou* had rather hide his head than fight; and the last Conjecture I believe to be most probable, because *Partridge* says in his Prognostications in this Month, *The Gingerbread King of Spain full of Fears and Fatigue, it belongs to the Family.* Moreover it is thought this *Strange Fish* came of some good Family, because the Possessors of it talk of having R——l in F—— street embalm it against they shew it at *Green-Goose-Fair.*

"Licensed according to Order.

"London, Printed for R. Smith near Spittle-Fields-Market, 1704."

Edward F. Rimbault.

FLY-LEAF SCRIBBLINGS, ETC.

1. From the man who rescued the Queen Mary's psalter from destruction, on presenting it to the queen: —

"God save the most vertuous and Nobull quene Mary's gras,
And sende her to injoye the crowne of Eynglande longe tyme and space,
Her enemies to confounde and utterly to deface,
And to follo her godly procedynges, God give us gras;
As every subyegte us bounde for her gras to praye
That God may preserve her body from all dangers both night and daye,
God save the Quene.

Be me, your humbul and poore creytur, Rafe Pryne, Grocer of London, wishes your Gras prosperus helthe."

2. From an early book in Sion College: —

"Item si mulier jejuna bibat per triduum duos ciathos aquæ in quâ *erramentum* extinguitur, fit in perpetuum sterilis."

What is *erramentum?*

3. Line (in book of Homilies by a vicar of Magd. Oxon. fifteenth century) which reads the same both ways: —

"Anna tenet mappam madidam, mappam tenet Anna."

4. In a MS., end of the seventeenth century: —

"Testamentum J. M. Ari (propria manu scribentis), A.D. 1736, ætatis 77; cui singulari fere forte evenit, ut de paterna gente sedulo inquirenti, non occurrebat quispiam oriundus. In fide, spe et charitate humillima omnipotenti Creatori animam dedo.

"Acceptationem penitentiæ meæ et remissionem peccatorum supplicissime implorans, et ad extremum vitæ terminum imploraturus per Jesum Xtum Salvatorem nostrum.

"Pater de Cœlis, Deus Fili Redemptor Mundi, Deus Spiritus Sanctus, Deus Sancta Trinitas, Unus Deus,

"Miserere Mei."

I should much like to know who was the writer

5. Sixteenth century: —

"There is no charge in the Churche so daungerous but y^t a good conscience can avoyde it; but a weak or corrupt conscience may sone be cast awaye: like as the wild rose from whence the bee fetcheth her hony, and likewise the spider her poyson. The Prince may do his devoir doing justece, and not doing tyranny. The man of armes, going to the warre and not hurting the poore people. The maried man may live well in his house w^tout advoutery. The riche man geveth his goods for God's sake w^tout usury. The laborer in workyng. The shepehard in kyping of his shepe w^tout hertyng of his neighbors, and in like case of others.

"Now to prove this is true from the Scripture, David was good and Saule evill: Of pristes, Mathias good, and Obnias (Hophni?) naught: Of prophetes, Danyel good, Balam evill: Of shepeherdes, Abell good, Abimilech evil; Of widowes, Judithe good, Jezabell evill: Of riche, Job good, Naball naught; Of the apostles, St. Peter good, Judas was reproved.

"Respice finis (*sic*).
"And y^u shalt nev^r do amiss.
"Posui finem curis, spes ac fortuna valete."

J. C. J.

A Friend to the House of Hanover. — On a fly-leaf of a work entitled "*Mathematical Tables, &c.*, by J. Brown, Mathematician," published the latter end of last century, and which I picked up at a recent sale of old books in this place, I found the following quaint verses inscribed, in which strong proof is afforded of the writer having been any but an adherent of the hapless House of Stuart.

"I love with all my heart
The Hanoverian part,
And for their settlement,
My conscience gives consent.
Most glorious is the cause
To fight for George's Laws.
This is my mind and heart,
Tho' none should take my part,
The tory party here
Most hatefull doth appear.
I ever have denied
To be on James's side:
To be with such a king
Will Britain's ruin bring:
In this opinion I
Resolve to live and die."

K.

Arbroath.

Inscription in a Bible.—On a fly-leaf of an an-

cient Latin Bible in my possession, the following is written in Gothic characters : —

"Ama bonum, cole Deum eternum,
Fuge gloriam humanam, mandata nota
Omnia, perenne quere regnum, salvam
Tene virtutem, (X) christum ymitare zelando.
"Alphabeta Divinum."

Can the missing letters, *i*, *l*, be supplied? And what is the meaning of the following verse, which appears in a later hand on the same page, each word being numbered as below? —

1. 2. 3. 4. 5. 6. 7.
"Assuer, Mardocs, Aman, Hester, crux, gloria, tendet."

Is it cabalistic, or a formula of "memoria technica," or only a bad "nonsense verse"? W. B. O.

PROPOSED MARRIAGE OF PRINCE CHARLES WITH THE INFANTA OF SPAIN [A.D. 1620.]

The following is transcribed from an old MS. which there is reason to believe was once in the possession of Dr. Lake, Bishop of Bath and Wells, and probably came to him from his brother, Sir Thomas Lake, principal Secretary of State to James I. The articles, to many readers of "N. & Q.," are possibly unknown in their entire form. They relate to a most important event in English history, viz. a projected marriage between Prince Charles (afterwards Charles I.) and the Infanta of Spain, the romantic circumstances attending which are too well known to need repetition here: —

"*A Coppie of the Articles the King was sworne to.*

"1. That the marriage shalbe p'fected by the Pope's dispensacōn and p'cured by the King of Spayne.

"2. That it shalbe first celebrated in Spayne, and then in England w^th^ such necessary solemnitie as is not repugnant to the church of Rome.

"3. That the Infanta and the King of Spayne shall mak choyce of her servants, and not entertaine any of the King of Englands Subjects w^t^out his good will and consent.

"4. That the Infanta and her servants shall have free and publique exercise of Religion as followeth,—

"5. That she have one Oratory and chappell in her pallace in London, and whersoever she shall abide, a publique capatious church neere the same, w^th^ a churchard therevnto belonginge.

"6. That her servants, servants servants and ther children and ther discent, or any other whatsoever belonging vnto her maie freelie and publiquely p'fesse themselves catholiques.

"7. That she and her familie may be catholiques in manner followinge,—

"8. That the Infanta shall have in her pallace capatious chappell whervnto shee and her servants maie enter and stay at their pleasure w^th^ a private doore for herself and publique for them.

"9. That her chappell and church shalbe decentlie adorned w^th^ alters and other ornaments necessary for divine worpp, and that shee and her servants maie have free ingresse and regresse at all howres.

"10. That the custodie of chappell and church shalbe put into such hands as the Infanta shall appoint.

"11. That for the service of the church and chappell 24 Priests and assistants shalbe named by the King of Spaine and the Infanta, none of them to be of the King of England's subjects w^t^out his consent.

"12. That a Superior shalbe constituted having Episcopall authoritie to rule in spirituall matters, or in his absence a Vicar.

"13. That the said Vicar maie ponishe her servants and others the ecclesiastick accordinge to the lawes and penalties Ecclecall.

"14. That shee and her servants maie p'cure dispensacōns, Indulgences, Jubilles, &c. from Rome.

"15. That her servants shall take an oath of fidelitie to the King, England, the Prince, and the Infanta, the forme wherof is ther expressed.

"16. That the lawes that are and shalbe made in England conc'inge Religion shall not touch her servants and others aforesaid, and that ag^t^ Ecclesiastick Superiors onlie shall have power to p'ceed as hath bin accustomed amongst Romishe Catholiques.

"17. That if a Judge Secular shall app'hend an ecclesiastick he shall forthw^th^ deliv' him to the Superior to be p'ceeded against according to the canons of that church.

"18. That the lawes made in England and other the King's Dominions against Catholiques shall not be taken hold vppon the children borne by the Infanta in the intermarriage, but that they shall enjoy by succession.

"19. That the Nurses that give sucke maie be catholiques, and reputed meniall.

"20. That the said Bishopp maie exercise Jurisdiction vppon offending Catholiques of her household, whom she hath alsoe power to turne awaie at her pleasure.

"21. That the Bpp and other ecclesiastick p'sons maie wear the habitt of their order and profession, and for securitie that the matrimony shall not be dissolved the King of England and the Prince shall bind themselves in the word of a Kinge, and vppon their honors. Moreover they are to p'forme whatsoever shalbe p'pounded by the Catholique King if convenientlie and decentlie it maie be donn.

"22. That the sonns and daughters maie be brought vpp by the Infanta vntill they be ten yeares of age at the least.

"23. That the places of any of her servants being void maie be supplied by his Catholique Ma^tie^.

"24. That the Capitalacōns shalbe confirmed by oath from the King and Prince, and that they shall passe ther Knightlie words that they shall doe as much as they cann to have them established by Parliament.

"25. That these things are to be p'pounded the Pope to the end he maie approve them, and graunt a necessary dispensacōn accordinglie."

The MS. has been corrected by another hand, but the writing of the additional matter is so bad as to render it difficult to be read. Ina.

Minor Notes.

Easter Sunday. A Note in Advance.— In 1859, Easter Sunday falls on the 24th April. Such has not been the case since 1791. *Corpus Christi* will fall on the eve of St. John, which, among Roman Catholics, is a fast-day. This coincidence is the origin of an old French proverb: —

"Quand Jean fait jeuner Dieu,
Abondance de bien, en tout lieu."

Let us hope that the proverb may be verified. It is known, however, that the 24th April is not the latest day upon which Easter Sunday can fall. It

may fall upon the 25th April, which is St. Mark's day. In this case Good Friday falls on St. George's day, and Corpus Christi (the *Fête Dieu*) on St. John's day. This coincidence is very rare, and has given rise to another French proverb, very old and little known, and which deserves to be noted: —

"Quand George Dieu crucifiera,
Que Marc le ressuscitera,
Et que Saint-Jean le portera,
Le fin du monde arrivera."

The first three facts will be realised in 1886.

J. K.

Fine for an Assault in 1582. — The following extract from the Corporate Records of Wells, is a curious instance (though not then an uncommon one here) of punishing for an assault: —

"Wheras at the last gen'all convocacōn hit was affirmed that Peter Archer, one of the burgeses of this borough, made an Assalte vppon Richarde Fronche, another burges of the same borough, and fr' hym drewe bludd, and that John Budge did the lyke vppon the sayd Peter, contrarie to the order of the sayd Mr and Coialtie; Therfore hit is nowe, by th' assente and consent of all the psons above-named (the Corporators) agreed that the sayd Peter Archer and John Budge, and eyther of theym, shall pay a Pottell of Wyne apece, to be payed at the next Potacōn to be kept wythin the borough aforesayd."

Ina.

Bath Epigrams.—I carry in my head the two following epigrams on the Abbey Church at Bath, reported to me many years ago as the productions of the late Bishop Shuttleworth, and of his dear, gentle, talented brother-in-law John Shute Duncan: —

I.

"These walls, so full of monument, and bust,
Show how Bath-waters serve to lay the dust."

II.

"Messieurs, vous voyez très bien ici,
Que ces œaux ne sont pas d'œaux de vie."

C. W. B.

Feminine of His'n. — Most of the readers of "N. & Q." have, doubtless, heard of *his'n*, but the feminine form, as quoted in "Cupid's Garden," a song printed in the *Scowring of the White Horse*, will, perhaps, be new: —

"Zays she, Let thee and I go onr own way,
And we'll let she go *shis'n*."

P. J. F. Gantillon.

Bp. French's "The Unkinde Desertor." — In p. 97. of the Catalogue of the library of John Dunn Gardner, Esq., sold by Messrs. Sotheby and Wilkinson in 1854, there is a copy of a full and very interesting statement, which was inserted by Mr. Sheffield Grace in his copy of Bp. French's extremely rare little volume, entitled *The Unkinde Desertor of Loyall Men and True Friends*, 1676. I am not aware that the statement in question has appeared elsewhere in print; but whether or no, a reference to it deserves, I think, a corner in "N. & Q. Abhba.

Queen Elizabeth.—This being the tercentenary of the accession of Queen Elizabeth, a circumstance recently celebrated in England, I would direct attention to translations of two letters written in French to Henri IV., copies of which are in the archives of Geneva, and were inserted in the *Record* of December 6, 1858, by Merle D'Aubigné, — the first addressed to Henry *before* his change of religion, the second *after*. Also to an extremely rare* poem by R. Verstegan, entitled *England's Joy*, printed in 4to., n. d., laudatory of that sovereign (with acrostic upon her name), occasioned by Lord Mountjoy's defeat of the Irish rebels under the Earl of Tyrone. The acrostic I subjoin: —

"E England's blisse and blessed Queene
L Live your prayses in perfection,
I In your subjects harts bee seene
Z Zeale in humble loves subjection.
A Aungels in your love attend you,
B Blessed Jesus ever blesse you,
E Ever so his hand defend you,
T That no harmefull thought distress you:
H Holy powers of Heaven preserve you,
A And all faithfull subjects serve you.

R Royall graces ever grace you,
E Ever true love live about you,
G Glorious angels arms embrace you,
I Joy in England none without you,
N None but grace and virtue note you,
A And the world for wonder cote you."

Ithuriel.

Minor Queries.

"*The Battle of Agincourt.*"—In "N. & Q." (1st S. i. 445.) your correspondent, C. W. G., mentions having noted down the quaint air to which the ballad commencing

"As our King lay musing on his bed,"

was sung "from the lips of an old miner in Derbyshire." Will C. W. G. favour me with a copy of that version, in exchange for one derived from another source? I should feel much obliged by the exchange. Printed copies of the words are to be found in the Roxburghe Collection, 3358; and in Halliwell's Collection, Chetham Library, No. 286.

W. Chappell.

201. Regent Street.

"*The Fore-castle Sailor.*"—Will any correspondent of "N. & Q." inform me how I may obtain the song of "The Fore-castle Sailor," or even a stanza? I have the tune (and a truly noble tune it is), but have not the words. I am told that they were printed in some collection of the

* It consists of four leaves only, small 4to., and sold for eight guineas.

present century. I recollect hearing "We are poor frozen out gardeners" sung to the same air about forty years ago; and if the one is not to be obtained, perhaps one of your correspondents would kindly favour me with the other.

W. Chappell.

201. Regent Street.

Swinton Family.—I shall feel thankful if any of your correspondents can furnish me with any information of the Swinton family, or of any work in which its genealogy is noticed. I have heard that the Swintons originally came from Byzantium, and that records of them may be seen in the Archives of Paris. From France they appear to have migrated to Scotland; and thence Sir John de Swinton, I believe, is said to have made an excursion to England, and to have taken possession of Chester. We hear of the family being ennobled in Scotland, and afterwards leaving that country and settling at Nutsford in Cheshire.

J. L. Seymour.

The Stone Family of Westminster.—After the Reformation, the celebrated Sir Thomas Gresham purchased, or obtained a grant of, an estate at Wedmore, in Somersetshire, which had theretofore belonged to the chantry of St. Anne, founded in Wedmore church. This property was sold by Sir Thomas to a person named Thomas Stone, of Westminster, Gent.; and by him it was given (A.D. 1594) to his brother Edward Stone, also of Westminster, Gent. Is anything known of this family of the Stones?

Did Sir Thomas Gresham *purchase* the estate referred to, or was it *given* to him? Ina.

Charlton Entertainment.—In the *London Magazine* for July, 1737, I read that—

"On June 30 a handsome entertainment was given at Charlton in Wiltshire, to the threshers of that village, by the Lord Viscount Palmerston, who has given money to purchase a piece of land, the produce of which is to be laid out in an annual entertainment, on the 30th of June *for ever*, in commemoration of Stephen Duck, who was a thresher of that place."

Is that entertainment still given? J. L.

The Cyclone.—In the valuable *Handbook of the Law of Storms*, by W. R. Birt, it is stated, page 2., "The history of the *investigation* of storms coincides with the present century:" after giving some extracts from the late Colonel Capper's work the author goes to state that—

"These extracts sufficiently introduce us to the fundamental idea of a cyclone, viz. that of a revolving body of air; but they furnish us with no information as to the direction of this rotation, or its order in either hemisphere. The latest inquiries bearing on this head acquaint us with the very important fact, that *in both hemispheres the air in the cyclone revolves against the sun.* 'In the northern hemisphere . . . the rotation of the air in the hurricane is N. W. S. E. In the southern hemisphere . . . . the rotation of the air is N.E. S.W."

Now in the *Geography* of E. Macfait, M.D., published at Edinburgh in 1780, the following statement is found, in page 245.:—

"It is said to be the general course of all hurricanes, that those in the northern hemisphere go about by the south, those in the southern hemisphere by the north."

"There is an observation with regard to the summer weather in our own country, that seems analogous to this, namely, that when the wind happens to be N.E., if it shifts from thence N., then N.W., and from thence S.W., that the weather is neither so constant nor so good as when it shifts from N.E. to E., and then S.E., and thence S.W."

Is Dr. Macfait's statement of the reversion of the order of rotation in the different hemispheres the earliest known by the readers of "N. & Q."

John Husband.

Poter Hank.—Near the town in which I reside is a level tract of black, peaty land, which was formerly a morass, or swampy carr, and in a very old deed (*sans* date) I find it called Poter Hank, or Poter Hankey. Can any one suggest a meaning for this name, either in allusion to the situation and quality of the soil, or otherwise? C. J.

What is Scum?—What we call *foam*, or *froth*, is, I suppose, merely air-bubbles, which burst and disappear more or less rapidly according to circumstances; but there is a certain product of troubled waters, which we often see on the shore after a storm, and which even the rivulet at the bottom of my garden not unfrequently offers to my notice, somewhat more substantial, and yet the very type of unsubstantiality, a white yeasty-looking matter, like the whippings of an egg,—the most distinctive name for which, perhaps, is *scum*. What is this? Does the lashing water beat it up from vegetable or from animal deposits? I suppose some of your chemical or microscopical readers can tell us. C. W. Bingham.

Burton's Monasticon: Unpublished Documents.—In the Introduction to the *Monasticon Eboracense* the author announces his intention of publishing a second volume containing copies of all the charters, documents, and valuable MSS. that he had consulted for his work. The reception of the first volume did not justify him in carrying out his intention, but the materials were all collected. Does any one know, or will any one say, what became of those materials? and if they are still available to one who has been for some years back engaged in collecting matter for a monograph on one of the abbeys he mentions?

De Rupe.

Monyash in Domesday.—A Derbyshire Gazetteer, containing more antiquarian information than such works usually get hold of, says, "It is noted in Domesday book that *Monyash* was considered as a penal settlement to which refractory monks were sent." I have searched in vain for

any such notice; can any one verify the reference? The Domesday spelling is *Maneis*."

De Rupe.

First Edition of Cowper's Poems. — The communication of Mr. Bruce respecting one of Cowper's poems has reminded me of a question I have often intended to put through the "N. & Q." It is this: — Was the Rev. J. Newton's Preface written at the request of Cowper, and certainly printed (as appears from one of Cowper's letters), published with the first edition or not? Grimshawe gives us this Preface, and in a note adds, "Published with the first volume." If so, it certainly could not have accompanied all the copies. I have one now before me, dated 1782. It is the first edition, but it has neither preface, dedication, nor preliminary matter of any kind, except the table of contents. Perhaps Mr. Bruce can solve the difficulty. With regard to that gentleman's own Query, I may state that my copy of *Expostulation* bears evident marks that a cancel has been made between pp. 122. and 123. Lethrediensis.

Why was Ludovicus Sforza styled Anglus? — I have a little volume in Latin, printed in the year 1494, dedicated to Ludovico Sforza, surnamed the Moor. The heading of the dedication is in these words: "Ad sapientissimum Ludovicam Sfortiam, Anglum, Septimum Mediolani ducem," &c.

What is the meaning of the word *Anglum?* Several explanations have been suggested, but none of them is satisfactory.

Peter Martyr, called in the later editions of his works Anglerius, and Ab Angleria, is in the earlier ones denominated Anglus, Angli; he was so named from the place of his birth, Angluira or Angleria, a small district or a town in the duchy of Milan, on the Lago Maggiore, nearly opposite Ardua. But Ludovico was born at Vigevano, a small town, where the family of Sforza possessed a castle, now within the borders of Sardinia, south of Novara. Anglus may be a contraction of Angelus, but this appellation was given only to ecclesiastics.

As the term was undoubtedly intended as a title of honour, it may mean one of the Angeli or Angelici, an order of knighthood instituted in 1191 by Isaaius Angelus Flavius Commenes, Emperor of Constantinople; but did this Order exist in the days of Sforza, and who would probably confer it on him?

I shall be very much obliged by an early answer from any one who can give me information on the subject. Neo Eboracensis.

John Foxe's Comedy. — John Foxe, the Martyrologist, is the author of a Latin Comedy, *De Christo Triumphante*, London, 8vo. 1551, Basil, 1556, an English translation of which was published in 1579 and 1607, by Richard Day. A new edition (Latin and English) appeared in 1672, edited by T. C. of Sidney College, Cambridge, *i. e.* Thomas Comber, afterwards Dean of Durham. Can you inform me whether the translation published in 1672 differs from that of Richard Day, or is only a reprint? Is there any notice of this publication in the *Memoirs of Dean Comber*, published in 1799?* R. Inglis.

Armorial Bearings. — Required, and would much oblige, the armorial bearings of

1. "Sir Lambert Perney, a knight of Liege," mentioned by Froissart, 1382.
2. Arms of a family called Bullen of Redruth, Cornwall, in seventeenth century.
3. Arms of Blake, Attorney-General of Jamaica, (*circa* 1770), of the family of Nicholas Allen Blake, and of Nicholas Blake of London, 1682.
4. Arms of "Sherren."
5. Arms of Dr. Hodges, Dean of Hereford, and Rector of Kensington, *circa* 1664.
6. Arms of Bonella Hodges, mother of 1st Lord Penrhyn.
7. What were the arms of Lawrence of *Iver* (not St. Ives) in Bucks? and what became of the family? And was not Lawrence Lawrence, about the beginning of 18th century, the last of it?

Who was Lawrence the judge whom Cromwell sent to Scotland? Spalatro.

Quebec.

Dr. Giles Thorne. — Will any correspondent oblige me with the entry on matriculation of Dr. Giles Thorne, of Balliol College, Oxford? He was Archdeacon of Bucks, and chaplain to Charles II. He died 1671. M. D.

Blue Blood. — Will any of your correspondents kindly help me out of a difficulty, by referring to some good authority, explanatory of this expression in its Spanish meaning, as intimating illustrious birth and high extraction? Ψ.

Burscher's Spicilegium. — I have lately two or three times met with a reference to Burscher's *Spicilegium*, *e. g.* in Müller's *Leben der Erasmus*. What is the nature of the work thus named, and when was it published? I should judge it to be a collection of unpublished letters, &c. of eminent men, but I cannot find it mentioned in any catalogue which has come under my notice.

W. J. Deane.

[* The Editor of *Memoirs of Dean Comber*, p. 68., states that, "in the year 1672, a sacred drama of John Fox made its appearance, said to be published by T. C., M.A., of Sydney College, Cambridge, entitled, *Christus Triumphans*, and it was designed to introduce it into public schools. These initials were thought by many judicious persons to stand for Thomas Comber, and the intention of its publication was worthy of him; but as no memorandum of this appears among such of his MSS. as are now extant, we cannot vouch for its being brought out by him."]

J. B. Greenshield's "Pleasures of Home." — I remember very well Mr. John Boyd Greenshields, a member of the Edinburgh Bar, who died some twenty years ago. He was a skilful advocate, and an elegant writer of legal pleadings, some of which I have perused with much pleasure. He was also the author of a poem called, if I remember right, *The Pleasures of Home*, printed privately. Have any of your readers seen this performance? and where can a copy of it be found? T.

Minor Queries with Answers.

Printing in Ireland. — Where may I find any authentic records of the introduction of printing into Ireland? Abhba.

[Dublin received the art of printing in 1551. Mr. Ames observes that Ireland was one of the last European states into which the art of printing was introduced; the earliest book at present known being an edition of *The Boke of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Churche*, folio. It is a verbal reprint of the *Common Prayer* of Edward VI. of 1549, and bears for Colophon "Imprinted by Humfrey Powell, printer to the Kynges maieste, in his Hyghnesse realme of Ireland, dwellynge in the Citee of Dublin in the great toure by the Crane. *Cum privilegio ad imprimendum solum*, anno Domini MDLI." Powell continued to exercise the printing business in Dublin for fifteen years or more, during which time he removed from the river side to a more southern residence in St. Nicholas Street. A fine and perfect copy of Powell's first production may be seen in the library of Trinity College, Dublin. Before his residence in Dublin, Powell practised the art of printing in London, in the years 1548 and 1549, and dwelt above Holborn Conduit, where he printed four works. He was a member of the Stationers' Company, and his name is inserted in the charter of 1556.]

The Culver-key. — An American friend, who is a warm admirer of Izaak Walton, writes to know what the flower is which is so often alluded to under this name in the *Complete Angler?* In one passage Izaak says: "Looking down the meadows I could see a girl cropping *culverkeys* and cowslips to make garlands." J. E. T.

[Mrs. Jane Thompson in the *Gent. Mag.* for June, 1848, p. 570., inquires after this flower, and states, that the word *culver-key* is found in some dictionaries, and is there merely called 'a meadow flower.' There is a flower in great favour with children, which is in bloom about the same time as the cowslip is, which I have heard suggested is the flower in question. I have not learned the name by which it is known in the neighbourhood of London, but in Lincolnshire it is called 'Lady's fingers.' It is a trefoil, and grows in thick patches; the flower is yellow; and although before the cluster of flowers is fully expanded it has some little resemblance to a clenched hand, it is much more like the contracted claws of a bird's foot. Culver being an obsolete name for dove or pigeon, renders it probable that this may be the flower which Walton alludes to." According to others it is the common Columbine, *Aquilegia vulgaris*, which continues in flower from the beginning of May till the end of July. See "N. & Q." 1st S. vi. 293.]

Chloroform and Diphtheria. — There are two words, *chloroformyl*, or *chloroform*, and *diphtheria*, which are in very frequent use. Will any reader of "N. & Q." please to give me their derivation and exact signification? Ignorans.

[According to Pereira, the name of *chloroform* was first given to this liquid by Dumas, on account of its relation to formic acid, of which formyle is the base. Chloroform has been regarded as a compound of *chlorine* with *formyle*. — *Diphthera* (Διφθέρα) is a hide or *skin*, anything made of skin. The modern name *diphtheria* has probably been applied to a malady which, as some practitioners think, is only a malignant form of quinsy, on account of the *skin* or membrane which forms in the throat, if the disease is suffered to run its course.]

Replies.

CONSECRATION OF BISHOP BARLOW.

(2nd S. vi. 526.)

It does not seem certain from Mr. Massingberd's inquiry whether he asks respecting the *fact* of Bishop Barlow's consecration, or the *exact date* of that event? If the latter, I have no remark to offer, which could supply the want of authority for Godwin's *assumption* that it took place on the 22nd of February, 1535; but as the point of real interest to those who feel any curiosity on the subject lies in the former Query, I offer a few observations in reference to it.

In the volume of letters relating to the Suppression of Monasteries, as published by the Camden Society, there are several from this individual, written both before and after he was a Bishop, in one entitled "from the writer to the King," and bearing date A.D. 1533. He subscribes himself his unworthy subject and oratour "William Barlo." In a subsequent letter addressed to Cromwell (MS. Cotton. Cleop. E. iv. fol. 107.) he adverts to having been "advouched by the Quen's Gracious bountie to the Priorship of Haverfordwest," and subscribes himself as prior of the same.

Farther letters (MS. Cotton. Cleop. E. iv. fol. 117–262.), and bearing date respectively "the laste day of Merche," and 5th of April, 1536, are subscribed W. Meneven (St. David's), and the first of them prefers the writer's suit sustained by reasons of utility to "the whole mysordered diocesse" for "the translacion of the see from S. Davyds to Kermerddyn" (Caermarthen).

The testimony derived from these letters is of that kind always considered most important, because *undesigned* and *indirect*, — here are a series of original documents, being letters from the plain priest, the Prior, and lastly "the Bishop," each subscribed according to the present *status* of the writer, all written before the figment of his non-consecration, *or the motive for it*, could have had any existence, and yet all testifying in the most

natural and undesigned manner that the writer had attained the episcopate early in the reign of Henry VIII. Is it not an outrage upon all probability to suppose that any man would subscribe himself "Bishop of St. David's" in letters addressed to the jealous Henry's Secretary of State, if he had not a legal and canonical right to the title? I have passed over all the intermediate translations of Bishop Barlow, whether from Haverford Priory to Bisham; from St. Asaph Diocese to St. David's; from St. David's to "Bath and Wells" in King Edward's time; and ultimately his designation as "Bishop Elect of Chichester" on his return from beyond seas after the Marian persecution; because I submit to the judgment of your readers, and especially of Mr. Massingberd, that unless the documents in the National Archives be *forgeries*, the main point, namely, "*that no proof exists of Barlow's having been consecrated himself*," is conclusively disposed of.

A. B. R.

Belmont.

The question asked by Mr. Massingberd is an important one, and worthy of the most careful consideration. For if Bishop Barlow did not receive consecration himself, the part he took in the consecration of Archbishop Parker (he being the senior bishop, and at the head of the commission) would tend greatly to invalidate that consecration itself. On the 6th of December, 1559, Queen Elizabeth issued a commission to "Anthony, Bishop of Llandaff, William (Barlow) formerly Bishop of Bath, John (Scory) formerly Bishop of Chichester, Miles (Coverdale) Bishop of Exeter, John of Bedford, and John (Hodgskins) of Thetford, Suffragan Bishops, and John Bale, Bishop of Ossory, to the end that all, or at least four of them, should proceed to the consecration of Parker." According to Brainhall and Burnet, Parker was consecrated at Lambeth on Sunday, Dec. 17, 1559, by Bishops Barlow, Scory, Coverdale, and Hodgskins.

To confine our attention now to Bishop Barlow. Before the Reformation he was a canon regular of the order of St. Augustine, trained in the house of St. Osyth's, Essex. At an early period of his life he was elected Prior of Bisham in Berks. Henry VIII. employed him on an embassy in Scotland in 1535; on which occasion he was accompanied by Robert Warton, afterwards his successor in the see of St. Asaph; whilst in Scotland he was elected Bishop of St. Asaph, *and whilst he still remained there, before he had been consecrated* or had taken possession of his see (Lingard, vi. 671., ed. 1849), he was transferred, probably at the instance of his patron, from the diocese of St. Asaph to that of St. David's, by free transmutation, "per liberam transmutationem" (Rymer, xiv. 570.). If this statement be correct, and be it remembered it is made by an eminent Roman Catholic historian, we need not look for any record of the consecration of Barlow to the see of St. Asaph; indeed, in the commission to consecrate Robert Warton his successor at St. Asaph, dated June 24, 1536, he is spoken of as "Willielmi Barlowe ultimi Episcopi ibidem *electi*," which would tend to show that Barlow had never been consecrated to that see.

H. J. Rose, in his *Biographical Dictionary*, states that he was consecrated Nov. 22, 1535, and translated to St. David's the following year, but there seems no authority for this, and Godwin, as Mr. Massingberd mentions, states that he was consecrated Feb. 22, 1535, meaning thereby Feb. 22, $153\frac{5}{6}$, which was probably the true date of his consecration, as appears from the following testimonies. Wharton, in his *Anglia Sacra*, in his catalogue of the Bishops of St. Asaph, says: —

"William Barlowe, at that time Prior of the Canons Regular of Bisham, of the Order of St. Augustine, having been elected Bishop by the Dean and Chapter of St. Asaph in the year 1536, January the sixteenth, was confirmed on the twenty-third of February following by Thomas, Archbishop of Canterbury."

Le Neve, in his *Fasti Eccles. Anglic.*, p. 22., says: —

"William Barlow, S. T. P., was elected Jan. 16, 1535, confirmed Feb. 23 following."

Both these authors agree entirely, save that Wharton, reckoning by the New Style, speaks of Barlow as being consecrated 1536; he beginning the year from Jan. 1st: Le Neve, reckoning by the Old Style, which did not begin the year till March 25th, speaks of it as taking place in 1535.

Here, then, is evidence of Barlow's election and confirmation in the see of St. Asaph, but there is no record of his *consecration* to that see. This is the chief ground of the Romanists for denying that he was ever consecrated. True indeed it is that no record of his consecration is to be found in the records of Canterbury: but what of that? In these records there is no register of the consecration of Gardiner, Bishop of Winchester, or of Hugh Latimer, Bishop of Worcester, or John Hilsey, Bishop of Rochester (the last two being consecrated in 1535, the year of Barlow's election to St. Asaph): were they, therefore, never consecrated? But these last consecrations have never been denied by the Romanists themselves. Why, then, was Barlow's? Merely to serve the purpose of the Nag's Head Fable. For seventy years no author accused him of usurping the episcopate without consecration. He was a bishop for thirty years, yet during that period no such charge was ever brought against him. Champney first broached it in 1616, and he has been followed by various other writers of the Roman communion.

But if the record of his consecration is wanting, as it is in the case of many other bishops, the vali-

dity of whose consecration has never on that account been denied, yet in every other way the proof of his having been lawfully consecrated is full and complete, as I shall now proceed to show.

Henry VIII.'s sixth Parliament met on the 6th of June, 1536, and in this Parliament Barlow sat in the House of Peers as a Bishop. (Rymer, xiv. 563.) Now, in order to be summoned to that Parliament, Barlow must have presented the king's warrant, which was never given to bishops until after consecration (Bramhall's *Works*, i. 482.). He must, therefore, have been consecrated before June, 1536, and this agrees with the date given by Wharton and Le Neve. He again sat in the Parliament of 1541, as Bishop of St. David's.

Again, in the Convocation of 1536 in a List of Articles signed by eighteen bishops, Barlow's name appears as Bishop of St. David's before that of Robert, Bishop of St. Asaph (Collier, iv. 356., ed. 1852), which tends to show that Barlow was consecrated before, and took precedence in Convocation of his successor at St. Asaph.

Once more, on Feb. 19th, 154½, Bishop Barlow assisted at the consecration of Arthur Bulkeley, Bishop of Bangor, in conjunction with John (Salcot), Bishop of Sarum, and John (Wakeman), Bishop of Gloucester, and we may well conclude that he would not have been associated with other bishops in the consecration of another prelate, had he not himself been consecrated.

Many other minor proofs might be added, but those above given will convince any candid and unprejudiced mind. That they did convince the great Roman Catholic historian Lingard should be sufficient to end the controversy. It will perhaps be best to give his own words: —

"It happened most vexatiously that no record of his (Barlow's) consecration was known to exist. Though searches were repeatedly made in every likely repository, no traces of it could be found, nor, I believe, has any allusion or reference to it been discovered to the present day in any ancient writer or document. Still the absence of proof is no proof of non-consecration. No man has ever disputed the consecration of Gardiner, Bishop of Winchester, yet he was made bishop whilst on a mission abroad, and his consecration is involved in as much darkness as that of Barlow. When, therefore, we find Barlow during ten years, the remainder of Henry's reign, constantly associated as a brother with the other consecrated bishops, discharging with them all the duties, both spiritual and secular, of a consecrated bishop, summoned equally with them to Parliament, taking his seat among them according to his seniority, and voting on all subjects as one of them, it seems most unreasonable to suppose, without direct proof, that he had never received that sacred rite, without which, according to the laws of Church and State, he could not have become a member of the episcopal body." (Vol. vi. p. 672.)

It may perhaps be interesting to some of your readers to give a few particulars respecting Bishop Barlow's after life. In 1547, he was translated to the Bishopric of Bath and Wells, which he resigned on the accession of Mary. On Elizabeth coming to the throne he was made Bishop of Chichester in 1559. In the possession of this see he died in August, 1568. He married Agatha Wellesbourn, and by her had a numerous family, five of whom were daughters, all of whom married bishops; viz. Anne, wife of Herbert (Westphaling), Bishop of Hereford; Elizabeth, of William (Day), Bishop of Winchester; Margaret, of William (Overton), Bishop of Lichfield and Coventry; Frances, of Toby (Matthew), Archbishop of York; and Antonina, of William (Wykeham), Bishop of Winchester.

Mr. Massingberd will find many additional particulars in Courayer's *Validity of English Ordinations* (in which the original documents referred to above are given), in Collier's *Church History* (vol. iv.), and in H. J. Rose's *Biographical Dictionary*.

Alfred T. Lee.

Ahoghill Rectory, Ballymena.

LIST OF WORKS OF GREAT PAINTERS.

(2nd S. vi. 177.)

Stylites inquires if there has ever been compiled a catalogue of the paintings of celebrated Masters? After many pertinent observations on the subject, founded on the presumption that there is no such work, he suggests a specimen, on the works of Correggio.

In reply, I take leave to inform the inquirer, that if he will refer to Elmes' *General and Bibliographical Dictionary of the Fine Arts*, 8vo. London, 1826, under the articles "Artist," "Arts," "Drawing," "Painting," "Painters," "Portrait Painting," "Schools of Art," and other similar articles interspersed in that work, he will find much of what he seeks, from the ancient picture of *The Battle of the Magnetes in Lydia*, painted by Bularchus in the nineteenth Olympiad, to *The Battle of the Boyne* by West in the nineteenth century. There is, also, a Chronological Catalogue of the names of the great Masters, — whom they studied under,—their line of art,— their death, age, and peculiar excellencies; from Giovanni Cimabue in the latter part of the thirteenth century, whose crudities are being placed above the mighty grandeur of Michelangiolo; the purity of design, conception, elegance, symmetry, and universality of the divine Raffaelle; the learning of the Caracci; the truth and nature of Titian; the invention of Primaticcio; the grace of Parmigiano; the exquisite design and expression of Da Vinci; the "Correggiescity of Correggio," and the subsequent great Masters, from the great Michelangiolo Buonarotti to the little Michelangiolo del Campidoglio: — and replace these standard classics of Art for the ill drawing, imitations of Mosaic, Buhl, and Chinese perspec-

tive of the Tattis, Buffalmaccos, Giottinos, and other sprawlers of the thirteenth, fourteenth, and fifteenth centuries, when the glorious sun of the reformation of Art, Truth, and Nature burst forth in the works of Perugino, da Vinci, Giorgione, Correggio, Buonarotti, D'Urbino, Vecelli, Giulio Romano, Tibaldi, Primaticcio, Mazzuolo, Tintorctto, the graceful Guido, and all the other great and glorious post-Raffaellites whom Taste delights to honour. FABRICIUS PICTOR.

"WHERE DOES THE DAY BEGIN?"

(2nd S. vi. 498.)

During the last three or four centuries Europeans have advanced eastward into the eastern, and emigrated westward throughout the western hemisphere. As, however, the Russian settlers in N. America have penetrated eastward to about 130 deg. W. long., it is probable that each day is commenced by them, while their neighbours, the inhabitants of New Caledonia, are the last to commence the day.

The inhabitants of Manilla form an exception, because the Spaniards took possession of Manilla by sailing *westward* from America to the Celebes Islands.

In consequence of the globular form of the earth, there is not a simultaneous, but a consecutive keeping of the Sabbath. The inhabitants of Great Britain, at eight o'clock on Sabbath morning, may realise the *idea* that at that hour there is a general Sabbath over the earth, from the farthest east to the farthest west. The Russians in America are finishing their *latest* vespers — the Christians in our own colony of New Caledonia are commencing their *earliest* matins — among Christians throughout the world the Sabbath is more or less advanced, except at Manilla, where it is commenced at about four o'clock P.M. on our Sabbath. At the first institution of the Sabbath in the garden of Eden, it was finished in the space of twenty-four hours; but now, since Christians are found in every meridian under the sun, the Sabbath, from its first commencement to its final close, extends to forty-eight, or rather to fifty-six hours, by taking the abnormal state of Manilla into account.

By Adam the Sabbath was observed as one day in seven; but now that his descendants have replenished the earth, the Sabbath by a physical necessity comprises two days in eight.

In a recent work, *The Testimony of the Rocks*, the author asserts of Dr. Chalmers's geologic scheme, "that the days of creation were but natural days of 24 hours each," — if the creative power was extended in each locality to twenty-four hours, each of the six days of creation would extend to forty-eight hours; and, in fact, there would be two different days' work going on at the same time. JOHN HUSBAND.

Berwick.

PENANCE IN THE KIRK OF SCOTLAND.

(2nd S. vi. 433.)

By "penance," I understand W. to mean the punishment in "sackcloth" which was in old times inflicted by the Kirk for incontinence. Consulting the *Register of the Proceedings of the Presbytery and Sessions of Glasgow*, we find, among other severe enactments of the City Ministers, — Anno 1589, all relapsers in incontinence to be carted through the town, and put on *sackcloth*; and all that put it on are to buy it at their own expence, and it is to belong to the use of the Kirk. — 1647. Two hair gowns bought for the use of the Kirk (the material and fabric being probably similar to the hair cloth of the present day). — 1602. Besides their ordinary repentance, appear the third Sabbath on the pillar (one of those in the cathedral) with *sackcloth*. — 1655. The West Session resolves that, so long as the Englishers (Cromwell's troops) continue in town, to put no persons upon the pillar because they mock at them, &c.

I believe it will be a difficult matter to condescend upon the "latest date" when sackcloth was disused. It probably gradually fell into discredit with the more improved light of the times, and that modified system of what is popularly called "rebuking" in the face of the congregation adopted, and which perhaps (it may not be very far wrong to say) continued pretty generally (particularly in the rural districts of Scotland), till within the last seventy or eighty years. The humorous engraving, inscribed "Presbyterian Penance," by David Allan, in which the artist evidently intended to satirise this practice, may be considered as tolerably close upon the period above-mentioned; and which practice, I think, must then have been nearly upon its *last legs*, though lingering here and there. In early recollection I have seen persons publicly *rebuked* in the Newton church of Ayr by the late Rev. William Peebles, a very worthy man. On one occasion, having finished his afternoon sermon, he called up three couples for rebuke: one for the *second* time, another for the *third* and *last* time; and the third couple, under the rather ominous names of John Love and Margaret Merry, for the *first* time. The offenders, who stood erect in the various places of the church where they sat, in their ordinary Sunday apparel, each according to his or her attendant circumstances receiving a grave and salutary admonition. At a much later date I heard a couple rebuked in a church about eleven miles from Glasgow. The crowd in the church, common everywhere when such discipline was to

be exercised, was great; and the minister, rather a familiar preacher, seized the opportunity of lecturing all and sundry of the audience,—that if "their insides were well known, many would be found as guilty as the two poor sinners they had come to see rebuked." A number of years ago, when visiting the deserted church in the Clachan of Campsie, there was shown to me the ancient "*cutty stool*" of the Kirk—a plank about three feet long, supported on four wooden legs or pillars two feet high, with the word REPENT rudely cut on it. There is an extremely graphic poem by Robert Burns of about 160 lines, not much known, entitled "The Fornicator's Court," commencing:—

> "In truth and honour's name—Amen,
> Know all men by these presents plain,
> The fourth of June at Mauchline given,
> The year 'tween eighty-five and seven," &c.

but not quite of a nature to be farther suitable for the pages of "N. & Q."

I have understood that now a private rebuke before the minister and his elders satisfies the Kirk; and in cases of ante-nuptial incontinence, on the parents professing penitence, and marriage having been duly celebrated, baptism to the child is administered, and church privileges restored to them.

G. N.

I have seen in the parish church of Latheron, in Caithness, the sheet or sackcloth which had been in use for that purpose. My father before he left that county, a young man in the latter end of last century, had seen a person do penance in the sheet, as it was called; and the last one who underwent this punishment, as soon as the rebuke was over, doffed the sheet and threw it on the top of the laird's seat, which had a canopy over it supported on four pillars, like a huge four-post bed. It was there when he left the county, and when he returned, in 1816, it was still lying in undisturbed repose. I saw it in 1819, when I last attended the parish church.

Within the last few months I read of a case of a sinner being rebuked before the congregation in a country parish; but the sheet was not used.

R. G.

Glasgow.

I am unable to answer this inquiry; but I very well recollect, about fifteen years ago, seeing "the cutty stool" standing in its accustomed place, beside the Precentor's seat, in a village kirk near Edinburgh, and being told of a young woman whom my informant knew having had lately to undergo this severe mode of penance. It might be curious if some correspondents would jot down the different modes of penance in England and Scotland. I remember seeing a collar affixed to the porch of Duddingstone church, near Edinburgh, which was used for those who had been incontinent; and for three successive Sundays the condemned, with his neck fixed in the collar, had to undergo the stare of the congregation after divine service.

James Fraser.

Cambridge.

Happening to be in a kirk in the Presbytery of Ellon, Aberdeenshire, in the summer of 1834, I saw an erring sister (clothed in sackcloth) publicly rebuked before the congregation, for what a facetious medical friend of mine calls a compound fracture of the seventh commandment. R.

THE LETTER TAU THE SIGN OF THE HEBREW NATION.

(2nd S. vi. 459.)

The probable reason why the Hebrew letter tau (ת) has been viewed (according to Gwillim) as the *sign* of the Hebrew nation, will be found in the prophet Ezekiel, ix. 3, 4. A man, having a writer's inkhorn by his side, is divinely commanded to go through the midst of Jerusalem, "and *set a mark*" upon the foreheads of those who are to be preserved from the vengeance about to be executed on the guilty city. The sentence is then pronounced (ver. 6.), "Slay utterly old and young, ... but come not nigh any man *upon whom is the mark*."

The name of this *mark*, in the Hebrew, is identical with the name of the last letter of the Hebrew alphabet, *tau* (or more properly *tāv*, תָּו). And the *reason* of the nominal agreement between the mark and the letter is this; that the *letter* tau was used by the Jews as a *mark*. Hence Grotius observes, respecting the mark set on the inhabitants of Jerusalem who were to be spared, "*non qualcunque signum*, sed *literam Thau* hic significari sensit et Chaldæus et Theodotio:"—it was not to be *any* kind of mark, but the letter *tau*. This mark it is true, was to be employed, in the instance before us, only to distinguish a favoured portion. But the incident appears to have afforded occasion for regarding the tau as the mark or sign of the whole Jewish nation.

It is a curious circumstance that this letter *tau*, the use of which as a mark, and more especially as a *signature*, was probably suggested by its standing at the *end* of the Hebrew alphabet, had anciently the form of a *cross*; so that the identical mark which is now used as a signature by those who cannot write their names, did duty as a signature ages ago. The letter tau, indeed, and its correlatives in other languages, possessed the crucial form in *several* ancient alphabets of the East. But, what is still more to the purpose, tau is found bearing the form of a cross upon Jewish *shekels*. "In antiquis siclis certissimum est talem

figuram litteræ Tau inveniri, quæ exactè crucem repræsentat." (Walton, *Prolegomena*, ed. 1828, i. 179.)

This fact, also, gave occasion to a theological controversy, which was once carried on with great warmth, but which must not be more than glanced at here. The fact, that those of the inhabitants of Jerusalem who were to escape destruction were to receive on their foreheads, as a distinction from those who were doomed to perish, the *sign of the cross*, was pleaded as a reason why the same sign might appropriately be used by Christians; and certainly some very futile attempts were made to controvert this plea, by pretending that the tau or tav *never had* the crucial form; — an assertion which has been abundantly disproved. "Antiquis autem Hebræorum literis, quibus usque hodie," says Jerome, "utuntur Samaritani, extrema Thau litera *Crucis habet similitudinem.*" And, as related by Origen: —

"A certain Jew, who had become a convert to Christianity, used to say that the *tau* of the old alphabets *resembled the sign of the cross.*" Ἑβραῖος δέ τις τῶν εἰς Σωτῆρα πεπιστευκότων ἔλεγε, τὰ ἀρχαῖα στοιχεῖα ἐμφερὲς ἔχειν τὸ Θαῦ τῷ τοῦ σταυροῦ χαρακτῆρι.

Without deducing any superstitious inferences from these premises, we may safely say so much as this; that the mark which was to be placed on the foreheads of those inhabitants of Jerusalem whom Divine Mercy reserved from destruction, was the same which is now placed on the foreheads of infants in holy baptism — a CROSS. "These are ancient things." THOMAS BOYS.

THE HYMN "CŒLESTIS URBS JERUSALEM."

(2nd S. vi. 493.)

It is asserted by HUBERT BOWER, at the above reference, that the original of this hymn is to be found in St. Augustin's *Meditations*. This is not correct. There is, in chap. xxv. of that work, a sublime contemplation of the glories of the heavenly Jerusalem; from which St. Peter Damian composed a beautiful hymn, beginning "Ad perennis vitæ fontem," etc.; but in neither do we find much resemblance to the hymn of the Roman Breviary in question. It was originally composed by St. Ambrose, and began thus: "Urbs Jerusalem beata"; but it was amended, with many other hymns, by Pope Urban VIII. in 1629, and has been used ever since in its present form, which deserves for its beauty to be transcribed with the translation in the "Vesper Book for the Use of the Laity": —

"Cœlestis urbs Jerusalem,
Beata pacis visio,
Quæ celsa de viventibus
Saxis ad astra tolleris,
Sponsæque ritu cingeris
Mille Angelorum millibus.

"O sorte nupta prospera,
Dotata Patris gloria,
Respersa Sponsi gratia,
Regina formosissima,
Christo jugata Principi,
Cœli corusca civitas.

"Hic margaritis emicant,
Patentque cunctis ostia:
Virtute namque prævia
Mortalis illuc ducitur,
Amore Christi percitus
Tormenta quisquis sustinet.

"Scalpri salubris ictibus
Et tunsione plurima,
Fabri polita malleo
Hanc saxa molem construunt,
Aptisque juncta nexibus
Locantur in fastigio.

"Decus Parenti debitum
Sit usquequaque altissimo
Natoque Patris unico,
Et inclyto Paraclito,
Cui laus, potestas, gloria
Æterna sit per sæcula.
Amen."

Translation in the same Metre.

"Celestial seat, Jerusalem,
Blest vision of unfailing peace,
Built up of living stones, by them
Thy walls to starry skies increase,
And thou resplendent Spouse art found
By countless Angels circled round.

"O thou espoused with richest dower,
The Father's glory beams on thee,
On thee descends thy spouse's power,
O beauteous Queen, betrothed, yet free,
Resplendent city! blest above,
With Christ our Prince in nuptial love.

"Here spread the ample portals fair,
To all aspirants opened wide:
And rich with pearls and jewels rare,
Invite where spirits blest reside,
Hither are faithful martyrs led
Who for Christ's love have nobly bled.

"The chisel's oft repeated stroke,
Urged by the mallets' pond'rous power
The stone's rough, stubborn substance broke
And fashioned, thus on high to tower,
And fitly shaped and firmly joined
Was all by skilful hands combined.

"Let glory, praise and honour due
Be to the Eternal Father paid,
And to his sole-begotten, true,
His Son, by whom were all things made,
The same to God, the Holy Ghost,
By men and by the heavenly host.
Amen."

F. C. H.

Replies to Minor Queries.

The Cyclops of Euripides (2nd S. vi. 498.) — The translation of the *Cyclops of Euripides*, respecting which your correspondent X. inquires, I imagine to have been one made by the late Rev. John Eagles, A.M., of Bristol, and printed in

Blackwood's Magazine for October, 1832, p. 652., and is highly amusing and excellent. If the same, it begins with the line,

"I've borne a pretty tolerable share," &c.

But your correspondent is greatly in error, or sadly misprinted, when he calls it a *satiric* drama. Those of Aristophanes are properly satiric; but this is one remaining specimen of the *saturic* or *satyric* drama, or melodrame: quite a different thing. W.

Carleton's "Memoirs" (2nd S. vii. 11.) — In a previous number of "N. & Q." an inquiry was made by a very intelligent correspondent β respecting the exact title of the first edition of Carleton's *Memoirs*, which was replied to as above in a way which certainly gives a very erroneous impression. Mr. Markland, — trusting, I suppose, to recollection merely— states that the title-page of 1728 begins, "*The Military Memoirs of Capt. George Carleton, &c.*" I have a copy of the book now before me, and can therefore inform both correspondents that the exact words are as follows: —

"The Memoirs of an English Officer who served in the Dutch War in 1672 to the Peace of Utrecht in 1713. Containing several remarkable Transactions both by Sea and Land, and in divers Countries, but chiefly those wherein the Author was personally concerned, together with, &c. &c. By Capt. George Carleton. London. Printed for E. Symon, over against the Royal Exchange, Cornhill. MDCCXXVIII."

I may add that the "erroneous" biographical sketch reprehended by β is prefixed to this first edition. Lethrediensis.

Portrait of Graham of Claverhouse (2nd S. v. 131.) — There is a portrait of this celebrated and gallant Scotish cavalier in the collection of the Earl of Strathmore, at Glamis Castle, in Forfarshire, which was painted by Sir Peter Lely. There was also an original painting of Lord Dundee in the possession of James Ritchie, Esq., Solicitor, Elgin, N. B. The circumstances of the death of John Graham, first Viscount Dundee, and Lord Graham of Claverhouse in the county of Forfar, are well known. He fell in the arms of victory, slain by a "felon shot" on the battle-field of Killiecrankie, on Saturday evening, 27th July, 1689. It is rather singular, however, that it is not quite clear, from contemporary accounts, whether this noble soldier's death occurred during the night of Saturday — the day of his last battle — or on the morning of the following Sunday, 28th July. In his grave were buried the fruits of his victory, and the cause of legitimacy and the Stuart dynasty perished with him. Dr. Pitcairn, in his beautifully classical *Elegy* to the memory of Lord Dundee, styles him *Ultime Scotorum*. His only son James, second Viscount Dundee, survived him but a few months, dying in infancy in the month of December, 1689. It is much to be regretted that hitherto no monument of any kind has been erected over his grave in the neighbouring churchyard; and the spot where, according to tradition, he received his death-wound is only indicated by a rude stone hardly visible to passers-by.

A. S. A.

Barrackpore.

"*Sincere*" (2nd S. vii. p. 19.) — I cannot imagine how any one can entertain a doubt of the etymology of *sincerus*. Donatus has given it on Ter., *Eunuch.*, Act I. Sc. 2. v. 97.:

"Purum, et simplex ut mel *sine cera*."

"Simplex, *sine plica*," is an analogous formation, the *n* being changed, as usual, by the following labial. Whenever the word *sincerus* occurs, it either means (literally) pure, clean; or (metaphorically) true, without any mixture of deceit. This was the explanation cited from Dean Trench (1st S. viii. 197., and well illustrated in pp. 328. 567., and xii. 292.). The suggestions of your other correspondents seem hardly worth a serious answer. E. C. H.

Johnson and Warburton (2nd S. vi. 459.) — M. A. wishes to know the *date* and *place* of meeting of these "two great luminaries." The *place* is given in the following anecdote in vol. ix. p. 134. of Croker's edition of *Boswell's Life of Johnson*, 10 vols. 12mo. 1839: —

"To a person who asked 'whether he had ever been in company with Dr. Warburton,' he answered; 'I never saw him 'till one evening, about a week ago, at the Bishop of St. Asaph's: at first he looked surlily at me; but after we had been jostled into conversation, he took me to a window, asked me some questions, and before we parted was so well pleased with me that he patted me.' 'You always, Sir, preserved a respect for him?' 'Yes, and justly; when as yet I was in no favour with the world, he spoke well of me *, and I hope I never forgot the obligation.'"

The *date* of the meeting will perhaps be found in Hawkins's *Life of Johnson*, from which the above anecdote is selected. W. H. W. T.

Bell Ringing (2nd S. vi. 526.) — The "Art of Bell-ringing" is so thoroughly English that it is not likely there is anything on the subject in any other language. On "Bells," N. G. C. will find a goodly list of authors (mostly foreign) in my communication to "N. & Q." (1st S. ix. 240.; xi. 32.). And in some of them will be found by *whom*, and *when*, and *why* bells are to be rung; but to learn the art, he must become a *ringer*, and study it in some of the *English* books on Campanology. I will give him any farther information in my power, if he will write to me. H. T. Ellacombe.

Rectory, Clyst St. George, Topsham, Devon,
Dec. 27, 1858.

* In his Preface to *Shakspeare.*

Cross-week (2nd S. vi. 487. 534.) — One hesitates long before questioning any point of church-lore to which the initials F. C. H. are appended; but for once his statement, though doubtless correct in itself, does not exactly meet the case to which it is applied. In 1571 Easter-day fell on the 15th of April, leaving only nineteen days, outside reckoning, between Easter and the "Invention of the Cross," whereas in the Query which he is answering there are said to be twenty-seven days between some day in Easter-week of that year and some day in the week *before* Cross-week in the same year; which there would be not only in that year, but in every year, if Cross-week meant, as it constantly did mean, the *fifth* week after Easter, *i. e.* Rogation-week, the week in which Ascension-day occurs, and which was called Cross-week, as may be seen in numerous old passages in which it is alluded to, from the number of crosses, banners, &c. which were carried in the perambulations usually made in that week. J. Eastwood.

Without hesitation or warrant, F. C. H. says: "The week thus designated was the week in which the feast occurred of the *finding of the Holy Cross*. He is quite mistaken: Cross-week was the same as Rogation-week: see Rock's *Church of Our Fathers*, t. iii. p. 359. Liturgicus.

Tyburn Tickets (2nd S. vi. 529.) — In the autumn of 1856 I was on the jury at Newgate. On that occasion Mr. Pratt, armourer, of Bond Street, claimed and obtained exemption from serving on the jury by reason of his *possession* of a Tyburn Ticket. I suppose the judge did not remember the Act of 58 Geo. III. c. 70.

Septimus Piesse.

Quotation Wanted: "Ac veluti melitæ voces," &c. (2nd S. vi. 527.) — The lines quoted in the *Edinburgh Review* are from Robert Smith's Tripos Verses on *Platonis Principia*. They were first published in the *Cambridge Museum Criticum*, with the *Cartesii Principia* and *Newtoni Systema Mundanum*. The lines quoted are not the only lines in those three remarkable poems which well deserve the reviewer's eulogy. E. C. H.

Passage in Marston's "Satires" (N. & Q. 2nd S. vi. 436.) — Among Mr. Keightley's critical emendations he has with considerable confidence proposed one for this passage: —

> "Now Sorbo swels with self-conceited sence,
> Thinking that men do yeeld this reverence
> Unto his vertues: fond credulity!
> *Asses, take of Isis*, no man honours thee."

In this very corrupt passage Mr. Keightley proposes to read *Ass, take off Esses*, suggesting that the allusion is to the collar of Esses worn by the Lord Mayor. But what probability is there for assuming that such portion of the municipal insignia was ever termed "Esses," or even "the Esses," or anything more curt than the Collar of Esses, or Collar of the King's Livery? I think Mr. Keightley's conjecture is wide of the mark. An emendator who was very careful of the very letters of the text, might propose more plausibly,

> "Asses take office:"

but, considering how gross the typographical blunder evidently is, I would rather read,

> "Ass, it's the office: no man honours thee;"

i. e. no man honours you personally, but merely the office you occupy. These seem to be the only words which, within the given space of the metre, contain the poet's evident meaning.

John Gough Nichols.

Surely Mr. Keightley has mistaken the meaning of Marston's satirical apostrophe to Sorbo! —

> "Now Sorbo swels with selfe-conceited sence,
> Thinking that men do yeeld this reverence
> Unto his vertues: fond credulity!
> Asses, *take of Isis*, no man honours Thee."

Both sense and rhythm require a correction; but not that proposed by Mr. Keightley. A much more simple alteration restores the poet's allusion to the old fable of the ass in the procession, carrying the image of the goddess Isis, and fancying that the adoring crowds were doing reverence to him. Read the last line,

> "*Ass! take off Isis*, no man honours thee,"

and it becomes a biting suggestion to Sorbo, that if the cause of reverence, external to himself, were removed, he would find men yield him none.

Shakspeare's *Winter's Tale*, Act III. Sc. 2.,

> "What studied torments," &c.,

seems to me not mended by Mr. Keightley's interpolations. Without "worshipping the old printers," I find no reason to be dissatisfied with the first line, as they have given it, nor any improvement in making it hendecasyllabic, as proposed.

The needed change of the second line seems to me more simple than that suggested by Mr. Keightley. Read the passage thus:

> "What studied torments, tyrant, hast for me?
> What wheels? racks? fires? What flaying? *or what* boiling
> In leads or oils?"

And as pronounced by a good reader, the rhythm will satisfy the ear.

Thus far had been written, on the assumption that Mr. Keightley had quoted the text of Shakspeare accurately. On looking at Collier's edition, I find the passage given:

> "What wheels? racks? fires? what flaying? *burning*, boiling
> In leads or oils?"

without note of various reading. Sense and rhythm are both perfect. "Burning" refers to "leads" [qu. as to the plural in that and "oils"] and "boiling" to "oils." Together they make up

a member, corresponding to those accumulated in the earlier part of the line. Why any change?

W.

Baltimore, U. S. A.

Bread Seals, &c. (2nd S. vi. 344. 512.)—A good substance for seal impressions, far preferable to bread, is obtained by dissolving over a slow fire some isinglass in brandy or proof spirit, in a small bottle, the mouth being covered with brown paper with a pin-hole in the centre, and the bottle set in a saucepan or pipkin of cold water, and allowed to heat gradually. The solution must be sufficiently thick, and if poured on the seal, or in a mould of card-board, and so stamped while warm, and left to grow cold, it will take a clear sharp impression and keep a glossy appearance. It may be coloured while melting. F. C. H.

A glossy impression will be obtained from bread seals, provided they have been made long enough to become quite hard. If the seal be used too new, the hot wax generates a little steam on its surface, causing a dull impression. When the seals are perfectly dry and hard, a *film* of sweet oil put on carefully with a soft brush improves both seal and impression. Septimus Piesse.

A Commoner's Private Chapel (2nd S. vi. 233.)—Your observations on this subject, in answer to the Queries of X. Y. Z., have just fallen under my notice, and I have not before me the subsequent numbers to see if any farther answer has been given [see *antè*, p. 278.]; but if not, perhaps it may prevent X. Y. Z. falling into an error, if he is informed explicitly, that he cannot have a clergyman to conduct divine service for any but the members of his own *family* without the licence of the bishop. His tenants are of course not members of his family. The point was discussed a few years ago in the case of Mr. Neale, Warden of Sackville College, in the diocese of Chichester*; in which it was held that even the members of the College were no part of the Warden's family, and that he could not perform divine service before them in the chapel without the bishop's licence. This may *perhaps* have gone too far, but there can be no doubt as to the position of tenants: so X. Y. Z. must take care what he is about.

Caveat.

"*Colgumelmor*" (2nd S. vi. 526.)—E. K. inquires the derivation of this word, stated to occur in a confirmation of King John's charter to Beaulieu Abbey. There seems to be a clerical error, as the word is printed "*Colgrimesmore*" in King John's charter (Ellis's *Mon. Ang.*, v. 683.) in the grant of lands in the New Forest from a point where a stream falls into the sea: "sub Colgrimesmore, quæ Freiswater dicitur, et exinde usque ad caput de Colgrimesmore, ubi Mora se furcat."

* Freeland *v.* Neale, 12 *Jurist Rep.* 634.

A place of *somewhat similar name*, the "Foss of the Cemetery of *Kil*grimol, situated near Lythom Priory and the Æstuary of the Ribble in Lancashire," is noticed in Ormerod's *Miscellanea Palatina*, p. 111.; and if identical with Kilgrimhow Grange, mentioned among places in Ribblesdale, occurs also in the account of Joreval Abbey, *Mon. Ang.*, v. 567. This coincidence may give a clue to the inquirer. Lancastriensis.

Plaistow (2nd S. vi. 327.)—Mr. Hyde Clarke says that Plaistow, a hamlet of Bromley, Kent, is near to a Roman site. The nearest I know there is at Holwood, which, although in the next parish to Bromley, is at least five miles distant. My Query is, have Roman remains, and what, been discovered at Plaistow? A. J. Dunkin.

Dartford.

The Donkeys of Brighton (2nd S. vi. 526.)—Your correspondent, Bachelor, alludes to the "very delicate compliment issued to the fair sex" by Bennett of donkey notoriety at Margate: was it, however, as neat as what was said of the Brighton donkeys, in almost similar terms?—

"Though Balaam's ass got many a thwack,
Yet was his fortune rare,
He bore a Prophet on his back,
And saw an *Angel* fair.

"Is not your fortune far more bright,
Ye Brighton donkeys say?
Who carry *Spirits** every night,
And *Angels* every day?"

Hern.

Newcastle.

Registry of Private Baptisms, &c. (2nd S. vi. 527.)—Several years ago, I asked my then archdeacon a question about the propriety of registering private baptisms, which up to that time had *not* been registered in our parish. He pointed out a fact which answers Mr. Lee's first Query. The present registers profess to be "Baptisms in the *Parish* of ——;" not in the parish *church* alone, and should therefore include *all* baptisms by "a lawful minister" as well private as public within the parish. With regard to the second Query, the practice of affixing initials only, is, to say the least of it, a slovenly one, and often very inconvenient when a certified copy is wanted of some single entry. So also is the not uncommon practice of only putting the year and month once in a page, unless there is a change. A copy would be useless which had only the *day*, and not the month and year mentioned; and yet in many cases it would not be, strictly speaking, "a true *copy*," if they were mentioned. Every entry should be complete in itself. To the third Query a similar answer to the first may be given. The heading of the third column merely is "by whom the Ceremony was performed," and says nothing

* Donkeys were used in smuggling, &c.

about the actual signature being required; indeed, numerous cases might be brought forward in which the actual signature would be difficult to obtain to the book itself. J. Eastwood.

If the Querist places any "dependance" on an Act of Parliament, he will find, in 52 Geo. III. cap. 136., prefixed to every register book of baptisms since that date, that by a clause in the first section, *private* baptisms are to be registered; and by the third section, that the entry is to be signed by the minister officiating. Woe be to any one person who signs the name of another; but it may be entered as done *by* the Rev. —— ——.

It is to be hoped that very few would be found so careless and lazy as to suppose that initials only could ever be the signature contemplated by the legislature. A. B. may be sufficient for some purposes, but would a banker cash a cheque signed only with initials? H. T. Ellacombe.

Thomas Chatterton (2nd S. vi. 526.)—The name of the young woman alluded to by the "marvellous boy" was doubtless Maria Rumsey, a flirt, if not a jilt.

In Mrs. Newton's letter, 22nd Sept. 1778, to the author of *Love and Madness* (Sir Herbert Croft), Chatterton is stated to have corresponded with this Miss Rumsey, although in his own letter to his friend, Mr. Baker, 6th March, 1768, it appears then "in public she would not speak to him," and he there describes her as "a female Machiavel," and "about to be married to Mr. Fowler."

But in subsequent letters from London to his mother and sister, when she also had some idea of visiting the metropolis, she is still styled Miss Rumsey, the last date being 11th July, 1770, or more than two years after his letter to Baker. D. B. are the initials of Dunelmus Bristoliensis, under which signature he wrote his articles for the *Town and Country Magazine*.

I do not find Miss Rumsey's name entered in the pocket-book Chatterton took with him to London (and which is now in my possession), but there is Betty Carter's, and evidently written by herself, all the other names being in the autograph of Chatterton.

Query. Is anything known of Betty Carter or more of Maria Rumsey; or, what is of greater importance still, of Chatterton's letters to the latter; or is this sentimental correspondence lost to us? Bristoliensis.

The Feria MS. (2nd S. v. 13.)—Though I am unable to reply to T. F.'s Query as to the existence of the MS. life of the Duchess of Feria, I can give him some information about the lady herself, which may perhaps be of assistance to him in his inquiries.

Jane Dormer, Duchess of Feria, was the younger of the two daughters of Sir William Dormer, K.B., of Wing, co. Buckingham (the direct ancestor of the present Lord Dormer), by his first wife, Mary, daughter of Sir William Sidney; she was Maid of Honour to Queen Mary I., and married Don Gomez Suarez de Figueroa, Conde de Feria, a Spanish nobleman who had come to England in the suite of King Philip II. of Spain, by whom he was subsequently created, in September, 1567, Duke of Feria. The town of Feria, situated in the province of Estremadura, about five leagues from Badajoz, had been erected into a countship, in the year 1467, by Henry IV. King of Castille, in favour of Don Lorenzo de Figueroa, and the title descended from him to the above Don Gomez Suarez, who was raised to the higher dignity of Duque exactly one century afterwards, having been only a count at the period of his marriage to Jane Dormer. He died Sept. 7th, 1571, leaving one son his successor; another, Don Pedro, had died in infancy. Don Lorenzo Suarez de Figueroa y Cordova, second Duke of Feria, was successively Viceroy of Catalonia and Sicily, and died in Jan. 1607; and his male descendants becoming extinct on the death of his grandson, D. Lorenzo-Balthasar de Figueroa y Cordova, fourth Duke of Feria, in 1634, the titles of this house passed, through marriage, to the family of Cordova, and Dukes of Medina-Celi. A. S. A.

Barrackpore.

Chickens (2nd S. vi. 523.) — This exquisite bit of folk-lore is introduced with the happiest effect among the allegorical scenes in the house of the Interpreter, in the Second Part of the *Pilgrim's Progress*, so that it was probably current in Bedfordshire, unless it be, as I have hitherto looked upon it, an original thought of the immortal dreamer. J. Eastwood.

May not the fourth verse of George Herbert's poem, "Man's Medley," have suggested to Mary Allen the folk-lore of the "gratitude of the little chickens?" —

"Not, that man may not here
Taste of the cheer:
But as birds drink, and straight lift up their head;
So must he sip and think
Of better drink
He may attain to, after he is dead."

J. Y.

"And now again, EVERY PLACE to which you journey, every *animal* that you see, every *spot* you visit, has a sermon for you. Go into your farm-yard, and your ox and your ass shall preach to you. 'The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.' The very dog at your heels may rebuke you. He follows his master; a stranger will he not follow, for he knows not the voice of a stranger; but ye forsake your God and turn aside unto your crooked ways. *Look at the chicken by the side of yonder pond, and let it rebuke your ingratitude. It drinks, and every sip it takes it lifts its head to heaven and thanks the giver of the rain for the drink afforded to it;* while thou eatest and drinkest, and there is no blessing pronounced

at thy meals, and no thanksgiving bestowed upon thy Father for his bounty."—"Everybody's Sermon," delivered by the Rev. C. H. Spurgeon, July 26, 1858.—*Penny Pulpit*, No. 2907.

FITZHOPKINS.

Garrick Club.

Marshall Family (2nd S. vi. 527.)—I beg to inform your correspondent BELATER-ADIME that Marshall of Ivythorne, co. Somerset, bears "Argent, a fesse between three chessrooks sable, charged with as many mullets of the first." Crest, "a dexter arm embowed in armour proper, garnished or, a scarf of the last and azure, holding in the hand proper a broken tilting-spear of the second." My authority is Burke's *General Armory*. The arms and crest were granted in 1573.

S. POMICAN.

Morland's Pictures (2nd S. vi. 479.)—Morland painted more than eight pictures representing the sports of children, amongst which, besides those enumerated by STYLITES, are "Christmas Gambols," "Christmas Holidays," "Children Nutting," "Children Birdnesting," "Kite Entangled," &c.; but beyond their being of the same size, there is nothing to show that they were painted to form a series or set. They are all engraved, chiefly by Morland's brother-in-law, William Ward, in the mezzotinto manner, but are now rarely to be met with, perhaps from their having once been exceedingly popular, and in consequence destroyed by framing, &c. I can give no information as to the whereabouts of the pictures themselves, with the exception of "Children playing at Soldiers," which was in the Manchester Exhibition, contributed by J. H. Galton, Esq. L. H.

To rule the Roast (2nd S. vi. 338. 489.)—Halliwell, in his *Archaic and Provincial Dictionary*, explains this phrase as meaning "to take the lead," and cites an example of it from Hall's *Union*, 1548:—

"John, King of Burgoyn, which *ruled the roast*, and governed both King Charles the French king and his whole realm."

The verses of Shakspeare, 2 *Henry VI.*, Act I. Sc. 1., likewise exhibit its meaning:—

"Suffolk, the new-made duke *that rules the roast*,
Hath given the dutchies of Anjou and Maine
Unto the poor king Reynier, whose large style
Agrees not with the leanness of his purse."

No reasonable doubt can exist as to the correctness of Richardson's explanation, that to "rule the roast" is to be master of the feast. The alliteration probably went for something. Johnson's conjecture, that it was originally *roist*, which signified a tumult, and that it meant "to direct the populace," has nothing to recommend it. His derivation of *rostir*, French, from *rastrum*, is equally unfounded. (See Diez, *Roman. Wörterbuch*, in *rostire*, p. 297.) The military expression *roster*, for a list showing the turns of duty, is a corruption, by the common soldiers, of the Latin word *rota*. L.

Dorsetshire Nosology (2nd S. vi. 522.)—The complaint alluded to by your correspondent C. W. B. is not a new disease, for I have seen it mentioned in a letter dated 1666: "a disease called y^e^ riseing of y^e^ lights." Nor is it peculiar to Dorsetshire, for both the "nosology and the therapeutics" are found in Berkshire, and probably in other counties. I have always considered the expression as indicative of a sense of fulness or suffocation about the chest, but the *modus operandi* of the remedy is not very intelligible. W. S.

Communion Tokens (2nd S. vi. 432.)—I am much obliged by the communications in your last number. To these I beg to add another, received privately, in which reference is made to Mr. Boyne's recently published volume on *Tradesmen's Tokens*, as containing a notice of one, thus described:—

"O . THE . COMUNION . CVPP = a communion cup.
"R . I.H.S., a cross rising from the H and seven stars."

JOHN S. BURN.

Henley.

Anointing, &c. (2nd S. vi. 441. 511.)—It is not necessary that a Pope elect should have previously held the office of a Bishop. It has sometimes happened that one has been elected Pope who was not even in Holy Orders, and oftener one who was not a bishop, as in the case of the late Pope Gregory XVI. But in such case, the elect previously receives all the Holy Orders in regular succession, and is finally consecrated bishop with the usual anointing, though with a somewhat different ceremonial on account of his dignity. After this follows his benediction and coronation as Pope; but as his Pontifical preeminence has no reference to *order*, but is that of *jurisdiction*, the anointing is not repeated. He was already a bishop, and remains Bishop of Rome; though his supreme dignity as Pope gives him jurisdiction over the whole Church of Christ. F. C. H.

Age of Tropical Trees (2nd S. vi. 325. 402.)—In an account of the baobab-tree (*Adansonia digitata*) in the *Magazine Pittoresque* for October last, it is stated that—

"La grande sécheresse et la chaleur du climat agissent sur ces arbres comme le froid des hivers sur ceux de nos regions; ils perdent leurs feuilles et n'en reprennent que dans la saison des pluies, c'est à dire, de Decembre à Juin."

J. L.

French Biographical Dictionaries (2nd S. vi. 471.)—In noticing M. Vapereau's *Dictionnaire des Contemporains* a eulogium is passed on French compilers of dictionaries biographical generally.

That this judgment is questionable at least there is, I think, proof in the fact that in the notice of Dickens in Dr. Hoefer's *Nouvelle Biographie Générale*, published by Didot, I find the famous novelist made answerable for papers of the *Pickwick's Club*, *Olivier Twist*, *Chuzzlewit*, *Christmas Carrol*, *Cricket on the Earth*, and *Dombey and his Son;* while he is himself described as a "Member of the *Litterary Guild Association*." Now this work of Dr. Hoefer's is one of great pretension, published by a first-rate house, and will extend probably to fifty or sixty volumes. I may add that the above is not a remarkable specimen of the inaccuracy of the notices of English works.

Lethrediensis.

General Vallancey's "Green Book," or Irish Historical Library (2nd S. vii. 9.)—M. C. is informed that Vallancey's *Green Book* was sold by auction at Jones's Sale Rooms in Dublin about one year since. The Catalogue stated it to have been the property of the Rev. Edward Groves, late Commissioner of Public Records in Ireland.

It became my property on that occasion, and is now in my possession. It has never been printed.

It contains, as your correspondent states, an account of every book or tract that has been discovered relative to Ireland, printed or otherwise.

James Morrin.

Carleton Terrace, Rathmines, Dublin.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Thousand and One Nights, commonly called in England The Arabian Nights' Entertainments. A New Translation from the Arabic, with Copious Notes. By Edward William Lane, *Author of "The Modern Egyptians." Illustrated with many Hundred Engravings on Wood from Original Designs by* William Harvey. *A New Edition from a Copy annotated by the Translator: edited by his Nephew,* Edward Stanley Poole. 3 Vols. 8vo. (Murray.)

It is long since a work of the popular character of our old favourite, *The Arabian Nights*, has been brought before the public in so handsome a form as that in which Mr. Murray has now issued these matchless stories. While we have in Mr. Lane's intimate acquaintance with all the phases of Arabian life—an acquaintance only to be gained by a long residence in the country, and a most free and unrestricted intercourse with its inhabitants—while we have this security for the fidelity of his translation, and for the accuracy of the valuable notes by which his translation is accompanied—we have in the beauty of its typography, the richness of the paper, and, above all, in the hundreds of exquisite woodcuts scattered over almost every page, a rare combination of excellencies which must make the present issue of *The Thousand and One Nights* a standard book for every library. We are glad, too, that Mr. Lane has in the present edition, when writing Arabic and other Oriental words, employed a system congenial with our language, and of the most simple kind; and that he adheres to this system in every case, for the sake of uniformity as well as *truth;* for it is time that the old and erroneous forms should be banished from our literature. But these three handsome volumes have one still higher claim than any we have yet stated to public favour. Hundreds of parents who have admired the romance, the pathos, the fascination, and the humour of this matchless collection of stories, have hesitated to place them in the hands of their children on account of the indecencies which were to be found in the old translation from Galland's version. This objection no longer exists, and we have to thank Mr. Lane and Mr. Murray for giving us three volumes of most imaginative and delightful stories, so told as to delight all—and offend none.

Journal of my Life during the French Revolution. By Grace Dalrymple Elliott. 8vo. (Bentley.)

Many as have been the painfully interesting narratives which we have received from time to time from the pens of those who were eye-witnesses of the first French Revolution, or who were sufferers in person and property during that reign of terror, few have exceeded in the power of placing vividly before us the horrors of that eventful period Mrs. Elliott, the authoress of the present sketch. It is obvious from the intimate relations which then subsisted between her and the Duke of Orleans, and other indications scattered throughout her pages, that Mrs. Elliott was regarded by the Court of Versailles, by the Duke of Orleans, and probably by the leaders of both political parties in this country, as one able to supply trustworthy information as to all that was then passing in Paris. When she returned to this country, and the gossip of what she had seen, heard, and suffered, reached George III., it cannot be matter of surprise that he should wish to have her own statement in writing. He must have read it with no little interest, in spite of the prejudices which he probably entertained against the writer from her connexion with the Prince of Wales. That interest will be shared by everyone who takes up the volume; and everyone should do so who would like to hear the impression which the scenes of horror produced upon Mrs. Elliott. Into the history of the lady herself, her beauty, and her misfortunes, it is needless now to enter.

Original Unpublished Papers illustrative of the Life of Sir Peter Paul Rubens, as an Artist and Diplomatist, preserved in H. M. State Paper Office; with an Appendix of Documents respecting the Arundelian Collection, the Earl of Somerset's Collection, the Great Mantuan Collection, the Duke of Buckingham, Gentileschi, Gerbier, Honthorst, Le Sueur, Myttens, Torrentius, Vanderdoort, &c., &c. Collected and edited by W. Noel Sainsbury (*of H. M. State Paper Office*). 8vo. (Bradbury and Evans.)

There is something extremely pleasant in taking up a book which bears upon it the obvious stamp of care, research, and good editorship. One glances at the goodly array of illustrative notes—at the properly quoted authorities—at the well-disposed and nicely classified materials—and finally, the eye runs with curious satisfaction over the copious and well-digested Index. Such a book is Mr. Sainsbury's new volume. Artists and connoisseurs have written largely respecting the Raphael of Flanders. The present work introduces testimony to his character and actions from a new source. Historical documents are here adduced in aid of the literature of art, and the great artist is brought before us to be judged, not by the gorgeous productions of his pencil, but by his dealings with his patrons, and in his character of peacemaker between England and Spain. The result is in every respect honourable to his memory. There was a nobility about everything he did. The ambition of his designs, respecting which he says that he never wanted courage to undertake any design, however vast in size or diversified in subject—his refusal to listen to any abate-

ment of a price which he had once named — his generous feeling towards his brother artists — the clear straightforwardness of his conduct as a negociator — everything that is here told of him — indicates a man of clear intellect, of noble ideas, and of a warm and generous heart. Nor is Rubens the only subject of this volume: it gives us a great deal of new and most reliable information upon that curious and little-worked chapter in English history, the patronage of Art under Charles I. To many persons this will be the great point of attraction in the volume, and readers who consult it for such information will not be disappointed. It is not possible for us to go into the details, but we heartily recommend the work. It is one which will take a permanent place amoug the materials for the History of Art.

An Inquiry into the Evidence relating to the Charges brought by Lord Macaulay against William Penn. By John Paget, Esq., *Barrister-at-Law.* (Blackwood & Sons.)

Mr. Paget examines at some length, and with considerable acumen, the charges brought by the great historian against William Penn, as to his conduct with regard to the Maids of Taunton — his presence at the execution of Cornish and of Gaunt — his conduct in the affair of Kiffin — his share in the transactions respecting Magdalen College — his supposed communication with James II. whilst in Ireland — his alleged falsehood in a supposed interview with William III. — his alleged share in Preston's plot — his interview with Sidney — and lastly, his alleged communications with James whilst the latter was at St. Germains. That Mr. Paget does much to clear Penn's character no one can doubt: while by the admirers of William Penn his inquiry will be regarded as a successful vindication of him from every charge.

Popular Tales from the Norse. By George Webbe Dasent, D.C.L. *With an introductory Essay on the Origin and Diffusion of Popular Tales.* 1 Vol. 8vo. (Edinburgh: Edmondston & Douglas.)

Mr. Dasent has done good service to the history of popular literature by this translation of one of the most interesting series of old wives' stories which the zeal and industry of a judicious collector ever got together. Since Edgar Taylor gave us his admirable translation of Grimm's *German Popular Stories*, we have had no such charming contribution to this interesting branch of literature. Of the six-and-forty tales which the volume contains, there is not one which is not strongly characteristic of the soil on which it sprang. If Mr. Dasent required other testimony in their favour, beyond the obvious merits of the stories themselves, he might have found it in the preface by the German poet, Ludwig Tieck, to the German translation of them by Breseman, published in 1847.

Der Aberglaube des Mittelalters Ein Beitrag zur Culturgeschichte. Von Dr. Henrich Bruno Schindler. 8vo. 1 vol. Breslau, 1858. (Williams & Norgate.)

This is a new essay on the Folk Lore of the Middle Ages, in which Dr. Schindler investigates the influence of superstition upon the popular mind, as a contribution to the history of human progress. Not the least valuable part of the book is the list of books upon the subject quoted and used by the author, and which may be called, as far as it goes, a Bibliography of Superstition.

Hints for the Table, or the Economy of Good Living. With a few Words on Wines. (London, Kent & Co.)

As *The Times* is just now usefully occupied in telling us that the Art of Dining is one of the *Things not generally known*, this little volume is most opportunely published. If it does not quite supply the want which is now generally felt — "well, if we are wrong, now tell us how we may be right" — it goes far towards it; and the most inveterate diner-out may take a leaf from it with great advantage.

Journal of the Architectural, Archæological, and Historic Society for the County, City, and Neighbourhood of Chester. Part V.

The Chester Society is doing its work well, and publishing the results in a sensible inexpensive form. Mr. Brushfield's paper, "On the Branks or Scold's Bridle," gives a very complete history of that obsolete punishment.

The National Portrait Gallery, 29. Great George Street, Westminster, was opened for a private view yesterday. On and after to-day the Gallery will be open to the public on Wednesdays and Saturdays, by tickets only, obtainable on application to Messrs. Colnaghi, Pall Mall East, Messrs. Graves, Pall Mall, and Mr. John Smith, New Bond Street. And all who are interested in the subject should go and see how well the Trustees are carrying out the work which they have been commissioned to perform.

The Photographic Society have opened their Exhibition for the season at the Suffolk Street Gallery. The collection of works exhibited shows the steady and gradual improvement of this important Art. When in its infancy, we stepped out of our way, and made "N. & Q." a channel of photographic information: we did so under the feeling that the importance of the Art to the cause of pictorial Truth was not sufficiently recognised by any of our contemporaries. We may be permitted to look back with satisfaction, when we see, as in the present Exhibition, how our anticipations of its future importance and development have been realised.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Milner's Winchester. A clean copy, large paper.

Wanted by *W. H. Overall*, Library, Guildhall.

De Lyra on the Bible. Printed by Koburger. Odd volumes.
Purcell's Ode, Music for the Virginals. Published by the Musical Antiquarian Society.

Wanted by *Rev. J. C. Jackson*, 17. Sutton Place, Hackney.

Athenæum for September 25, 1858.
Loudon's Plants. Supplement. 1840.
Charles Blount's Works.

Wanted by *Thomas Millard*, 70. Newgate Street.

Notices to Correspondents.

We hope in our next number to insert Mr. Collier's curious paper on Bartholomew Fair; *Mr. Gairdner's notes on* English Hexameters, *and other articles of interest which have been for some time in type.*

T. S. (Lincoln's Inn). *It is very difficult to decide upon so complex a monogram.* "Fraser" *is probably the name. The book is left at the publisher's.*

Alexis. *The* "Sober Advice" *will be found in almost every edition of Pope's* Works, *from Warburton's down to that edited by Mr. Carruthers.*

W. H. C. (Hastings). "*Barmecide*" *is the name used in the old translation of* The Arabian Nights *for that distinguished family*, the Barmekees; *for particulars of whom see Murray's new and beautiful edition of Mr. Lane's* Thousand and One Nights, vol. i. p. 66.

Erratum. — 2nd S. vii. p. 37. col. ii. l. 38. *for* "measure" *read* "massacre."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, JANUARY 22. 1859.

Notes.

BARTHOLOMEW FAIR.

Having purchased Mr. Morley's handsome volume, *Memoirs of Bartholomew Fair*, I was disappointed at not finding in it some notice of, or extract from, a popular production, published, I think, before the year 1600, in 4to., black-letter, for the purpose of being sold during the festivity, and entitled *Newes from Bartholmew Fayre*. I never had an opportunity of seeing more than a fragment of it; but that fragment consisted of six leaves, and I feel sure, as it was intended to secure many purchasers, and must have been sold at a cheap rate, that it never consisted of more than eight leaves, or one sheet, 4to. I apprehend, therefore, that I had three-fourths of the performance before me. It was entirely in verse, and had neither title-page nor conclusion, so that in all probability what was wanting were the first leaf and the last. I omitted to look at the signatures at the bottom of the pages, if there were any, which would have been some guide to a knowledge of how much had been lost. Such as it is I wish to direct attention to it, because some of your readers, who are most curious on matters relating to our popular literature, may possibly be able to give me farther information. I conclude that it never came under the observation of Mr. Morley, or he could not have failed to mention and remark upon so singular a relic.*

It is, as may be imagined, a humorous effusion, and is mainly occupied with the prominent subject of *noses*, rather coarse and broad (like some people's noses), but hardly more so than Berni's poem *In lode del Naso*, and Sterne's prose description of the visit to the nasal promontory. The verse is very irregular, sometimes consisting of heroics, sometimes of eight-syllable lines, and sometimes of such as Skelton left behind him, with others which may be termed irregular and intermediate measures. I judge from the type only that it came out about the commencement of the seventeenth century; but it may have been considerably older, or possibly later. It opens thus: —

"*Newes from Bartholmew Fayre.*

"Those that will heare any London newes,
Where some be merrie, and some do muse,
And who hath beene at Bartholmew Faire,
And what good stirring hath beene there,
Come but to mee, and you shall heare,
For among the thickest I have beene there."

Afterwards we meet with a singular enumeration of many of the commodities sold in different parts of Smithfield during the fair: —

"There double beere and bottle-ale
In everie corner had good sale:
Many a pig, and many a sow,
Many a jade, and many a cow:
Candle rushes, cloth and leather,
And many things came in together:
Many a pound and penny told,
Many a bargaine bought and sold;
And tavernes full in every place,
And yet they say wine wilbe scarse."

The writer at this point breaks off from the immediate subject of the Fair, and comes to the topic of Noses: he must have been something of a scholar from the use he makes here and there of the Latin language, employing the plural pronoun *nos* upon all occasions as if it meant *nose*, as *Nos qui vivimus, Libera nos, Nos maximus omnium, &c.* He supposes that "Nose *maximus omnium*" has died suddenly: —

"Be it knowne to all noses red,
Nos maximus omnium is gone and dead.
This is strange and this is true;
Therefore, mine Host, belongs to you,
And all that sell good beere and ale,
To haue regard unto my tale,
And send unto the Vintners hall
Present word, to warne them all
To make ready his funerall,
And bury him in malmesey tunne
For the good deedes that he hath done:
For he was free of the old Haunce,
And much good wine procured from France,
With sack and sugar out of Spaine,
Whereby he did more noses gaine
Under his banner for to be,
Than all the noses that be free,
And a very commodious nose had he."

It is a mere drollery from beginning to end, and bears internal evidence of having been written off at a heat, by some rhymer (whose own nose had first been well warmed by sherry-sack) for the mere purpose that the tract should be bought by the merry frequenters of the fair. Another passage, where the writer uses the Skeltonic measure, is the following: —

"The Canmaker cried, as if he had bin mad: —
O sticks and stones,
Brickbats and bones,
Briers and brambles,
Cookes shops and shambles!
O fishers of Kent,
Heycockes and bent!
O cockatrices and hernshawes, that in woods do dwell!
O Colliers of Croydon!
O rusticks of Roydon!
O Devills of Hell!
O pewterers and tinkers,
O swearers and swinkers!
O good ale drinkers! * * *
O rimers and riddlers!
O fencers and fiddlers!
O taylors and tumblers!
O joyners and jumblers! * *

* He does notice a publication called *News from Bartholomew Fair, or the World's run Mad*, but that was of considerably later date, in the time of Jacob Hall (whom I shall mention presently), and in prose. Perhaps the title of *News from Bartholomew Fair* was used from year to year, because it was attractive to customers.

Nos Maximus is dead!
Yet we will have an epitaph shall be read,
Where many a thousand weeping eyes
Shall tipple for sorrow — if they be wise."

The author goes on in the same ludicrous style to describe at some length the proceedings of a supposed Parliament of Noses, discussing certain rules, orders, and statutes passed by it; and the lively fragment concludes thus: —

"For the more men drinke, the more they may,
And that will be the ready way
To make a good nose of a bad,
Whereof dilligence neede be had;
For, if neede require,
A good red nose will serve a dier
To dye a lively hue,
A crimson in graine,
That never will staine,
A purple or blew.
These gifts, and many mo,
The very truth is so,
Are given to good faces
Besides a merry heart,
And a trueth that will not start
From friends in friendly places.
Then came in the ale-drapers bill,
Saying their drinke was brewed very ill,
With bromestalkes and bayberryes, the Divell and all."

Cætera desunt, and I am sorry for it: how the droll performance concluded, we can only guess; but we may imagine that in the two remaining pages Bartholomew Fair was reverted to, in a similar strain, for popular amusement at that joyous and pig-devouring season. I infer that Mr. Morley did not notice this tract, because he was not aware of its existence; and if any of your readers can give me information regarding it, and especially if they can tell me where a perfect copy of it is to be found, they will do me a singular service.

In connexion with the same subject, and as I do not find any corresponding specimen in Mr. Morley's book, though of course he duly mentions Jacob Hall and his performances on the tight-rope in several places, I will subjoin one of that famous exhibitor's hand-bills, as delivered at Bartholomew Fair, in order to invite spectators into the booth, which he and Mr. Richard Lancashire (a new name, I believe, in the history of performances of the kind) had erected in some part of Smithfield: the particular locality is not stated; but the printed broadside before me is headed by the royal arms and the initials "C. R.," and we are moreover told in the document that Jacob Hall was "the sworn servant to his Majesty" Charles II. It is precisely in these terms: —

"These are to give Notice to all Gentlemen and Others, That there is Joyned together Two of the Best Companies in England, viz. Mr. Jacob Hall (Sworn Servant to his Majestie), and Mr. Richard Lancashire, with several Others of their Companies; by Whom will be performed Excellent Dancing and Vaulting on the Ropes; with Varicty of Rare Feats of Activity and Agility of Body upon the Stage; as doing of Somersets, and Flip-flaps, Flying over Thirty Rapiers, and over several Men's heads; and also flying through severall Hoops: Together with severall other Rare Feats of Activity, that will be there presented: With the Witty Conceits of Merry Will: In the performing of all which They Challenge all Others whatsoever, whether English-men or Strangers, to do the like with them for Twenty Pounds, or what more They please."

Such bills as these were, no doubt, delivered to those who passed by the booth in the fair; and I have a similar placard relating to "A Triall of Skill" in a Fencing Match at the Red Bull Theatre, "at the upper end of St. Johns-Street."

J. Payne Collier.

Maidenhead.

EARLY ENGLISH HEXAMETERS.

As Longfellow has recently given us another poem in hexameters, some specimens of the early use of that metre in English may not be uninteresting. It is well known that some attempts were made to introduce it into our literature in the days of Queen Elizabeth; and, though the fact is doubtful, Spenser himself is supposed to have employed it. The innovation did not please the public of that day. The principles on which the verse was constructed could not easily be explained: for, while Greek and Latin metres were always regulated merely by the *quantities* of the different syllables, it was impossible to make what an English ear would recognise as metre without a certain cadence in the *accents*; and to make verses that should be truly metrical in both respects was about as arduous a task as ever poet undertook. The modern practice is to disregard quantity entirely. Six accents, properly arranged, make what is now considered a correct English hexameter. But the Elizabethan poet could not so far depart from the classical standard. The thought of making two short syllables do duty for a spondee, or a vowel followed by two consonants for the last foot of a dactyl, —

– –| – ⏑ ⏑| – –| – –| – ⏑ ⏑| – –

"Here in front you *can* see the *very* dint of the bullet,"

would have seemed to him preposterous. His verse accordingly was characterised by a most painful appearance of labour, and was generally not successful after all. Richard Stanyhurst, a native of Dublin, translated the first Four Books of the *Æneid* into hexameters in 1583. It was the most notable effort of the kind; but so inharmonious was the result, that even those who applauded the attempt, desired the whole repolished. The verse, indeed, could hardly by any effort be regarded as metre. Not only were the quantities arbitrary, but the scanning also was framed upon principles opposed to the ordinary pronunciation of English, — as, for instance, the elision of final vowels before words commencing with vowels. Thus, in the line —

– ⏑ ⏑| – –| – –| –⏑ ⏑| – ⏑ ⏑| – –

"You me bid, O princesse, to scarifie a festered old sore"

it was necessary to *scarif* a poor wounded word in order to preserve the hobby of classicality.

A much more successful effort as regards euphony was made by an anonymous writer in the year 1599, who took for his subject "The Preservation of Henry the Seventh when Earl of Richmond." Having been accidentally led to look at this work lately, I have culled a few extracts for the benefit of "N. & Q."

First there are some prefatory remarks from which I select the following: —

> "To the Right honorabel, worshipfull, gentel and learned Readers, whosoever; that are bothe trew favorits of poetry, and of right ancient Heroicke Hexameters.
>
> "Right honored worshipfull and gentell Reader, these Hexameters and Pentameters in Englishe are misliked of many, because they are not yet come to their full perfection: and specially of some, that are accounted and knowne to be Doctors, and singularly well learned and great Linguistes: but especially of the plaine Rythmer, that scarce knowes the footed quantitie or metricall scanning thereof; much lesse to reade them with a grace according to the same. But for him, I say thus: *Scientia nullum habet inimicum, præter ignorantem.* Whose bookes are stuft with lines of prose with rythme in the end; which every fiddler or piper can make upon a theame given. Neverthelesse, I confesse and acknowledge that we have many excellent and singular good poets in this our age, as Maister Spencer, that was, Maister Gowlding, Doctor Phayer, Maister Harrington, Daniell, and divers others whom I reverence in that kinde of prose rythme: wherein Spencer (without offence spoken) hath surpassed them all. I would to God they had done so well in trew Hexameters: for they had then beautified our language."

Of the labours of Stanyhurst, he speaks in the following terms: —

> "Therefore I reverence Stanihurst; who, being but an Irishman, did first attempt to translate those foure bookes of *Eneados*, which (if he be liuing) I desire him to refile them over againe; and thus have written in verse: —
>
> "If the Poet Stanihurst yet live and feedeth on ay-er,
> I do request him (as one that wisheth a grace to the meter)
> With wordes significant to refile and finely to polishe
> Those fower *Ænëis*, that he late translated in English.
> I do the man reverence, as a fine, as an exquisit Author:
> For that he first did atempt to translate verse as a Doctor."

To encourage this kind of composition he appears to have intended compiling an English *Gradus*. Quantity being a thing not very easily appreciated by the English ear, he gives meanwhile

> "A briefe rule or prosodie, for the understanding of the quantitie of some peculiar wordes in this booke; untill I have set forth a Verball or littel Dictionarie, with a Prosodia requisite for Poetry: —
>
> "This monasillabel *on* being an adiective, is indifferent, either long or short: but being an adverbe, alwaies short.
> "Also *mee*, *thee*, *yee*, *hee*, and *shee*, are long or short.
> "All words ending in *o* are indifferent," &c.

The necessity he felt for this key might have convinced him that the metre, on his principles at least, was not suited to the English language; nevertheless there is a certain smoothness in the following hexameters and pentameters, which are a pretty fair specimen of his style: —

> "Vnto the magnipotent, the renownèd princes of Europ,
> Emperes Elizabeth, this petie libel I give;
> Which I present to thy Grace, as a prime Primirose or a Couslop,
> Onely the flow-er of all our Chronicles, I beleeve,
> Skilfully pend by Sir Thomas Moore, then a Courtier,
> Learned in arts, who deliu'd that that he knew to be trew,
> Grounded on expèrience, requisite to be read of a Ruler.
> This donative, Soveraigne, deigne to receiue to thy view.
> Give but a grace to my verse, it mounts, O Queene, in a moment,
> Up to the spang'd Element, up to that ayry Lion:
> Give but a check to the same, it falles downe (throwne with a contempt)
> Downe to the Tartarian riuer of hell, Phlegeton."

More than smoothness one can hardly give them credit for. James Gairdner.

GOD SAVE THE KING, A HYMN OF THE CHAPELS ROYAL.

It is undeniable that the metrical hymn was used in the Chapels Royal as an anthem, and that in these chapels there were poetries in the vernacular standing for the prayer "Domine fac salvum Regem," set by the composers therein for the use of the Quire. Thus the anthem by Byrde, —

> "Thou God that guid'st both Heaven and Earth,
> On whom we all depend,
> Preserve our King in perfect health,
> And Him from harm defend."

This, by Dr. Child, —

> "Praise ye the strength of Britain's hope,
> By whom all kings their thrones maintain;
> Who, by the birth and gift of *Prince*,
> Successful peace hath given to reign:
> Charles His anointed hath He blest,
> Our Queen from gates of death hath brought,
> Hath given to Prince and people life,
> All glory to His Name hath wrought," &c.

Another anthem for King Charles, —

> "Behold, O God, the sad and heavy case
> Wherein we stand, as simple sheep forlorn;
> If death possess whom life doth yet embrace,
> Then may we wail that ever we were born.
> Wherefore, good Lord, preserve in good health
> Thy servant, Charles our King, our peace, and wealth."
> (Three other verses.)

And, lastly, —

> "That Godhead which these Three conjoins —
> Our King, Queen, Prince, preserve and bless.
> Bless them all that spring from their loins,
> Keep them in peace, in trouble, and distress,
> Bear up their friends, their foes depress:
> With instruments of melody
> Sing praises to this Trinity."

Now the letter of Victor to Garrick (Oct. 1745), quoted by Mr. Chappell, declares

"The stage, at both houses, is the most pious, as well as the most loyal place in the three kingdoms. Twenty men appear at the end of every play; and one, stepping forward from the rest, *with uplifted hands and eyes*, begins singing, TO AN OLD ANTHEM TUNE, the following words:

'O Lord, our God, arise;
Confound the enemies
Of George the King!
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King!'

which are the very words and music OF AN OLD ANTHEM that was sung at St. James's Chapel for King James II. when the Prince of Orange landed to deliver us from popery and slavery; which God Almighty, in His goodness, was pleased *not* to grant."

The composer of "the Royal Anthem," in the reign of James II., is said to be an organist of All Hallows, Barking, one Anthony Young, the father of Miss Young whom Dr. Arne made his wife. The daughter, the issue of this marriage, was married to Barthelemon the violinist, and Miss Barthelemon, afterwards Mrs. Captain Henslowe, actually received 100*l.* on the death of Mrs. Arne, her grandmother, as "the accumulated amount of a yearly pension of 30*l.* awarded to Mrs. Arne as the eldest descendant of A. Young, the composer of the Royal Anthem." But Dr. Arne is stated to have said "he had not the least knowledge, nor could he guess at all, who was either the author or composer, but that it was a received opinion that it was written for the Catholic chapel of James II."

Dr. Burney writes also, "we believe that it was written for King James II. while the Prince of Orange was hovering over the coast; and, when he became King, who durst own it, or sing it?"

From these facts it is clear —

1. The tune, being in Bull's MSS., is of the time of James I.

2. That A. Young united it to a "God save the King" in the time of James II.

3. That it slept until George II., 1745.

4. That Young's granddaughter received a pension for its composition.

5. That her granddaughter, in 1789, received 100*l.*, the proceeds thereof.

I beg to inquire if there be any records of the music or words sung in the Royal Chapel of St. James's now in the library of that chapel? or any entry of Young's name in any of the account-books still extant? The *Daily Advertiser* (Sept. 30, 1745) noticed its performance thus: "On Saturday night last, the audience at the Theatre Royal, Drury Lane, were agreeably surprised by the gentlemen belonging to that house performing THE ANTHEM of *God save our noble King*," *&c.* And a writer in the *Gentleman's Magazine* (1796), says, "The first time I ever heard *the anthem* of 'God save the King' was about the year 1740, on some public occasion, at a tavern in Cornhill."

But it is claimed for Henry Carey. If Carey had put it together, Drs. Arne and Burney must have known of this fact; for the one harmonised it for Drury Lane, the other for Covent Garden, and both declare it of the time of James II. Again, it is averred Carey wrote the melody, but could not put a proper bass to it, which was done for him by Handel's copyist, J. C. Smith. This is absurd, for the man who could write the melody, could well harmonise it. Carey died in 1743, and it is alleged he wrote it, and sang it at a tavern in Cornhill in 1740, for the victory of Vernon at Portobello. There was ample time for Carey to get it out before his death; two years afterwards it becomes known and popular, and then Arne and Burney class it of the time of James II. I think it plain he did not write it.

Mr. Chappell prints from the *Harmonia Anglicana*, afterwards the *Thesaurus Musicus*, this "loyal song, sung at the Theatres Royal, for two voices." The score of Arne is for equal voices, accompanied by horns, violins, tenor, and bass. For the honour of the English musician of 1745, I am glad to write the duet copy *is music*, without blot or vulgarity. I wish I could write as much of the versions of the present day.

H. J. Gauntlett.

BURIAL-PLACE OF ROBERT DUKE OF NORMANDY.

"During some restorations which have been recently made in the Chapter-house at Glocester, some discoveries were made possessing considerable antiquarian interest. Leland states that several persons of great eminence were buried in the Chapter-house, and mentions the names of six persons painted in black letter on the walls. A correspondent of the *Glocestershire Chronicle* says: 'It is seldom that obliterated land-marks of antiquarian research are verified after a lapse of more than 300 years of dirt, white-wash, and neglect, but such in the present instance has been the fact.' Leland died in 1552, and in 1858 judicious and careful restoration has not only confirmed the truth of his statements, but even added to their importance. Whitewash had evidently been resorted to before the old antiquary paced the time-worn floors of our Cathedral with inkhorn and note-book, for we find, in addition to the inscriptions which he recorded, one in particular that his searching eye failed to discover. On the north wall, in one of the niches, by the removal of the calcareous crust, there can now be traced, though very faintly, the following inscriptions: 'Hic jacet Rogerus Comes de Hereford' — 'Hic jacet Barnardus de Novo Mercato' — 'Hic jacet Paganus de Cadurcis.' In the adjoining panel, 'Hic jacet Robart Cortus' — 'Hic jacet Adam de Cadurcis.' Of these inscriptions only three are to be found in the old record, but the additional ones contain the most interesting name of all, — we mean that of Robart Cortus — most likely a contraction for Robert Courthose, or Robert Duke of Normandy. Tradition is uncertain as to his place of burial. It is true that his effigy, in Irish oak, used to stand before the high altar, and that afterwards, being broken to pieces by the Parliamentary army, the pieces were collected by Sir Humphry Tracy, of Stanway, who

kept them until the Restoration, when they were deposited in the chapel of the Holy Apostles on the north-east side of the choir. But it by no means follows that the remains of the unfortunate duke were deposited near his monument; and, therefore, taking the authority of Leland as correlative testimony, we may reasonably infer that Robert Duke of Normandy was interred in the Chapter-house of Glocester Cathedral."—*Times Newspaper*, Oct. 15, 1858.

I have lighted on the above extracts from the only cotemporary journal I see; and though all such are not to be depended on, yet if the source be given, I hope when any illustrations of subjects of literary interest occur in publications not likely to be preserved for reference, they will be added to the valuable stores existing in "N. & Q.," and that the Editor will give them a place in its pages. E. S. Taylor.

Sir Francis Winnington's Fee-Book.

In the library of Stanford Court, Worcestershire, has been preserved the fee-book of Sir Francis Winnington, Knt., Solicitor-General to King Charles II.; a curious document illustrative of the professional remuneration at that date. It commences in 1671, in which year Sir Francis received in Easter Term 459*l.*; in Trinity Term, 449*l.* 10*s.*; Michaelmas Term, 521*l.*; and in Hilary Term, the following year, 361*l.* 10*s.*; exclusive of his gains on the Oxford Circuit, and during vacations. Each fee is separately entered in the book, among which is found a standing fee of 10*l.* annually from Prince Rupert; a fee of 2*l.* from the Duke of York, whose Solicitor-General we find him appointed in 1672, at a salary of 160*l.*; various sums received from Lord Salisbury, Duke of Ormond, Duke of Richmond, Lady Rochester, amongst others.

On Dec. 1674, an entry is made that he kissed hands on his appointment of Solicitor-General to Charles II.; and he sums up his gains at the close of that year at 3560*l.*, whereas the previous year, when Solicitor-General to the Duke of York, he received 3371*l.* Amongst the entries in 1675, is 50 guineas from Virginia, numerous office fees appertaining to his Solicitorship; occasional refreshers at 50*l.* from the Duke of York; a salary of 8*l.* from the city of London annually at Christmas: the total for 1675 being 3637*l.*, together with 429*l.* office fees, making 4066*l.* In the long vacation of 1676, he received 105*l.*, and 15*l.* office fees; his salary from the king is marked at 70*l.* He makes a note that on 19th Feb. 1676, he was chosen burgess for the town of Windsor by the king's command, to sit in Parliament.

In the commencement of 1678, Parliament was prorogued; and in consequence of his vote on the Exclusion Bill, Sir Francis Winnington was discharged of his office of Solicitor-General. In the Feb. 7 ensuing, he makes a note of his return as a member for the city of Worcester.

The note-book extends over several years, and much complaint is made of the interruption caused by attendance in Parliament to the professional emoluments. J. W.

Minor Notes.

A Catholic Bishop and a Protestant Dean.—Is there any such instance as the following on record? I think it worthy a place in "N. & Q." In 1846, I was in Gort, county Galway, where Dr. French, the Roman Catholic Bishop of the district, resided. I had a letter of introduction to him, but before I could present it, he honoured me with a visit at the hotel where I was staying. Whilst sitting at the window, he pointed out a gentleman riding down the street, and asked me if I knew him? The reply was in the negative, for I never was in the locality before. "That gentleman," he said, "is Dr. Kirwan, the Protestant Dean of the diocese. He is the son of a Roman Catholic priest, and I am the son of a Protestant clergyman. Both our fathers held parishes in this diocese; my father became a Catholic, and I am now a Catholic bishop; his father became a Protestant, and he is now a Protestant Dean." It is at least a curious coincidence, as well as fact. S. Redmond.

Liverpool.

Early Woodcuts by the Little Master.—I have always been interested in finding out the names of the engravers in the printed books of the fifteenth and sixteenth centuries. For a long time, among others, I have admired the beautiful little woodcuts, mostly reduced from Albert Durer's, in the books of Christian Egenolphus of Francfort; but could not find out who was the engraver till some time back, when I came across a little book which settled it. It is—

"Typi in Apocalypsi Johannis depicti ut clavices vaticinia Joannis intelligi possint. Cum Cæs. Majestatis privilegio. Francforti, Xtianus Egenolphus excudebat. D.M.XXXIX."

On the title is the monogram I-B, which stands for Hans Sebald Beham, the well-known "Little Master." The prints are twenty-six in number, after Albert Durer. J. C. J.

Halflings and Feorthlings.—In *Ivanhoe*, Isaac of York protests he has not even a "halfling" about his person. I have little doubt that this will prove to have been a common term for the *halved penny* rather than the minted half-penny; but however this may be, can any of the readers of "N. & Q." supply me with authorities for this use of the word? The deeply indented cross, reaching to the outer edge of the coin, is common to the pennies of many Saxon and English kings, and it is precisely these which I have found extensively halved and quartered,—not by fracture,

but by some sharp instrument. That, in spite of Hen. III.'s proclamation that such should not be current, the practice of dividing coin continued in some parts of the kingdom during the remainder of his own and the two succeeding reigns, I have abundant evidence of in coins found in this immediate neighbourhood.

Again, may not the Saxon "feorthling," of which numismatists confessedly have no representative or specimen, have been applied to a quarter of the current sceatta or silver penny?

H. Ecroyd Smith.

Belle Vue, Claughton, Birkenhead.

"*Nesh.*"—This word, which has dropped out of use except as a provincialism, as in Lancashire, has been introduced by Dickens in his *House to Let*, where, at p. 10., Mr. Chadwick says:

"That if he found out that Norah ever tried to screen the boy by a falsehood, or to make him *nesh* in body or mind, she should go that day."

It would be very remarkable if this expressive word (the modern form of which, "nice," meaning "dainty," not being half so forcible,) were reintroduced: one sees its force applied to "soft" or "weak," as when Chaucer says, in the *Court of Love*:—

"It seemeth for love his herte is tender and *neshe*;"

or Gower:

"He was to *neshe*, and she to hard;"

or Lydgate, when speaking of fire, says it

"Makyth hard thyng *neisshe*, and also naturally *neisshe* thyng hard."

T. W. Wonfor.

Brighton.

"*The Bear Woman.*"—The following extract from the obituary of the last number of the *Worcester Herald* is noticeable from the longevity of the deceased, and her instrumentality in preserving one of the customs of "the good (?) old times":—

"Dec. 27th (1858), aged 102, at Upper Gornal, near Dudley, Catherine Dudley. She was generally known as 'The Bear Woman,' from the fact of her having for a number of years kept a Bear, which she took from wake to wake for the purpose of being baited."

Cuthbert Bede.

Queries.

MADAME DU BARRY AND A PICTURE OF CHARLES I.

Sismondi, in his *Histoire des Français*, vol. xxix. p. 415., A.D. 1770, relates the following anecdote of Madame du Barry, the mistress of Louis XV. The Count du Barry (he says) pretended to be of the same family as Barrymore, of Scotch birth, a page who accompanied Charles I. in his flight. Maupeou, who also claimed affinity with the same Barrymore, presented the Countess with a splendid picture of Charles I. by Vandyck, in which he was represented in a forest, flying from his persecutors. This picture was placed in the Countess's boudoir, opposite the ottoman where Louis XV. was in the habit of sitting; and when the king fixed his eyes on the picture, the favourite would say to him, that if he allowed the parliament to have their own way they would cut off his head, as the English parliament had cut off the head of Charles.

Madame Campan, one of the authorities to which Sismondi refers, states that the picture was a portrait of Charles I., that it was purchased in London, and that it was, when she wrote, in the Museum. She also mentions the pretended relationship with Barrymore, the page who accompanied Charles I. in his flight. (*Mémoires de Mad. Campan*, tom. i. p. 33.)

If the picture in question was painted by Vandyck, it could not have represented Charles I. flying from his enemies: for Vandyck died in December, 1641; and it was not till 1642 that the king left London for York, and preparations for war were made by both parties. The description of the picture in Sismondi would suit a picture of Charles II. at Boscobel, better than a picture of Charles I. Is anything known as to the history and identity of the portrait referred to in this anecdote? The ordinary books of reference and histories of Charles I. contain no mention of a page named Barrymore. The Earldom of Barrymore was created by James I. The family name was Barry; both the earldom, and the previous title of Buttevant, were in the Irish peerage. This ancient family had no connexion with Scotland. Qu., Where did the Count du Barry, as well as Maupeou, find an account of a Scotch page named Barry, or Barrymore, who accompanied Charles I. in his wanderings? No person of this name is related to have accompanied Charles I. in his flight from Hampton Court in November, 1647. L.

MANUSCRIPT OF SIR JOHN OGLANDER.

I have lately met with a very neatly-written MS. entitled, *A Transcript of Notes taken out of an Old MS. of Sir John Oglander*, by Richard Burleigh. I should be much obliged to anyone who would give me some information about this MS. of Sir John Oglander. I wish to ascertain whether it is still in existence; and if so, in whose possession it is now; or whether it has ever been printed. It is largely quoted in the notes of Worsley's *History of the Isle of Wight*. I am in doubt whether Burleigh's transcript contains the whole of Sir J. Oglander's MS., or whether it consists of extracts only. The original seems to have been written in the time of Charles I. No mention is made of any events of the civil war,

so I conclude that the MS. was finished before the war broke out. The Duke of Buckingham is spoken of in no very flattering terms. He was no favourite of the worthy Baronet. The following epigram is a specimen: —

"*In Ducem Buckinghamiæ.*

"Dux and Crux are of a sound,
Dux doth Rex and Grex confound:
If Crux of Dux might have his fill,
Then Rex with Grex might work their will:
Five subsidies to ten would turn;
And Grex would laugh, that now doth mourn;
O Rex, thy Grex doth grievously complain
That Dux bears Crux, and Crux not Dux again:

"*Vox Populi.*

"Felton live for ever, for thou hast brought to dust
Treason, murder, pride, and lust."

The MS. contains many curious matters relating to the history and customs of the Isle of Wight, and anecdotes of its principal inhabitants. Sir John seems to have entertained very strong opinions on the characters of his neighbours, and has expressed his approbation and disapprobation in very decided terms. W. H. Gunner.

THE HUNDREDTH REGIMENT.

Can you, or any of your readers, give a solution to the following? It is something which I have never yet seen referred to in print.

What has been, ever since the fashion of numbering regiments in England has prevailed, the reason of the singular limitation of the British Line to "Ninety-Nine"?

Am I not right in ascribing this to a time-out-of-mind old prophecy, that mischief would arise in the addition of a "Hundredth Regiment" to the British force?

For the first time since our army was numbered, the ominous "One Hundredth" is added. And it is the Prince of Wales's Own.

On Monday Jan. 10, the first public act of the Prince of Wales was to present colours to this new, and non-native, regiment, but now adopted, and made the "100th" of the Line.

This is a curious matter, regarding which I should like to be informed: —

1st. Whether there ever existed any prediction or sinister marking (*in the ancient sense*) of the number "one hundred" in the numeration of the British regiments?

2nd. And if there never did, then what is the reason of the singular limit, so long prevailing, to ninety-nine? For additions to the force have always been made in augmenting the battalions of particular regiments, and never in instituting a *new* regiment, to violate, in the succession, the (presumedly) auspicious regimental limiting number "*ninety-nine.*" Hargrave Jennings.

Minor Queries.

Thomas Hudson, usher in a grammar-school at Durham, and afterwards a clergyman in London, was author of a volume of poems, Newcastle, ... 1752. He is probably also the author of an *Ode on the Death of Frederick Prince of Wales*, 4to., London, 1751; *Four Odes intended for Choruses to a Tragedy altered from Shakspeare on the Death of Julius Cæsar*, London, 4to., 1759; *Ode on Her Majesty's Birth-day being kept the Eighteenth of January*, London, 4to., 1765. Any information respecting him will be acceptable. We particularly wish to ascertain whether he held any living in Northumberland? and if so, what? also the date of his death, and whether he were the Thomas Hudson of Trin. Coll., Cambridge, B.A. 1745; M.A. 1786? C. H. & Thompson Cooper.
Cambridge.

Richard Symonds, author of the MS. volumes known as "Symonds's Diary," in the British Museum. The date of his death has not been ascertained. He was the eldest son of Edward Symonds of Black Notley in Essex, and was living in 1653, having then returned from Italy, where he had gone at the close of the civil war, and during which period he had served in the royal army. C. E. L.

Wm. Thackwell, Marshal of the Admiralty.— I find it stated in Burke's *Landed Gentry* that William Thackwell, an ancestor of General Sir Joseph Thackwell, G.C.B., was Marshal of the Admiralty in the time of Queen Elizabeth. Will you kindly inform me what were the duties and position of this officer? Had he not to take possession of all Admiralty prizes, and was he not responsible for the safe custody of prisoners? His grandson or great-grandson was the Rev. Thomas Thackwell, Vicar of Waterperry, co. Oxford, in 1607, from whom descends the present head of the family, John Cam Thackwell, Esq., of Wilton Place, Gloucestershire, and Moreton Court, Worcester, D.L. and J.P. for the former county, the master of the Ledbury fox-hounds.
A Barrister.

Scottish Marriages.—I should be glad if any of your correspondents could inform me how I may obtain evidence of a marriage which took place in Scotland about thirty years ago? Is there a general registry of marriages in Scotland?
Wm. Denton.

The Wych.—Between Great and Little Malvern the Malvern Hills make a dip, advantage of which has been taken to construct a road from the Worcestershire to the Herefordshire side of the range. This gap in the mountain is called the *Wych*—so spelt in the Ordnance Map—and pronounced in the neighbourhood soft, like *witch*. What is the origin of this name? Ought it not to

be pronounced *wick?* The aperture suggests the idea of a gateway, and one word for a gate is *wicket*. Are not the Halfpenny Wicks (gates at which halfpenny tolls are taken) of the same origin? STYLITES.

Dillon.—I am in search of information concerning —— Dillon, who was the Lieut.-Colonel of an Irish regiment in the service of France about the year 1783. Where can I obtain it?
S. POMICAN.

History of Lord Castlereagh's Family.—At the time of the minister, Lord Castlereagh's death, a very curious book, purporting to be the history of his family, was published: it is a very thin 8vo. Perhaps some of your readers might have it, and be inclined to dispose of it. CHARLES DOMVILE.
Santry House, Dublin.

Precedency in Scotland.—Can any of your readers inform me whether there exists a Table of Precedency applicable to Scotland as before the Union? and if so, where it is to be found? G. J.
Edinburgh.

Epigram on George III.'s Physicians.—When this monarch was confined by his sad malady, weekly bulletins appeared signed by his three Physicians in Ordinary. The following epigram on their names was said to have been written on the wall of Windsor cloisters, and afterwards extensively circulated:—

"The king employs three Doctors daily,
Willis, Heberden, and Baillie—
All exceeding skilful men,
Baillie, Willis, Heberden.
But doubtful which most sure to kill is—
Baillie, Heberden, or Willis."

Can any of your readers give me information as to its author? ANON.

Boyle's Journey from Cork to London in 1601.—Mr. Gilbert informs us, in his *History of the City of Dublin*, vol. ii. p. 4., that—

"Boyle [subsequently created Earl of Cork] further ingratiated himself in the royal favour by the speed with which he carried to London the important intelligence of the rout of the Spaniards at Kinsale, in 1601:—'I left,' he writes, 'my Lord President at Shandon Castle, near Cork, on Monday morning, about two of the clock, and the next day delivered my pacquet and supped with Sir Robert Cecil, being then Principal Secretary, at his house in the Strand, London.'"

Have we on record any particulars of Boyle's mode of travelling on this occasion, which was tolerably rapid for olden times? ABHBA.

Christmas Church-decking.—In the first lesson for the evening of December 24th (Christmas eve) occur these words:—

"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary."—*Isaiah*, lx. 13.

Has this anything to do with the custom of decorating churches with evergreens at Christmas, or is it only a very remarkable coincidence?
BELLIS MINOR.

The Rev. Edward Archer.—Who was Rev. Edward Archer, rector of Hinton, 1672–3? What was his 1. *parentage*; 2. *arms*; and 3. what family did he leave? MEGUELIN.
Quebec.

Blakiston of Stapleton-on-Tees.—I am very anxious to trace the connexion of this branch with the main stem which was settled in Durham. Surtees gives nothing but a few conjectures, and no information about the present representatives of the family. Sir Matthew Blakiston, I believe, claims descent from the Yorkshire branch, but I am not aware upon what authority. The first Sir Matthew—Lord Mayor of London, 1739—had two brothers, viz. George (died at Hampton Wick, 1762), and Sir Richard, Knt., living in 1762. Is the latter identical with Counsellor Blakiston, who was appointed Solicitor-General to the Queen in 1763? R. C. W.

Bibliographical Queries.—Wanted the names of the authors of the following publications:—

1. An Address from the Influenced Electors of the County and City of Galway, &c., 8vo. London, 1754.
2. An Address from the Ladies of the Provinces of Munster and Leinster, &c., 8vo., London, 1754.
3. Considerations upon the State of Public Affairs in the Year 1799—Ireland, 8vo., Dublin, 1799.
4. The Case of Ireland Reconsidered, 8vo., London, 1800.

ABHBA.

Queen Elizabeth's List of Deserving Students of both Universities.—I find it stated in the Appendix to Worthington's *Life of Joseph Mede*, that Queen Elizabeth—

"Gave a strict charge and command to both the Chancellors of both her Universities, to bring her a just, true, and impartial list of all the Eminent and Hopefull Students (that were Graduates) in each University, to set down punctually their Names, their Colledges, their Standinge, their faculties wherein they did *Eminere*, or were likely so to do."

Her Majesty was obeyed, and the use she made of this list was to nominate herself the chaplains to the embassies going abroad; or when she had any places to dispose of, she would herself give them to such persons as she judged *pares negotiis*. This is related on the authority of Sir William Boswell, who is said to have had possession of these very lists, marked with the Queen's own hand, which he carefully laid up among his κειμήλια. What became of these lists? Could they now be found and examined, their contents would doubtless be most interesting. ALFRED T. LEE.

Anonymous Work.—*Holy Thoughts on a God made Man, or the Mysterious Trinity proved.* London, 1704. The author of this work is said to be Coney. Can you inform me whether he was

the same as the Rev. Thos. Coney, D.D., Prebendary of Wells and Rector of Bath, author of *Sermons*, 8vo. 1730, &c.? R. Inglis.

Madame Fucher and Holy Coat of Treves.—Where can I find a contemporary account of a miracle pretended to be wrought on Madame Fucher, a lame woman, at the last exhibition of the holy coat of Treves in 1844?

What is the colour of the coat? In some devotional books printed at Treves, it is painted blue, in others a dusky yellow; and a German inscription says they are copied from the silk on which the coat rested. Is it supposed to have the properties of the "Veronica" handkerchief, or only half of them,—transmitting form, but not colour? T. H.

Uniforms worn at Execution of Charles I.—A friend of mine, who is painting a historical picture of the beheading of Charles I., is anxious to have some precise information as to the military costume (especially with reference to the colours) of the Puritan soldiers of that day. Could you kindly inform him:—

1. As to the soldiers actually present at the execution.

2. As to the colour and form of their dress and arms. E. M.

Cottingham, near Hull, Jan. 7. 1859.

Drying and keeping Seaweeds.—I shall be truly obliged if any of your readers will give the uninitiated the benefit of their experience in drying and keeping seaweeds; and inform us what is the best popular, and yet scientific, book on the subject. L. (1)

The Wolf in Shepherd's Clothes.—At the end of a pamphlet containing *Desiderii Erasmi Roterodami Axiomata pro Luthero, etc.*, printed at Cologne in 1521, I found the following manuscript epigram, which deserves to be rescued from oblivion:—

"*Carmen non ita pridem in vulgus missum.*

"Non ego Romulea miror quod pastor in vrbe
Sceptra gerat: pastor conditor vrbis erat.
Cumque lupæ gentis nutritus lacte sit autor,
Non ego Romulea miror in vrbe lupos.
Illa meum superat tantum admiratio captum,
Quomodo securum servet ovile lupus."

Have these verses been printed before? And who is the reputed author? Th. A.

Oxford.

Oak Chimney-pieces and Oak Bedsteads.—I wish your numerous readers would send the *whereabouts* of good old carved oak or stone chimney-pieces in England, with their dimensions, height, and breadth. Also any well-authenticated oak bedsteads (not those of the Wardour *Street* period) of Elizabeth and James I. This old English household furniture is now becoming very rare; so much of it—chests, bedsteads, dressers—having been cut up for firewood!! Any small account of each would be very acceptable, particularly as regards *dates*, figures, &c. Centurion.

Colonel Thomas Butler.—I have just seen a marriage settlement, dated the 28th April, 1781, in which Col. Thos. Butler, Colonel of the Kilkenny Volunteers, and Sir Richard Wheeler Cuffe, the Lieut.-Colonel of that corps, were trustees; and Edward Oldfield and John N. Constable of Kilkenny, and Richard Ryan of Kilfearon, co. Kilkenny, were witnesses. It appears this Col. T. Butler was also Mayor of Kilkenny in this year. It would confer a signal favour if any of your readers could inform me who this Col. Thos. Butler was, if he were connected with Lord Ormond? Also, who Edward Oldfield, John N. Constable, and Richard Ryan were? Beta.

Bishop Thomas West of Ely.—Was Thomas West, Bishop of Ely *temp.* Henry VII. or VIII., a son or other descendant of either of the Wests Lord Delawarre? T. P. H.

Minor Queries with Answers.

William Whately.—

"A Bride-Bush; or a Direction for Married Persons plainly describing their Duties, &c., compiled and published by William Whately, Minister and Preacher of God's Word in Banburie in Oxfordshire. London: imprinted by Felix Kyngston for Thomas Maw, and are to be sold at his shop in Paternoster Row, at the signe of the Talbot, 1619."

A subscriber to "N. & Q." wishes to know something of William Whately, and of his writings. S. B.

[William Whateley, the Puritan Vicar of Banbury during the greater part of the reigns of the First James and Charles, was born at that place 21st May, 1583. His father was a justice of the peace, and twice mayor of the borough. Young Whateley received the rudiments of his education in his native town. His "ripenesse in grammer learning, in Latine, Greeke, and Hebrew, was so earely, that about the fourteenth yeare of his age he was sent to Christ's Colledge in Cambridge," where he became B.A. in 1601. Quitting that University, he entered himself at St. Edmund's Hall, Oxford, 15th July, 1602; where he soon became a noted disputant and a ready orator. On the 26th June, 1604, he took his degree of M.A. Soon after he entered into orders, and was appointed lecturer of Banbury. In 1610, he was instituted to the Vicarage of Banbury, which preferment he held until his death, May, 1639. Whateley's popularity in his neighbourhood, and throughout the adjacent country, was extreme. Tradition states that, from his powers of voice and style of preaching, he was called "The Roaring Boy of Banbury." For the publication above referred to, Whateley was convened before the High Commission Court, and there recanted the two following opinions contained in it, namely, 1st. "That committing sin of adultery by either of the married persons, doth dissolve, annihilate, and untye the bond and knot of marriage;" and 2nd. "That the malicious and wilful desertion of either of the married persons doth in like manner dissolve the connection." For farther particulars of William Whateley, *vide* Beesley's *History of Banbury*, 8vo., 1841, pp. 267

—273., where will be found a list of his numerous pieces, principally Sermons. Consult also Granger's *Biog. Hist.*, ii. 190.; Fuller's *Worthies*, Oxon.; "N. & Q." xii. 246.]

Lord Lieutenants of Ireland.—Will you or any of your well-informed correspondents inform an inquisitive and constant reader of the names and the dates of appointments of the above functionaries since the beginning of this century?

F. M.

[The following list, from Haydn's *Book of Dignities*, pp. 437 and 438., supplies the information desired by our correspondent up to 1851:—

"*Lord Lieutenants of Ireland.*

(*Since the Union.*)

1801. Philip Yorke, Earl of Hardwicke, March 17.
1805. Edward, Earl Powis, appointed Nov. 16, did not come over.
1806. John, Duke of Bedford, March 18.
1807. Charles, Duke of Richmond, April 19.
1813. Charles, Viscount (afterwards Earl) Whitworth, Aug. 26.
1817. Charles Chetwynd, Earl Talbot, Oct. 9.

King George IV.

1820. Earl Talbot, continued.
1821. The King, in person; landed in Dublin Aug. 12; left Ireland Sept. 5.
1821. Earl Talbot, resumed.
1821. Richard Colley Wellesley, Marquess Wellesley, Dec. 29.
1828. Henry William, Marquess of Anglesey, March 1.
1829. Hugh, Duke of Northumberland, March 6.

King William IV.

1830. Henry William, Marquess of Anglesey; second time, Dec. 23.
1833. Richard, Marquess Wellesley; second time, Sept. 26.
1834. Thomas, Earl of Haddington, Dec. 29; sworn, Jan. 6, 1835.
1835. Henry Constantine, Earl of Mulgrave (afterwards Marquess of Normanby), April 23; sworn, May 11.

Queen Victoria.

1837. Earl of Mulgrave, continued.
1839. Hugh, Viscount Ebrington, April 3. Succeeded his father as Earl Fortescue in June, 1841.
1841. Thomas Philip, Earl de Grey, Sept. 15.
1844. William, Lord Heytesbury, July 26.
1846. John William, Earl of Besborough, July 11; died in the government, May 16, 1847.
1847. George William Frederick, Earl of Clarendon, K. G., May 26.

Thus far Haydn. The following completes the list to the present time:—

1852. Earl of Eglinton, Feb. 27.
1853. Earl of St. Germans, Jan. 4.
1855. Earl of Carlisle, Feb. 28.
1858. Earl of Eglinton, March 12.]

Clocks.—There is on the sides of most stockings now in use, both worsted, silk, and cotton, certain marks by way of ornament called by the above name. I cannot find this name in any of the dictionaries I have referred to. Will you supply its meaning and derivation?

VECTIS.

[The word occurs in Halliwell's *Archaic Dictionary*: "Clock, a kind of ornamental work worn on various parts of dress, now applied exclusively to that on each side of a stocking. Palsgrave has 'clocke of a hose,' without the corresponding French."]

Drowning the Miller.—There is a common expression in Scotland, when one happens to make toddy (whisky punch) too weak by mixing too much water with the spirit, "You've drowned the miller." Can any of your Scotch readers explain the origin of this phrase?

G. J.

Edinburgh.

[According to Jamieson, the primary meaning of this phrase is used in regard to baking, when too much water is put in, and there is not meal enough to bring the dough to a proper consistence; and also to the operation of making punch or toddy, when more water is poured in than corresponds to the quantity of spirituous liquor. In short, the saying is applied to anything which, however acceptable in itself, defeats the end for which it is desired, by its excess or exuberance. It is used sometimes to denote bankruptcy:—

"Honest men's been ta'en for rogues
Whan bad luck gars *drown the miller*,
Hunted 'maist out o' their brogues,
Fortune-smit for lack o' siller."

A. Scott's *Poems*, p. 34.]

Replies.

NEWTON'S PREFACE TO COWPER'S POEMS: CANCELLED PASSAGE IN "EXPOSTULATION."

(2nd S. vii. 8. 47.)

I have pleasure in replying to the question of LETHREDIENSIS respecting Newton's Preface to the first volume of poetry published by Cowper.

Newton wrote the Preface in question at Cowper's solicitation. It was dated 18 Feb. 1782, and was set up in type immediately afterwards. Johnson, the printer and publisher, paid great attention to Cowper's volume as it was passing through the press, and gave the inexperienced author many valuable hints. When in due time Johnson saw Newton's Preface, he instantly took alarm. Although by no means devoid of interest, and calculated to please Newton's friends, his comments were not of a character to attract that larger body at whom both poet and publisher took aim. Correspondence ensued between Johnson, Cowper, and Newton. The poet left the question of the publication or withdrawal of the Preface wholly in the hands of the publisher and the preface-writer, and the latter instantly consented to its suppression, when the reasonable scruples of the publisher had been explained to him. Some few copies of the Preface were struck off. Newton sent a copy to Hannah More in 1787; and it was bound up with some of the donation copies of the volume of 1782.

In 1790, when the success of *The Task* had established Cowper's poetical reputation, and put an end to Johnson's fear of the possible effect of the withdrawn Preface, Newton solicited that it

might be inserted in future editions, so that his name might go down to posterity together with that of his friend. His request was complied with, and from that time it has been printed in almost all the editions of the poet's *Works*.

Having thus answered the question of Lethrediensis, allow me to add a few words of explanation in reference to my Query respecting a cancellation in the first edition of "Expostulation" (see "N. & Q.," 2nd S. vii. 8.). Since I sent you that Query, I have found that the cancellation referred to took place during the progress of the printing, and not after the publication of the volume. Southey, as I stated in my former communication, has printed the cancelled lines. He introduced them as follows: —

"It is proper to insert here, from the first edition, a remarkable passage, for which the next paragraph was substituted in the second and all subsequent ones."

Upon the authority of this passage, I have not the slightest doubt that Southey obtained these lines from a copy of the first edition — probably from the author's presentation copy to Mr. Bull, of which Southey had the use — and if they were to be found in one copy of that edition, they may be in others. I still, therefore, solicit a sight of any copy in which they occur; but it is equally clear that the correction was made before publication. On the 4th Dec. 1781, Cowper writes to Newton:

"I subjoin the lines with which I mean to supersede the obnoxious ones in Expostulation. . . The new paragraph consists exactly of the same number of lines with the old one; for upon this occasion I worked like a tailor when he sews a patch upon a hole in your coat, supposing it might be necessary to do so."

I cannot doubt that these words refer to the cancellation in question. The volume was not published until March, 1782; there was plenty of time, therefore, to make the desired substitution; but it is perfectly possible that other copies beside the one referred to by Southey may have gone out with the passage unaltered; perhaps even with the cancel inserted at the end, to be substituted by the bookbinder. An unbound copy would in that case be more likely to contain them than a bound one.

John Bruce.

5. Upper Gloucester Street.

MONSTER GUN (QUEEN ELIZABETH'S POCKET-PISTOL) AT DOVER.

(2nd S. iv. 409.)

The Utrecht Gunfounder, Jan van Tolhuys. — Perhaps the following replies to the Query just quoted may be welcome to some of your readers, and make them bring their quota towards its solution. I translate from the *Navorscher*, vol. viii. pp. 83. 142. 169.: —

"I have reason to doubt whether the arms on the Dover monster-gun were blazoned aright in your periodical. The shield probably is quartered as follows: 1 and 4 the *chevrons* (*Egmond*); 2 and 3 the *fusce bretessée* and *contrebretessée* (*Buren*); for *surtout*, a *fasce*, over which a *saltire chequé* (*Ysselstein*).

"Can this piece of ordnance have been the property of Maximilian van Egmond, Count of Buren and Leerdam, Lord of Ysselstein, St. Maertensdijk, Caet. and Stadholder of Friesland, who deceased in Brussels in 1548; a man highly esteemed by the Emperor Charles V.? M°."

[Maximilian was, in 1540, appointed Captain-General of all the Netherlands; and probably will, according to his Emperor's behest, in this quality have ordered the gun to be made. So, in compliment to him, the Egmond, Buren, and Ysselstein arms, with the motto *Sans Aultre*, will have been engraved in the brass.

J. H. van Lennep.]

"In Velius, *Chron. van Hoorn*, I find on page 259. of the edition by Centen, that the Hoorn magistrates of 1545 had several brass pieces of ordnance cast at Utrecht by a certain Master Jan van Tolhuis; and on page 263., the same founder is again mentioned as the purveyor of four brass guns in 1551. On page 295., Centen remarks that one of those cannons, still on a city rampart in 1738, bore the inscription: —

"'Ik heet die Joffer fel wrect sprekende
Muiren en Schansen wart ik brekende.
Jan Tolhuus van Utrecht, 1542.'

"[I am the Maid, that speaks right fearful things:
To wall and sconce my pow'r destruction brings.]

"Constanter."

"Jan Tolhuys was gunfounder at Utrecht in the 16th century; and, in the town archives, is also called bellfounder of the same city. In the *Utrechtsche Volks-Almanak* of 1851, I gave a short account of the cannon-foundery at that place in the 15th and 16th centuries, whilst, on page 116., I showed that the Utrecht foundery already in 1413 cast guns for the King of England.

"L. E. Bosch, Jr."

"Concerning Master Jan Tolhuys, Bell and Gunfounder, at Utrecht, and Trijntje [*Catherine*] his wife, we read that, in 1534, they agreed to found two bells for the *Buurkerk*, and purveyed them 'out of the church's metal, as good as any [bell's] ring in Utrecht; *item*, in 1540 and '41, to refound the bell *Michael* of the *Buurkerk*, which was burst.' In 1545 and '46 we find Tolhuys transferring the purchase of a bell, weighing 1108 lbs., to the same church, for 136 guilders.

"From the same source we learn that, in 1538 and '39, he furnished tin for the bells of *St. Nicholas's* in Utrecht; that, in 1540, he was appointed the town's gunmaster [*meester bus-scut*], and was sworn as such; in the same year he received money for casting in full the new *Watch-clock* [*Waec-clok*], hanging in the tower of the *Buurkerk*; moreover that, in 1541, to him as Master *Bus-scut* were paid 20 pounds Flemish 'as his salary for a whole year, he being engaged for that office his life during, viz. for the firing off, inspecting and assaying of all sorts of guns, large and small: he, furthermore, being obliged to dwell in the town for life, and there to follow up and pursue his handicraft of gun-casting and bell-founding, but with leave to quit the city and to journey for his affairs and trade, and to make agreements for work to be cast within the precincts of the town; it being moreover enacted, that he, besides his salary, would be clothed like the Summoners [*deurwaarders*], and enjoy with them equal rations and wine, and that he would be exempted from mounting night-watch [*waekvry zijn*].' In 1542 permission was given to Tolhuys to pull down his bell-foundery outside the *Wittevrouwepoort*, and to rebuild it within the town behind his dwelling. In the year 1551,

to him were paid 13 pounds 4 stivers Flemish for a journey to Brussels, and from thence to Sluis, there to inspect a piece of ordnance, and take down a model from it for a gun His Majesty the King had ordered to be cast. And, lastly, we read that, in 1559, was solved to Antonia, Master Jan Tolhuys's widow, the sum of 10 pounds Fl. for a half year's salary of her late husband. In 1559, 'paid to Antonis Henrixz, bell and gun-founder, 10 pounds Fl. for a year's salary, from the time he was appointed instead of the late Master Jan Tolhuys.'

"See of Dodt van Flensburg's *Archief voon Kerkelijke en Wereldlijke Geschiedenis*, published at Utrecht, the Indexes on vols. iii. vi. and vii.

"From all this we conclude it is very probable that the so-called Pocket-Pistol of Queen Bess was cast *within* the town of Utrecht, and thus is of Netherlands make, as forsooth the inscription showeth. The arms quite correspond with those of Maximilian of Egmond, Count of Buren, Lord of Ysselstein, Emperor Charles's favourite, who died in 1548. And the motto, appended to the scutcheon, leaves the matter without doubt, as appears from Kok's *Vaderlandsch Woordenboek*, vol. xiii. p. 200., and Scheltema's *Staatkundig Nederland*, in voce, copied by Van Harderwijk in the *Konst en Letterbode* of 1847.

"V. D. N."

"In Cornelius de Jong's *Reize in en door het Kanaal in de jaren* 1785 *en* 1786, p. 31., we read concerning the monster-gun:

"'Lastly, they showed us a brass piece of ordnance, 24 feet long, and throwing 12 pounds of iron; its wooden carriage measures 12 feet, and, upon the gun, which already is burst, I read the following old Dutch rhyme:

"Breekt scheuret al, muur en dal
Ben ik geheten
Door berg en wal, boord mijnen bal
Door mij gesmeten." *

Somewhat higher stands "dieu est [?] mon droit," and, underneath, are found the English arms; whilst, betwixt the nethermost ornamental bands I noticed, "Jan Tolhuis van Utrecht, 1544." '

"The gun will thus have been a present from Charles V. to Henry VIII., or perhaps, according to some, this ponderous gift may have been offered in the last part of the 16th century to Queen Elizabeth by the States of Holland, as an acknowledgment for services in men and money. In 1544, the Emperor still reigned over these provinces; and the first Dutch embassy to treat with England, to my knowledge, did not occur before the year 1578. The date, with the English arms, however, makes me incline more towards the first opinion, as it is not probable that a present should have been offered to a mighty Princess, which already told of more than thirty years ago.

"From the description by De Jong it appears that, besides in the spelling, there is some difference in the words given by him and those mentioned by D. H. as inscribed on the brass gun. De Jong does not mention the other ornaments; he only tells us the monster-gun still existed in 1785, but in a broken state.

"In the *Hoorn Chronicle* of Feyken Ryp, anni 1706, we read on page 62.: 'In the year 1545, by orders of the town, were cast some brass pieces of ordnance by Mr. Jan van Tolhuys at Utrecht.' Laboranter."

Whilst treating this subject, I may as well remark that the word *doez* in the doggrel on the gun ("N. & Q.," 2nd S. iv. 409.), ought to be printed *doer*. And now we have enabled the readers of "N. & Q." to see in how far the *Navorscher* did elucidate the Dutch side of our question, may we not hope for the *English* replies, which almost any inhabitant of Dover can give?

J. H. van Lennep.

Zeyst, Dec. 28. 1858.

* [The Englishman's copy, who did not understand what he transcribed, is probably more correct.

J. H. van Lennep.]

"CANT."

(2nd S. vi. 458.)

Dekker, in his *English Villanies seven severall Times prest to Death by the Printers* (London, 1638), speaking of the beggars and rogues of his time, gives the following account of the origin of *cant*: —

"And as these people are strange, both in names and in their conditions, so do they speake a Language (proper only to themselves) called *Canting*, which is more strange. By none but the Soldiers of these tattered Bands it is familiarly or usually spoken, yet within lesse then fourescore yeeres (now past) not a word of this language was known. The first inventor of it was hang'd, yet left he apt Schollers behinde him, who have reduced that into Method, which he on his death-bed (which was a paire of Gallowes) could not so absolutely perfect as he desired. It was necessary that a people (so fast increasing, and so daily practising new and strange Villanies) should borrow to themselves a speech which (so neer as they could) none but themselves should understand: and for that cause is this language (which some call *Pedler's French*) invented to this intent, that (albeit any Spies should secretly steale into their Companies to discover them) they might freely utter their mindes one to another, yet avoid the danger. . . . This word, *Canting*, seemes to be derived from the Latine Verbe (*Canto*) which signifies in English, to sing, or to make a sounde with words, that is to say, to speake. And very aptly may *Canting* take his derivation, *à cantando*, from singing, because amongst these beggerly consorts that can play on no better instruments, the language of *Canting* is a kinde of Musicke, and he that in such assemblies can *Cant* best, is counted the best musician."

In Nares's *Glossary*, a *canter* is described as *one who cants, a vagrant or beggar*, and Ben Jonson is quoted: —

"A rogue,
A very *canter* I, Sir, one that maunds
Upon the pad." — *Staple of News*, Act II.

There is a curious little work, called *A New Dictionary of the Terms, Ancient and Modern, of the Canting Crew, in its several Tribes of Gypsies, Beggers, Thieves, Cheats, &c.*, and published in London about the beginning of the last century. From this I extract the following: —

"*Canting-crew*, Beggers, Gypsies; also Dissenters in Conventicles, who affect a disguised Speech, and disguised Modes of Speaking, and distinguish themselves from others by a peculiar Snuffle and Tone, as the Shibboleth of their Party; as Gypsies and Beggers have their peculiar Jargon; and are known no less by their several Tones in Praying, than Beggers are by their whining Note in Begging."

Junius (or rather his editor, Lye,) derives the

word *cant* from *canto*, as does also Skinner; though the latter suggests several other etymologies as possible, adding, however, "sed nihil horum satisfacit." Enough has, I think, been said to show that the derivation given in the *Spectator* (from Andrew Cant, a Scotch Presbyterian minister), as quoted by your correspondent Exul, can hardly be correct. Henry Huth.

ADMIRAL DUQUESNE.

(2nd S. v. 13.)

For an ample and interesting account of Admiral Du Quesne, as well as of his ancestors and descendants, G. C. is referred to Moreri, *Dictionnaire Historique* (edit. Amsterdam, 1740, in 8 vols. fol.), but in case that work is not available to G. C., it may not be unacceptable to give a brief sketch of the Du Quesne family, which gave a succession of naval officers to the French marine.

Abraham du Quesne, Marquis du Quesne or Quêne, was born in 1610 at Dieppe in Normandy, where his family had long been settled; his father, of the same name, was a naval officer of reputation, and died at Dunkerque in 1635, from wounds received in a sea fight with the Spaniards, when returning from a mission, on which he had been sent to Sweden by Louis XIII. Being destined for the navy, he early entered that service under his father, and commanded a frigate at the age of seventeen. His first campaign was in the attack on the islands of St. Honorat and Ste. Marguerite in 1637. In the following year he contributed greatly to the defeat of the Spaniards at Cattaro; and he also distinguished himself at Tarragona, Barcelona, &c., in 1642-3. In 1644, he entered the Swedish service, and was nominated Vice-Admiral of the fleet of that kingdom, in which capacity he completely defeated the Danish fleet, having nearly made the king a prisoner. Recalled to France, in 1647, he received the command of the naval armament destined for the expedition against Naples. Subsequently he was made a Lieut.-General and Commandant of thirty ships of the line, and defeated Ruyter, the Dutch Admiral, and also the English and Spanish fleets, in 1676; his last naval victory being in 1683 over the Mediterranean corsairs. As he uniformly adhered to the Calvinist faith, which his family had long professed, his sovereign, Louis XIV., was unable to reward him as he deserved; but, to mark his appreciation of the admiral's services, the king bestowed upon him the beautiful domain of Boucher near Etampes, and erected it into a Marquisate, in favour of himself and his descendants, at the same time changing his name to Du Quesne. The marquis enjoyed a vigorous old age, and died at Paris, Feb. 2nd, 1688, in the faith in which he had been brought up, for he never swerved from his Protestant profession. He had many brothers, all of whom died in the French service: of two of these, who were captains of French vessels-of-war, one was killed by a cannon shot in a naval engagement; and the other left a son, who also attained the rank of captain in the French navy, and was a knight of the military order of St. Louis. This last, who lost an arm in 1705, was married, and may have left descendants; his name was Du Quêne-Monier. The subject of this notice left by his wife, Gabrielle de Berniére, a family of four sons: 1. Henri, Marquis du Quesne, born in 1652, having entered the French marine — for the navy appears to have been the hereditary profession of this family — became Enseigne de Vaisseau in 1666, Capitaine de Pavillon in 1674, without passing through the intermediate grade of lieutenant, — a promotion unexampled at the time, — and in 1675 was made Capitaine de Vaisseau. In 1672 he was engaged in the naval battles with the English and Dutch fleets, and in 1674 commanded the royal ship "Le Parfait" in three engagements with the Dutch and Spanish fleets, in the second of which Admiral Ruyter was killed, and he was wounded in capturing a Spanish vessel. He commanded the "Laurier" in 1683 at the bombardment of Algiers under his father, and was afterwards sent to Tunis to renew the peace between France and that Regency. On the revocation of the Edict of Nantes, he found it necessary to choose between the court and his religion; and having determined to adhere to the Protestant faith, he obtained permission from King Louis XIV. to purchase lands out of the kingdom of France, and take up his residence there; which licence to emigrate was refused to his venerable father, who was not allowed to quit the kingdom, and was only granted leave to reside in Paris, with the assurance that he would not be disturbed on account of his religion. Accordingly he purchased, at the commencement of the year 1685, the Barony of Aubonne in the Swiss canton of Berne, and having retired there with the royal permission in 1686, continued to make it his residence till 1701, when he sold his barony to the government of Berne. He steadily refused all the solicitations made to him both by England and Holland to enter the service of those countries in their wars with France, although offered the highest posts in their navies, his love of country, even in exile, being proof against such temptations; and he spent the latter years of his life in the peaceful pursuits of literature, and in efforts to ameliorate the condition of his suffering Protestant fellow-countrymen. In 1718 he published a work entitled *Réflexions Anciennes et Nouvelles sur l'Eucharistie;* and he died at Geneva, Nov. 11th, 1722, in the 71st year of his age, universally esteemed, loved, and regretted by all who knew him. It does not appear that Henri, second Marquis Du Quesne, the eldest son and successor of the admiral, was ever married.

The notices of the admiral's three younger sons must necessarily be brief, as so much space has been already devoted to the above. 2. Abraham Du Quesne was a captain in the French navy, and in that capacity made a prisoner of the Prince de Montesarchio, a Spanish general, and conveyed him to Toulon, in the year 1683, and commanded a battalion in the descent on Genoa in 1684. 3. Isaac Du Quesne was also a naval officer of distinction. And 4. Jacob, Comte du Quêne, married Françoise-Magdelaine de Sonscalle, a lady of a noble family in Britanny, who died in the year 1710.

These are all the facts it is in my power to communicate about the descendants of Admiral Du Quesne, and it is to be hoped that they may be satisfactory to G. C. The family of Du Quesne were a brave and patriotic French house, who proved the sincerity of their Protestantism by the sacrifices which they made to preserve their consistency; while, at the same time, they never forgot the allegiance they owed to their sovereign and country, as citizens of France; and this biographical notice will therefore, it is believed, be deemed worthy of a place in the columns of "N. & Q." A. S. A.

Barrackpore.

CARLETON'S MEMOIRS.

(2nd S. vii. 11. 54.)

It is satisfactory to receive from your correspondent, Lethrediensis, the title of the first edition of this work (1728) from a copy then before him; but I beg to say that, in my reference to the first edition, I did not "trust to recollection merely." My authority, as I stated, was Wilson's *Memoirs of the Life and Times of Defoe*, 1830, (vol. iii. 589.); and as Wilson there prints the title-page in inverted commas, may we not trust to his accuracy?

The title was not given by me at length, it being, as Wilson truly terms it, *ample*.

It is an interesting fact that these title-pages, bearing the same date, and without any appearance of being distinct editions, should vary so materially.

The following is the full title given by Wilson, which may be compared with that copied by Lethrediensis: —

"The Military Memoirs of Capt. George Carleton. From the Dutch War, 1672, in which he served, to the Conclusion of the Peace at Utrecht, 1713. Illustrating some of the most remarkable Transactions, both by Sea and Land, during the reign of King Charles and King James II., hitherto unobserved by all the Writers of those Times. Together with an exact Series of the War in Spain; and a particular Description of the Several Places of the Author's Residence in many Cities, Towns, and Countries; their Customs, Manners, &c. Also, Observations on the Genius of the Spaniards (among whom he continued some Years a Prisoner), their Monasteries and Nunneries, especially that fine one at Montserat; and in their public Diversions, more particularly their famous Bull-Feasts. London: printed for E. Symon, over against the Royal Exchange, Cornhill, 1728." 8vo. Pp. 352. Dedicated to "The Right Honourable Spencer Lord Wilmington."

The important variation is at the commencement. Was a second title-page substituted within the year 1728, in order that, by thus prominently naming Carleton, all possible uncertainty regarding the *Memoirs* might be removed? and was a more explanatory title deemed desirable?

We may conclude that the work was not of frequent occurrence; as in 1784, the year of Johnson's death, when Lord Eliot mentioned it to him, he observed that "he had never heard of the book." Boswell adds that "Lord Eliot had it at Port Eliot; but *after a good deal of inquiry*, he procured a copy in London and sent it to Johnson." It may be added that "Johnson found in it such an air of truth, that he could not doubt of its authenticity."* J. H. Markland.

UNIVERSITY HOODS.

(2nd S. vi. 211. 258., &c.)

Through the courtesy of the Rev. J. Hannah, D.C.L., Oxon., Warden of Trinity College, Glenalmond, Perth, I am enabled to note the following addition to Mr. Gutch's valuable table (p. 211.).

The theological department of this college grants a licence, as required from candidates for holy orders by the Sixth Canon of the Episcopal Church of Scotland, of which it is the only college. This flourishing institution does not enjoy any state privileges, nor can it confer degrees. The theological licentiates, however, wear the hood assigned by the Scotch bishops, as described in the following *Extract from the Minutes of the Episcopal Synod held in Edinburgh on Thursday, September 25th*, 1856: —

"A Petition was presented to the Synod from 'late Students of Trinity College, Glenalmond,' and supported by a communication from the Warden, Sub-Warden, and Theological Tutor, praying that the Bishops would appoint a hood to be worn by the clergy educated at the College.

"The Bishops concede the prayer of this petition, and appoint that the Hood shall be the same shape as that of a Master of Arts of Cambridge, — the material to be silk, and the colour black, lined with dark green.

"The Hood shall be granted in future to such students

* Croker's *Boswell*, viii. 337.

Sir W. Scott (in a note to his edition (1809) called the *fourth* edition) states that "the *Memoirs* were first printed in 1743." Was this a mere inaccuracy? He appends a title varying from both here mentioned. Lowndes, who places the work amongst those of Defoe, has thus erroneously given the title, "*Memoirs of an English Officer* (Captain George Carleton) *who served in the Dutch War in* 1713: London, 1728. 8vo. 10*s.* 6*d.*"

as shall have passed the Examinations required from time to time by the authorities of the College."

I am also enabled, through the kindness of the Rev. Principal of St. Augustine's College, Canterbury, to add the particulars of the hood sanctioned by His Grace the Archbishop of Canterbury, as Visitor of that College, which is given, with a diploma, to the Licentiates in Theology of St. Augustine's. MR. WEIR has already alluded to this (p. 258.), but the following description, being more exact and from the best authority, will doubtless be acceptable: —

"The shape of this hood resembles in a great measure the Oxford Hood, but is scantier. The material is black mohair, with a stripe of crimson cloth running round, two inches from the border."

I may add that this college is not empowered to grant degrees, though the Archbishop of Canterbury, its Visitor, can, as well as the Archbishop of Armagh. (See 2nd S. v. 149.) Query,— What hoods are worn for *these* degrees?

JOHN RIBTON GARSTIN.

Replies to Minor Queries.

Picton Castle and Muddlescomb (2nd S. vii. 36.) —The pedigree of the Dwnn or Donne family, as also that of the Morgans of Muddlescomb, will be found *in extenso* in *The Heraldic Visitations of Wales* by Lewis Dwnn, who was himself a cadet of the Muddlescomb family. The direct line of the Donnes failed at the death of Sir Harry Donne of Picton Castle, and the estates were divided between his two daughters and coheiresses. Jane Donne married Sir Thomas Phillipps, Knt., and had Picton Castle and the other Pembrokeshire estates as her portion. Muddlescomb fell to the share of the other sister, Jennet, who married Trehaiarn Morgan, Esq. Their descendants retained Muddlescomb until an heiress carried it into the junior line of Mansel of Margam by marrying Sir Francis Mansel, who made Muddlescomb his chief residence. The estate remained in the Mansel family until Sir William, father of the present Sir John Mansel, sold it. Muddlescomb is near Kidwelly, in Carmarthenshire, and the estate has been sold and divided; one farm alone (I believe) retaining the ancient name. The mansion has long since passed away. Owen Donne of Muddlescomb married Katherine, daughter of John Wogan of Picton Castle, Esq., by Lady Anne Butler, daughter of the Earl of Ormond; and in their son, Sir Harry Donne, the main line of Muddlescomb ended; but as there had been numerous younger sons in the different generations preceding, I have no doubt that many families bearing the name of Donne or Dunn trace their origin from this ancient stock. There is still extant in Pembrokeshire a family of the name of Dunn; and a member of that family was high sheriff of the county in 1858. I forgot to mention that none of the descendants of the daughters of Sir Harry Donne ever assumed this name. JOHN PAVIN PHILLIPS.

Haverfordwest.

Minutes of Committees (2nd S. vii. 29.) — The question of LIBER as to the proper mode of authenticating the minutes of committees hardly admits of a general answer. Committees and other boards, which deliberate and pass resolutions, commonly employ a secretary or clerk, who attends their meetings, and takes notes of their proceedings. After the meeting he reduces these notes into the shape of formal minutes, which constitute the record of the proceedings. It is a common practice for the officer who keeps this record to submit the minutes of the previous meeting to the Committee or Board at its next sitting: they are then read aloud, and if recognised by the members present as a faithful record, are generally authenticated by the signature of the chairman. This subsequent recognition of the minutes by the Board, attested by the chairman's signature, gives additional value and formality to the record, but is not necessary to its authenticity. The record of the proceedings of the Privy Council is prepared by the clerk of the council, or under his superintendence; but the minutes of the last council are not read in the Queen's presence, when she holds a council. In like manner the proceedings of a Parliamentary Committee, both of Lords and Commons, are minuted by the committee clerk in attendance, who, in case of doubt, would consult the chairman of the committee, but the minutes of a previous day are never read to the committee and signed by the chairman. In like manner, the proceedings of the Houses of Parliament are minuted by the clerks at the table, and entered in their journals. L.

"*Omne ignotum pro magnifico*" (2nd S. vi. 311. 381.) — To the question, "Where is this to be found?" it was replied, correctly, "in Galgacus's speech in Tacitus's *Agricola*."

It ought to have been added, that Ritter (perhaps on the whole the best editor of the text of Tacitus), suspects the sentence to be a "marginal gloss," and accordingly "brackets" it. It certainly is most awkwardly inserted, and it is difficult to believe that Tacitus can have written it. S. C.

Meaning of a "Likeiamme" (2nd S. vi. 412.)— It will be found on examination that the term "*likeiamme*," as used by Recorde in his *Pathway to Knowledge*, does not refer to equal *surfaces*, but to equal *sides*. "Here shal you marke that al those squares which have their sides al equal, may be called also for easy understandinge likesides, as Q. and S." [Q. a square; S. a rhombus]

"and those that have only the contrary" [opposite] "sydes equal, as R. and T. have" [R. a rectangle, T. a rhomboid], "those will I call likeiammys, for a difference." *Definitions.*

"Like" is here used in the sense of *equal;* as when we say "a like space of time," meaning, an equal space. The square and the rhombus, which have all their four sides equal, are *likesides.* The rectangle and the rhomboid, which have only their two opposite sides equal, are *likeiammys.* This last word, in the course of Recorde's brief tractate, is also spelt lykeiamme, likeiamme, likeiame, and likeiam.

It is worthy of observation that, in order to express, as here, geometrical *equality*, other languages employ a term corresponding to "*like.*" Thus in Dutch we have *gelijk*hoekig, equiangular; and in German, *gleich*seitig, equilateral — *gleich*winkelig, equiangular — and *gleich*schenkelig, like-legged or isosceles.

What, then, is *likeiamme*, or *likeiam?*

May it not be *like-jam*, or *like-jamb* (answering in a measure to the German *gleichschenkelig*, like-legged)? Jambe is in French a leg; jamb is in English the side-post of a door-way. Now a door-way, as door-ways are usually made, is a rectangle set up on end. The two side-posts of the door-way are the two equal uprights of the rectangle. Consequently, the rectangle is in this case a like-jamb, a like-iam, or a like-iamme: *i. e.*, it has two *equal* legs, uprights, or side-posts.— The rhomboid may, for ordinary purposes, be regarded as a rectangle viewed perspectively or obliquely; consequently, it receives the same appellation.

The term likeiamme, then, though applied by Recorde to a four-sided figure, bears an affinity to the German gleichschenkelig, like-legged, as applied to an isosceles triangle.

Are we to understand that Recorde coined the word likeiamme; or does it occur in any earlier writer? Thomas Boys.

Armorial Query (2nd S. vii. 10.) — The coat-armour of the old family, the Chamonds of Launcells, co. Cornwall, was argent, a chevron between three fleurs-de-lis, gules. Their crest, however, was a lion sejant, not a griffin passant, as Mr. Bingham reads the escutcheon he possesses.

Robert S. Salmon.

Italian Work on Bell-ringing (2nd S. vi. 526.) —I should not think there can be such a work; as there are no regular peals of bells in Italy, and as they are not hung so that they can be rung. Instead of a wheel a large lever is fixed, projecting at right angles from the stock, to which a rope is attached, and by which the bell is swung so that the sound-bow is impelled against the clapper. In general there are three bells in the Italian churches, particularly in the Roman States; one is a large bell, the other two much smaller, and are tuned as the tenth and twelfth to the large bell. Suppose this last to be C on the second space of the bass clef, then the others will be the e and g on the first and second lines of the treble clef. If N. G. C. will open the piano-forte, and strike e, g, C— e, g, C— &c., giving to the last note double the length of the other two, he will represent the usual way of chiming to church in Italy. A. A.

Poets' Corner.

Origin of Monks (2nd S. vii. 29.) — Under this heading Stylites must intend to inquire for works treating of the various Religious Orders, including others besides monks. There is no English work professedly on the subject; but he would find accounts of all the different Religious Orders and Institutes in the work of Ph. Bonanni, S. J., in Latin and Italian, the Latin title being as follows: *Ordinum Religiosorum in Ecclesia Militanti Catalogus*, Romæ, 1712, Two Parts: the first containing orders of men, and the second of women. An elegant German work, with coloured plates and historical accounts, may be also advantageously consulted, which bears the following title: *Abbildungen der vorzüglichsten Geistlichen-Orden u. s. w.* von C. F. Schwan, Mannheim, 1791, 4to. An excellent French work on the subject is *L'Histoire du Clergé Seculier et Regulier.*

F. C. H.

Separation of Sexes in Churches (2nd S. vi. 151.) — Dr. Rock, in his last admirable communication on this subject, invites country readers to give any information they possess with reference to their own locality.

In Canon Pyon church, Herefordshire, in the free sittings, the men sat (five years ago, and I believe still sit) in certain seats by themselves; the women in others by themselves. At the Holy Communion the men invariably kneel on the north, the women on the south side.

In Sutton St. Nicholas, Herefordshire, in the free sittings, the men occupy the lower, the women the upper seats. I never saw men and women sit together there.

At Westbury-on-Severn, Gloucestershire, till within the last few years, it was the custom for all the women to occupy the lower or west end of the church, the men the upper; and at the present time the men invariably kneel on the north side at the Holy Communion, the women on the south.

I do not know whether it is a general custom in cathedrals, but in that of Hereford it is strictly complied with; men sitting on the north, women on the south.

These four cases have occurred in my own personal experience, having been officially connected with each place I have named. I am inclined to think, were inquiry made, the separation of the sexes, or at any rate traces of it, would be found

very generally in Herefordshire and Gloucestershire. J. C. J.

In the parish church of Witton, near North Walsham, Norfolk, the separation of the sexes is strictly observed by the common consent of the people. The church consists of chancel, and nave with an aisle on the south side; the benches on the north side of the nave, and in the aisle, are occupied by the men, those in the middle of the nave are occupied by the women. This distinction is also observed by the children, of course excepting infants.

The "squire" and a few farmers occupy some high pens introduced in a more *enlightened* age. G. W. W. M.

At Hayes in Kent when I was a boy the men sat on one seat, the women on the other. Perhaps some of your readers will say whether the women sat on the south or the reverse. A. J. Dunkin.

Dartford.

Oysters (2nd S. vii. 29.)—Your correspondent, I. P. O. (Argyllshire), will, I think, find all he requires in the elaborate Report of Mr. T. C. Eyton, F.L.S., on "Oysters and Oyster-beds of the British Fisheries," presented to the British Association in 1856, and printed at length in the Society's Proceedings of that year; and condensed in the *Year-book of Facts*, 1857, pp. 227–8. Mr. Eyton calculates that in the spawn of one oyster were about three millions of animals: they are semi-transparent, with two reddish dots on each side behind the ciliæ, which are in constant motion. Oysters are exceedingly tenacious of life: millions and billions of them are often killed by a single frost. Among my notes I find the following authorities on oysters: Paley's *Natural Theology;* Bishop Sprat on Oysters (much overrated), *Hist. Royal Soc.;* an excellent paper in the *Magazine of Popular Science*, vol. iv.; some excellent illustrations in Dr. Roget's *Bridgewater Treatise*. A good account of the oyster appears in *Forty Years in the World*, published in 1825. In 1841, M. Kröyer published at Copenhagen a full account of the Danish oyster banks, containing several newly observed facts in the natural history of the oyster, by which previous statements are enlarged (see an extract from this work in *The Mirror*, vol. xxxvii.). In the *London Saturday Journal*, August, 1842, is a collection of curious facts on oysters; and in several of the *Arcana of Science and Year-book of Facts* from 1827 to 1858, will be found notices of oysters. French naturalists have of late paid much attention to the economy of the oyster.

At the recent meeting of the British Association at Leeds, Mr. Eyton read a farther "Report on the Oyster," tracing the young oyster from the embryo state in the ovary to its perfection at five years old. Mr. Eyton will shortly publish a work on the history of the oyster, the mode of preserving the beds, and increasing their productiveness. John Timbs.

Sloane Street.

The English Flag (2nd S. vii. 19.)—In Mr. Samuel Laing's *Travels and Residence in Norway* (1834-36), it is stated that at least 900 years ago they had in that country large ships: that the sails were made of strong *white* cloth, with *red* and *blue* stripes; hence it occurred to me that the English had adopted the above three colours for their naval flag. It is also stated by Mr. Laing that both in Norway and in Denmark the *infantry* soldiers had *red* cloth, and the English infantry have *red* to this day, copied, no doubt, from the people of Norway. Many of our people of distinction came from Norway and settled in Scotland. The Duke of Hamilton's ancestor was one of them. The Danes still use *red* cloth for the uniforms of the infantry. I have stated this elsewhere, and it was not contradicted.

A Field Officer.

"XXXI. He beareth azure a salter argent, over all a cross of the second, surmounted of another gules. This is the Union of the Crosses of *England* and *Scotland*, which, upon King James the First and Sixth's reign, were joined together, and made Great *Britain's* ensign."—Randle Holme's *Academy of Armory and Blazon*, B. 1. c. 8. p. 82. published in 1688.

David Gam.

"*A Friend to the House of Hanover*" (2nd S. vii. 43.)—I have a strong suspicion these lines are not so friendly to the House of Hanover as they appear at first sight, but are rather a Jacobite production that can be read in a double sense, as was very usual with poetical squibs of the last century. Thus by dividing them into two parts or stanzas of eight lines, and taking a line of each stanza alternately, the meaning is very different:—

"I love with all my heart
The tory party here;
The Hanoverian part
Most hateful doth appear,
And for their settlement
I ever have denied.
My conscience gives consent
To be on James's side;
Most glorious is the cause
To be with such a King;
To fight for George's Laws
Will Britain's ruin bring:
This is my mind and heart;
In this opinion I,
Though none should take my part,
Resolve to live and die."

R. McC.

Liverpool.

Beukelzoon (2nd S. vi. 340. 511.)—The suggestion of your correspondent I. P. O., that the word pickle (in German *pökel*, and in old German *bökel*) is derived from this worthy, who invented

the art of salting and barrelling herrings, is fully supported by the best authorities. With respect to the date of the invention authors differ; one making it 1337, others 1347, 1397, 1414. There is also a difference as to the inventor's name, — Böckel, Bückel, Beukels, Bökel, Bökelszoon, Beukelzoon. These variations, however, can hardly be viewed as raising any question as to identity. Bökelszoon bears much the same relation to Bökel as Williamson to William. The true inventor, whatever the orthography of his name, appears clearly to have been both born and buried at Biervleit, a small town on an island in the W. Scheldt; where, also, he devised that pickling process which, by converting a very perishable article into one of the staples of trade, speedily acquired so much importance in its commercial results. The *invention* seems to have chiefly consisted in the *mode* of preparing and salting, and in the barrelling; for the art of salting both flesh and fish was well known to the ancient Romans.

Charles V. adopted, in 1536, a characteristic and peculiar mode of rendering honour to the memory of Beukelzoon. The emperor, taking with him his sister, went on a *pilgrimage* to Beukelzoon's grave, thanked him for the invention, being himself very fond of herrings, and *ate a herring* then and there: —

"Kayser Carolus V. nebst seiner Schwester an. 1536 eine Wallfahrt zu seinem Grabe angestellet, ihm vor die Erfindung, weil er die heringe gerne ass, gedanket, und daselbst einen hering verzehret hat." — Zedler *On Bieruliet.*

We are well aware that Charles V. was curious in all matters connected with gastronomy; and his partiality to a red herring must raise him in the estimation of all sensible people. But may we not conjecture that the distinguished honours rendered to Beukelzoon's grave were *partly* due to higher considerations, and that the emperor's penetration detected the economic value of the invention? Thomas Boys.

Daniel Langhorne (2nd S. vi. 526.) — I cannot give Mr. Dixon the exact information he requires, but I can supply him with some particulars which may possibly lead him to what he is in search of. Daniel Langhorne was educated at Trinity College, Cambridge. In 1662 he was licensed by the Bishop of Ely to the cure of Trinity church in that city; and, in 1663, was elected Fellow of Corpus. In 1664 he was a University preacher; and, in 1670, he was instituted to the vicarage of Layston cum Capella de Alsewych in Hertfordshire, which he held to the time of his death in 1681; and in the registers of which parish some particulars respecting his family may probably be found. He wrote *Elenchus Antiquitatum Albionensium*, London, 1673, 8vo., with an Appendix in 1674; and *Chronicon Regum Anglorum*, London, 1679, 8vo. Sir William Langhorne, of Charleton in Kent, Bart., married Lady Grace, daughter of John, 8th Earl of Rutland, and widow of Patricius, Viscount Chaworth of Armagh; she died Feb. 15, 1699, and was buried at Charlton in Kent, in which church there is a monument with a long inscription describing her virtues. John Langhorne, a poet, was born at Kirkby Stephen in Westmoreland in 1735; and married, first, the daughter of Robert Cracroft, Esq., of Hackthorn, near Lincoln; and secondly, the daughter of Mr. Thompson of Brough. He had a brother, the Rev. William Langhorne of Dover, who published, in conjunction with his brother John, a new translation of Plutarch's *Lives.* Alfred T. Lee.

Portcullis (2nd S. v. 131.) — The Portcullis was a badge derived from the Somersets. Henry VII. was particularly fond of it. On the outside as well as inside of that monarch's chapel at Westminster Abbey it constantly occurs, and upon his tomb it is also seen, with the motto "Altera Securitas," supposed to signify that as the portcullis was an additional security to the gate, so his descent from his mother (the Lady Margaret Beaufort of the house of Somerset) strengthened his other titles. The two offices of Rogue-Dragon and Portcullis were erected by King Henry VII. upon the vigil of his coronation, 19th Oct. 1485, and added to the old ones of Rouge-croix and Bluemantle. The first Pursuivant appointed was Ralph Lagysse, gent., who was afterwards created Norroy King-of-Arms in 1522, and died in 1528; and the list is complete from him down to the present Portcullis-Pursuivant, George W. Collen, Esq., appointed in 1841.

The above is chiefly taken from Noble's *History of the College of Arms* (ed. 1805, London), with a few additions of my own. A. S. A.

Operation for Cataract (2nd S. vii. 28.). —

"In Arragon, during the same century, an Israelitish physician, Abiathar, of Lerida, gained great renown by curing the blindness of King John II., at the age of eighty. This cure is the first instance of the operation for cataract which has been recorded in the history of medical science. The physician ventured to perform the operation upon one eye, and having completely succeeded, felt some hesitation in proceeding; but the resolute and courageous old King compelled him to risk an operation on the other also."—*Israel and the Gentiles*, by J. Da Costa, p. 279.

Prescott, in his *Ferdinand and Isabella*, gives an account with a little more interesting detail of this, according to the above quoted author, *first recorded* instance of operation for cataract: —

"A physician in Lerida, of the Hebrew race, which monopolised at that time almost all the medical science in Spain, persuaded the King to submit to the then unusual operation of couching, and succeeded in restoring sight to one of his eyes. As the Jew, after the fashion of the Arabs, debased his real science with astrology, he refused to operate on the other eye, since the planets, he said, wore a malignant aspect. But John's rugged nature

was insensible to the timorous superstitions of his age, and he compelled the physician to repeat his experiment, which in the end proved perfectly successful." — *Ferdinand and Isabella*, vol. i. p. 141.

The date of this operation seems to be about 1468 or 1469. F. P. L.

Fish mentioned in "Havelok the Dane": "Stull" and "Schulle" (2nd S. vi. 232. 317. 382.) — In Sir Thomas Browne's account of "Fishes, &c., found in Norfolk and on the Coast" [*Works*, vol. iii. pp. 323. 335., Bohn's *Antiq. Lib.*], he says of the mackerel (*Scombri*):

"Sometimes they are of a very large size; and one was taken this year, 1668, which was by measure an ell long, and of the length of a good salmon, at Lowestoft."

Such a one would be called a *stull*, and it is of this word that I desire the derivation.

It is, notwithstanding its size, a real mackerel; whereas of the horse-mackerel Sir Thomas says:

"Before the herrings there commonly cometh a fish about a foot long, by fishermen called a horse, resembling in all points the trachurus of Rondeletius, of a mixed shape between a mackerel and a herring; observable from its green eyes, rarely sky-coloured back after it is kept a day, and an oblique bony line running on the outside from the gills unto the tail; a dry and hard dish, but makes a handsome picture."

The "schulle" of Havelok, however, is clearly not the *sole*, as the Roxburgh editor suggests, but a different fish: for, in the same volume, there is the following note: —

"In MS. Sloan, 1784, I find this distich, with the subsequent explanatory notes attached: —

"'Of wry-mouthed fish give me the left side black*,
Except the sole†, which hath the noblest smack.'

And Sir Thomas himself says, after enumerating turbot, plaice, and butts of various kinds, "The *Passer squamosus*, bret, bretcock, and skulls, comparable in taste and delicacy unto the sole." This "skull," whatever it is, is no doubt the "schulle" of Havelok, and a flat and "wry-mouthed" fish, distinct from the sole and the stull, which seems no separate name, but a word expressive of size, and must have some equivalent in one of the allied languages. E. S. Taylor.

Southey's "The Holly Tree" (2nd S. vii. 26.) — I believe Southey is correct in his natural history. At all events, I have seen tall hollies. I may instance those growing at the "High Rocks," near Tunbridge Wells; and in which the upper leaves, young and old alike, have a *smooth* edge. The young leaves of the lower branches, and of the whole tree, except in the case of very tall specimens, though too soft to penetrate the skin, still have a serrated edge.

It is only in exceptional cases that the upper leaves can be readily examined. The hollies I have mentioned grow close to a precipitous rock, by ascending which the upper leaves may be easily inspected. On the first occasion of my seeing them from the higher level, I was so completely deceived by their unusual appearance, that I could scarcely believe they were leaves of holly, until I had satisfied myself by examining the lower branches. S. C.

* "'As turbot, bret, bretcock, skulls.

† "'Which is black on the right side; as also butts, sandaps, and flounders.'"

Miscellaneous.

NOTES ON BOOKS, ETC.

The Letters of Horace Walpole, Earl of Orford, edited by Peter Cunningham, *now first chronologically arranged. In Nine Volumes.* Vol. IX. (Bentley.)

This goodly volume of nearly seven hundred pages completes the handsome library edition of the letters of the greatest and wittiest of English letter-writers, which Mr. Bentley has issued under the editorship of Mr. Peter Cunningham. We say that this volume *completes* the edition, and it does so in a very important respect. We do not so much refer to the new letters which appear in it, and they are some thirty in number — or to the corrections — and they are not unimportant — of the Montagu Letters, or to the extracts from the unpublished correspondence of the Earl and Countess of Hertford with Horace Walpole, — and they are of considerable interest, — but to the elaborate Index, occupying nearly a hundred double-columned pages, and by means of which one can readily find out all the gossip and scandal which Horace Walpole has recorded of his various acquaintances, aristocratic, and archæological, political, literary, and artistic, in the two thousand six hundred and sixty-five letters which are here preserved, to show how unflagging was his spirit, how unceasing his search after "some new thing," and how indefatigable was his bitter, but ready pen. When the social history of England is written, that of the Upper Ten Thousand as it existed during the reigns of the Second and Third Georges, must be gathered from the piquant sketches which Horace Walpole dashed off, not more for the amusement of his friends, than for the gratification of his own love of gossip. Mr. Bentley has done good service to literature by reproducing these masterpieces of the art of letter-writing in the form which the work has now assumed. The nine volumes of *The Letters of Horace Walpole now first Chronologically Arranged*, will, for the future, be the only edition to be found in a well-assorted library. We ought to add that the present volume is illustrated with portraits of Walpole's three Waldegrave nieces, from Sir Joshua Reynolds' celebrated picture; with a portrait of Miss Berry, from Mrs. Damer's bust; with the portraits of Sir Robert Walpole and his first wife, Catherine Shorter; with a portrait of Sir Robert's sister Dorothy, Viscountess Townsend, from the picture by Jewar; and, lastly, with the portrait of Horace Walpole himself, from the picture by Eckhardt.

Poems and Ballads of Goethe, translated by W. Edmondstone Aytoun, D.C.L., *and* Theodore Martin. (Blackwood & Sons.)

It is long since mere English readers were furnished with a more striking proof than is exhibited in these admirable translations of the capabilities of our good Saxon tongue to do justice to the masterpieces of any of the writers of the Continent, however fanciful may be their conceptions, and however elaborate their finish. The smaller poems of Goethe have long been considered by many of his admirers as among the most perfect and

powerful of modern poetical compositions. All may now judge how far they deserve this character. Messrs. Aytoun and Martin avow that they have "spared no pains to make these transcripts faithful in form as well as spirit to the originals;" and so well have they succeeded, that when turning over these *Poems and Ballads*, it is difficult to believe we are reading, not original poems as struck out by the master's mind and polished by the master's hand, but copies of them in another language. We hope to see English Literature enriched by many similar volumes from the pen of these facile and accomplished gentlemen.

Popular Airs of the Olden Time; a Collection of Ancient Songs, Ballads, and Dance Tunes illustrative of the National Music of England, &c., by W. Chappell, F.S.A. Part XV. (Cramer, Addison, and Beale.)

Mr. Chappell's learned and interesting work upon our National Melodies and their literary history is rapidly drawing to a close. In the present Part, one of the best and most rich in its illustration of some of our most popular of popular songs which has yet been issued, Mr. Chappell examines at considerable length the history of *God Save the King*. Mr. Chappell is inclined to give Henry Carey the credit of being the composer of our *National Anthem*; and in spite of the arguments of our learned correspondent Dr. Gauntlett in the present No. (*antè*, p. 63.), who controverts that opinion, we are disposed to adopt Mr. Chappell's views. But be Mr. Chappell right or wrong in his judgment upon this point, few will be inclined to believe him in the wrong, who consider the pains and ability with which he has investigated the history of this stirring and beautiful composition, and how well he has qualified himself for the task by long-continued and most painstaking research into the general history of our national melodies.

A History of the City of Dublin by J. T. Gilbert. Vol. II. (Dublin, McGlashan & Gill.)

This Second Volume of Mr. Gilbert's amusing and carefully compiled history is distinguished by the same excellencies as its predecessor. It introduces us not only to the streets, houses, and public buildings of Dublin, but also to those who have given life and interest to the different localities: and in this way furnishes a social history of the Irish Metropolis, which is alike pleasant to read, and valuable to refer to.

Das Geistliche Schauspiel. Geschichtliche Uebersicht von Dr. Karl Hase. (Williams & Norgate.)

This historical review of the old religious drama formed the subject of some Lectures by Dr. Hase, delivered partly at Jena and partly at Weimar, for the purpose of making more generally known the results of the investigations made in France, Germany, and England, into the history of the drama in the Middle Ages. The work is divided into six chapters, which treat of—I. The Mysteries of the Middle Ages; II. Kampspiele und Nachklänge; III. and IV. The Religious Drama in Spain and in France; V. Hans Sachs and Lessing's Nathan; and VI. The Church and the Theatre.

Scotish Ballads and Songs. (Edinburgh, Stevenson.)

For this curious and most interesting little volume the lovers of genuine ballads are indebted to a gentleman who has already done much, by his various publications, for the literary history of the North. We have here, besides a very valuable Introduction, upwards of sixty ballads, selected from a very large collection: all of which, it is believed, although of more or less interest, at present exist only in the humble guise of broadsides or chap copies. Every one of these ballads is prefaced by a carefully compiled literary notice, and we are sure that the volume will be welcome, not only as a needful supplement to Professor Aytoun's recently published collection, but for its own independent merits as a contribution to the history of Song in Scotland.

Carpenter's Vegetable Physiology and Systematic Botany. Edited by Edwin Lankester, *M.D.*, &c. (Bohn.)

This new volume of Bohn's *Scientific Library* is a boon to the students of botany from its cheapness and completeness.

English Bible, containing the Old and New Testaments according to the Authorised Version, newly divided into Paragraphs. Part XIV. *Ephesians*—1. *Peter*. Part XV. 2. *Peter*—*Revelation*. (Allan.)

The purchasers of this work have in these two parts, which complete *The New Testament Division*, evidence of the intention of the publisher to bring the book to a satisfactory conclusion.

Cyclopædia Bibliographica. A Library Manual of Theology and Literature. Division of Subjects. Part XI. *Holy Scriptures.*

This new part of Mr. Darling's useful and most laborious work extends, under the head of "*Holy Scriptures*," from Hebrews to Revelation.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given below.

Perfect or imperfect—
Tomson's Geneva Testament. 8vo. 1576.
Borthelet's Cranmer. Folio. 1540.
Any of the folio Cranmers, 1539, 1540, 1541.
Tindale's Testament. The three editions of 1536. 4to.
Bishop's Bible. 1584. Folio.
8vo. or folio Bible, printed by J. Fry & Co. between 1770 and 1780.

Wanted by *Francis Fry*, Cotham, Bristol.

Notices to Correspondents.

Among other articles of interest in our next number will be one by the Rev. Dr. Maitland on Foxe's Martyrology; *Mr. Hart on* Cobham Church, Kent, &c.

We have letters for the following correspondents. How shall they be forwarded? K. K. K.; B. (Dublin), *whose article respecting* Blondeau and Gougeon *appeared in* "N. & Q." *of 25th Dec.*; Jacobus de Lecterfeld; and E. Y. Lowne.

Libya. *J. S., the author of the Genealogies in old Bibles, was John Speed, who is noticed in most biographical dictionaries.—Robert Wisdom, the author of a metrical prayer against the Pope and the Turk, was Rector of Settrington in Yorkshire, and collated Archdeacon of Ely, 29th Feb. 1559-60: ob. 20th Sept. 1568, and was buried at Wilberton.*

Henry Gregson. *If our correspondent will correct a typographical error in the "Epistle," viz. for* 1368 *read* 1638, *he will find that he is the possessor of an imperfect copy of Dr. John Preston's* Doctrine of the Saint's Infirmities, 1638.

Abhba. *A conjectural explanation of the phrase, "With a flea in his ear," is given in* "N. & Q." 1st S. ix. 322.

B. H. *The anecdote is attributed to Mr. Deering by Walton, not by his editor. Walton seems to have taken it from Fuller's* Church History, *book ix. sect. 22, edit. 1837, vol. ii. 513, where it is also attributed to Edward Deering.*

A. de P. (Havre). *No authority has been issued lately giving permission to any person to assume the name, arms, &c. of* Pierrepont.

T. C. F. *Mr. Gutch's two handsome volumes on* Robin Hood *may be readily procured through any bookseller, or through our* List of Books Wanted.

I. M. A. *No such Query can be traced in our columns.*

H. D. C. (Gisbro.) *The lines are from Drayton's* Nymphidia.

Ein Frager *may procure a copy of Grace's* Escape of Lord Nithsdale *from Mr. Thomas Connolly, 10. Upper Ormond Quay, Dublin.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, JANUARY 29. 1859.

Notes.

COBHAM CHURCH.

The name of Cobham Church in Kent is doubtless well known to your readers, or at least to those who follow the study of monumental brasses, of which memorials this church can boast so numerous and splendid a collection; and as these brasses, from their importance, imprint upon this little village church the character of a national rather than that of a local celebrity, it becomes a matter of public interest to notice any injuries they may have sustained, so as to prevent, if possible, a repetition of such a misfortune.

These brasses, all to the memory of the former lords of Cobham and their kindred, are ranged in two rows in the chancel, their heads westward; they are twelve in number, some more perfect than others; but there is the matrix of a thirteenth at the north end of the row nearest the altar; the outline is perfectly clear: it has been the figure of a knight under a canopy, the whole surrounded by an inscription, but not a single vestige of the brass remains. Now, can any of your Kentish antiquaries inform me of the probable date of its disappearance, and also whether any drawing or rubbing of this lost brass is in existence? It would be a most important thing, as a general rule, to note down the state of brasses at a given period, and to register their imperfections. This, though it would not remedy the misdeeds of the past, might be a check upon future depredation or injury.

Your readers will recollect the large altar-tomb in the centre of the chancel, which is surrounded by iron railings. Will it be credited that one of the standards of this railing is fixed immediately upon the border surrounding one of the large brasses, and actually defaces one of the words of the inscription? This should never have been permitted.

But I will now notice a piece of Vandalism in this church, which none but a churchwarden of the last century would have thought of perpetrating. There is in the nave of the church a brass consisting of a small figure with inscription underneath and scrolls at the corners; but the pews on one side of the aisle are constructed so that the plinth on which they rest runs exactly down the centre of the brass, thus obscuring one half of the entire subject; and this is the more annoying because the figure, or rather that part which is visible, is perfect and in good condition. The name of the deceased is "Gladwyn," and from the inscription I conjecture that he was one of the masters of the college attached to the church. This is a sample of the contemptuous way in which the ecclesiastical authorities of Cobham, and not of Cobham alone, but of many another village church, treat the monuments of which they should rather be proud, and jealous lest any injury befal them. I may also note that the roof of the chancel is in so bad a condition that the rain drips through in many places on the large series of brasses; indeed, I found it impossible during a heavy shower some two months ago to take rubbings of certain of them, on account of the dripping and splashing around. The matrix of the missing brass formed quite a puddle. Can a repetition of this have had anything to do with its disappearance? Neglect, and what is oftentimes far worse, fancied beautifying, have worked an incredible amount of evil in our time-honoured country churches; but one of the greatest injuries that they have suffered arises from a blind adherence to the odious pew system. I use this word advisedly: pews are odious to the antiquary, because they often hide half the monuments in the church, and their appearance can never be made to match with or conform to the surrounding architecture, and they are doubly odious in a religious point of view: but on this point it is not expedient here to enter into an argument; suffice it to say, that so long as pews are allowed to disfigure our old country churches, any attempts to make these venerable edifices resume their former grandeur will be naught. Look at the present state of Cobham church. Many of the windows are bricked up; the whole building is deluged internally with whitewash; a hideous pew is found in one corner of the chancel, while one side of the chancel-screen is partially cut away in order to command a view of the pulpit. The other side of the screen has its open-work filled in with glass, so as to keep the draught from the occupants of a large carpeted parlour, which has table, fireplace, tongs, poker and shovel, coal-scuttle, hat-pegs, and everything to make its owners feel "quite at home;" a modern organ-gallery spoiling a fine arch at the west end. In one corner a vestry fitted up much as a gentleman would fit up his coach-house, while the corresponding corner is partitioned off, and forms the receptacle of all manner of abominations, ashes, dirt, sticks, old iron; in fact, I cannot recount what I saw in that corner; it was a perfect muck-heap, such as may be seen every day by the road-side.

In the chancel, on the south side, are some old stalls, which I was informed used to be occupied by the members of the college adjoining the church. They have suffered loss and damage, but judicious restoration would arrest farther injury, and, as a relic of former days, they are worth the small expense which would be incurred. Why should not this church be renovated in all ecclesiastical correctness? It possesses every element for so doing. Why should not the chancel be restored to its legitimate use? It is the place where

service should be performed; and in this case the old stalls might be brought into actual use. Thus, after a lapse of three hundred years, the clergy and choir would find themselves occupying the very seats of their pious predecessors; and then once more in that old, deep, chancel might the grand, solemn, music of the church be heard to resound as if those three hundred years had been but a dream.

The neighbouring church, Shorne, near Gad's Hill, has been treated even worse than that of Cobham. The chancels are cut up and partitioned off for the purposes of parochial schools, and a small brass is thus included in the portion allotted to the girls, thereby enduring much wear and tear. The chancel-screen is thrown back and whitewashed; and to crown all there are fresco-paintings on the wall entirely covered with white-wash. Of this I was informed by the clerk, an intelligent man, and who seemed to lament the perversion of everything that was church-like in the sacred edifice. The whitewash of the interior is varied by huge black stripes running round the arches, and everywhere else, according to the taste of the restorers, whose labours are duly recorded in the usual inscription, which mocks the reader by telling him that church was "beautified" and repaired, instead of being spoiled.

The extraordinary passion evinced for white-wash in so many of our old churches can only be accounted for in two ways: it arises either from gross ignorance of the commonest principles of decorative art, or else from a Puritanical hatred of everything that is symbolical and beautiful in the house of prayer and praise, and a determination to wipe away everything which shall remind us of the ancient glories of the old English churches which the zeal and piety of our forefathers have left us, not merely as mementos of themselves, but as legacies, with which any tampering is little less than sacrilege. The age, however, of whitewash-churchwardens is past; they have had their day; may it be long before ever their reign returns!

I will close these remarks with a suggestion, which, I think, would be found to work very advantageously in its results; viz. that through the medium of your pages there should be established an exchange of rubbings of brasses. It frequently happens that one is anxious to form a collection of these interesting memorials, but yet cannot spare the necessary time to visit churches at a distance; but by the system of cooperation which I will explain, a person may possess a valuable series of rubbings without the expense of journeying beyond his own locality. The plan I would suggest is, that a column in "N. & Q." should be opened, similar to that proposed by Mr. Garstin, in which anyone desirous of obtaining a rubbing of a distant brass may signify his want, and at the same time state what rubbing he will give in exchange. Thus —

Name.	Address.	Brass required.	Brass offered in Exchange.
W. H. Hart.	Folkestone House, Roupell Park, Streatham. S.	William Byschopton, Great Bromley Church, Essex.	Any from Erith Church, Kent.

I intend this not merely as an example, but as a *bonâ fide* offer, in which I shall have much pleasure in fulfilling my part. It should always be premised that the labour be equally divided; that is, that the rubbings exchanged be of equivalent size, or if circumstances do not admit of this, then that three or four small rubbings be judged a return for one large specimen, according to the exigencies of each case: but I do not anticipate any difficulty on this score.

William Henry Hart.

Folkestone House,
Roupell Park, Streatham, S.

Fox's "Martyrology."

A reference in a recent number of "N. & Q." (2nd S. vii. 39.) led me to look at an article in the *Edinburgh Review* (vol. lxxxv. No. 172. for April, 1847), on the subject of "The Marian Exiles." The reviewer, having occasion (at p. 416.) to mention the small volume which is commonly considered as the original or first edition of Fox's *Martyrology*, and stated some particulars respecting its history, goes on to say: —

"The book, thus limited in subject, is a small 8vo. volume, 6 inches by 3½, and contains 212 numbered leaves, with seven leaves of title-page and dedication, which are not numbered. It was printed at Strasburgh, by Wendelin Rihelius, and was dedicated, on the 31st August, 1554, to Christopher Duke of Wirtemburg."

To this the reviewer appends the following note: —

"The title-page runs thus: 'Commentarii rerum in ecclesia gestarum, maximarumque, per totam Europam, persecutionum a Vuicleui temporibus ad hanc usque ætatem Descriptio. Liber primus Autore Joanne Foxo Anglo. Hiis in calce accesserunt Aphorismi Joannis Vuicleui, cum collectaneis quibusdam, Reginaldi Pecoki Episcopi Cicestrensis. Item, ὀπισθογραφία quædam ad Oxonienses. Argentorati. Excudebat Vuendelinus Rihelius. Anno M.D.LIIII.'"

After some farther remarks, he adds: —

"Such is the history of the first design, and of the first-published portion of Foxe's ultimately ponderous work. The particulars we have stated are not to be found in the works of our bibliographers, which may be accounted for by the extreme rarity of the little book to which they relate. There are copies of it, however, in the British Museum, and at the Bodleian, and a copy was recently secured for the library of her Majesty; but few books of that particular period are, on the whole, more difficult to be met with."

Happening to have the book close at hand, it occurred to me to compare it with the description and title-page just quoted. My copy I found to be about a quarter of an inch taller, and as much wider, than the measure given in the review; and, though it has been rebound, it has something very like the look of large paper. But I was surprised to find so many, and such, variations, that I almost began to doubt whether there might not be two octavo editions. The title-page in my copy is as follows: —

Chronicon

ECCLESIAE CONTINENS HISTORIAM RERVM

gestarum, maximarumq; per totam Europam persecutionum à Vuicleui temporibus usq; ad nostram ætatem.

Authore Ioanne Foxo.

HIIS IN CALCE ACCESSERVNT

Aphorismi Ioannis Vuicleui, cum collectaneis quibusdam, Reginaldi Pecoki Episcopi Cicestrensis

Item, Οπισογραφία quædam ad Oxonienses.

ARGENTORATI

Excudebat Iosias Rihelius, Anno M.D.LXIIII.

It will be quite sufficient to indicate four variations — *Commentarii* and *Chronicon*; the addition of *Anglo* to the author's name in one copy and not in the other; the printer's Christian name, *Wendelinus* in one, and *Iosias* in the other; and the singular misprint in my copy which dates the work M.D.LXIIII, instead of M.D.LIIII. I must farther observe that, whereas the reviewer has stated that, beside the 212 numbered leaves, the volume which he used contained *seven* leaves which were not numbered, my copy contains *eight*. Moreover, after those eight numbered leaves in my copy (and, for anything that I know, in his also,) headed "EPISTOLA NVNCVPATORIA," the work itself begins under a new head-title, which, as far as it goes, bears a great resemblance to the reviewer's title. It is as follows: —

"Commentarii rervm in ecclesia gestarum Maximarumq; per totam Europam persecutionum à VVicleui temporibus ad hanc usq; ætatem descriptio, per Io. Foxum."

It may be worth while to observe that, supposing the body of the work to have been always the same, it is clear that there were two title-pages, which we may designate as of the *Wendelinus* and of the *Josias* editions. They may be presumed to have been printed at different times; and a trifling circumstance seems to me to indicate that the *Wendelinus* was the earlier of the two. In the date, it will be seen, there is a space between *Rihelius* and *Anno* which looks very much as if a long word had been taken out of the line, and a short one put in its stead — indeed, no other way of accounting for the blank occurs to me. I shall be very glad to obtain information respecting the volume from any of those who have access to copies of it, either directly, or (if the Editor allows) through "N. & Q." S. R. Maitland.

VENTRILOQUISM.

Although there are strong grounds for believing that this art was not unknown to the ancients, and that the consultation of "familiar spirits," mentioned both in sacred and profane writings, was counterfeited by its instrumentality, yet direct allusions to it are rare in classical authors. Our term *ventriloquism* is, I presume, modern; at least, it belongs to mediæval Latinity; and the Greek word εγγαστρίμυθος is found, I believe, only in the Septuagint. But I have lately read a passage in Diodorus, which seems to indicate the knowledge of ventriloquism before the first century, and its practice by the people of Ceylon. Diodorus has incorporated in his work the story of a certain Jambulus, who, in his wanderings over the Indian seas, was driven to an island, the description of which leaves no doubt of its being intended to apply to Ceylon. It will be found in the 2nd Book, c. 56., from which I extract the passage in the Latin version of Dindorf: —

"In lingua ipsorum quiddam peculiare est, partim a natura datum, partim ingenii sollertia adscitum. Linguam enim quadamtenus habent geminam et ulterius arte divisam, ut duplex ad radicem usque exsistat. Ideo maxima illis est vocis varietas, ita ut non tantum, quidquid humanæ et articulatæ est loquelæ, imitentur, sed etiam diversos avium garritus, adeoque omnia sonorum genera exprimant. Et quod præ cunctis admirandum, *ad duos simul homines perfecte loqui, tum respondendo, tum apposite de subjectis rebus dissertando, possunt*; ita ut una linguæ plicatura cum uno, altera cum altero sermocinentur."

This report expresses so ingenuously the effect intended to be produced by a ventriloquist on the ear of an auditor, that the story admits of no other solution. Nothing can be more *naïve* than the avowal that the dialogue supposed to be sustained between two persons was so perfectly imitated as to leave the impression that the tongue of the speaker was cleft into two parts: "ὥστε διπλῆν γίνεσθαι μέχρι τῆς ῥίζης." J. Emerson Tennent.

EXTRACTS FROM A BOOK OF WILLS AND INVENTORIES PRESERVED IN THE DIOC. REG., CORK, TEMP. ELIZABETH.

The documents contained in this MS. throw considerable light on the social and commercial relations of the citizens at the period above mentioned. Some record the places abroad whither the merchants travelled for the purposes of traffic; some contain inventories of the stock in trade; from others we may obtain an idea of the value of the several commodities offered for sale; from them we learn that personal ornaments and plate were commonly substituted for money as pledges in business transactions. We have frequent notices of articles of personal attire, religious insignia, weapons of defence (which it appears the citizens then stood badly in need of), donations for charitable purposes, bequests to churches for mortuary offices, allusions to the "olde faithe." One in particular gives an account of the state of defence, &c. of one of the principal fortresses in Munster, namely, Blarney Castle. Considering that at this period Cork was a walled town continually threatened on all sides by very hostile neighbours, it is remarkable with what uniformity the internal machinery was regulated, since we must consider the citizens in the light of a military garrison, constantly on the watch. The two churches so frequently mentioned, St. Peter's and Christ Church, were within the walls, and still retain some memorials of the families and persons here mentioned. At this period it was customary to inter the bodies within the church; the most distinguished had graves within the chancel, others in the choir. The parish records of the last-named church show this practice to have existed at the close of the seventeenth century. The charge for burial in the chancel was 13*s.* 4*d.*; in the body of the church, 3*s.* 4*d.* This last mode of interment was called "breaking the ground." Strangers were consigned to the churchyard. It may be remarked that, as a consequence of such an isolated position, most of the leading citizens were connected by marriage; and although the city must have been visited by many foreign traders, we do not meet with a single instance of an intermarriage with a stranger. There was doubtless no inducement; a city built on a marsh, and surrounded with water, could afford no temptation to a sojourner from sunnier climes. This brief account may give the reader some idea of what Cork was at the close of the reign of Queen Elizabeth. The following extracts are taken from the body of each will *passim*.

The will of Adam Gold, executed 29th July, proved 26th November, 1571: —

"Item, to Christ Church, Cork, four marks, so that the olde faithe be set up; and to my sister Catherine Gooll the best golde rynge I have; and I order that my brother James Myaghe shall have my buget that is in keping w^th^ me hostas at Ronne at the singe of the silver . . . . . to be conveyed in such forme as is stated to Ireland to be delivered to my wyffe and children."

William Skiddie's will, dated 5th April, 1578, bequeaths —

"To Christ Church a big girdle or Corse of silver gilt, to be devided betweene the chancell and the body of the church. Also three bedds or plotts of land I have in a garden in Shandon, to be sold to the most advantage, and to be equally devided betweene the chauncell and the body of Christ Church."

Andrew Brown, bound for Bourdeaux, 10th Oct. 1587, makes his last will, &c.: —

"To his son James, his heir, three cups of silver and another w^ch^ I have in pledg of nyne Cowe hides and halfe of James Galwey. It. to him my best tastor of silver. It. the best two crosses of Gold that I have, and a Ring of Gold. It. to my second son Andrew two cupps of silver, not the best. To my cosen John Gold fz Edmond, my best ring of gold, my clock, and my best pair of hoast, and to his bedfellow a croun of the sunne. To my goshipp Walter fz Andrew Galwey a little cross of gold," &c.

William Galwey fz Geoffrey's will, proved 12th April, 1582: —

"Corpus meum sepeliendum in Ecclesia de Kinsale in loco majorum. It. filio et heredi Galfrido tributum piscis vulgariter nominati See fish, &c. eidem G. cyphum sculptum argenteum, Anglicè a Graven Cupp, et salsarium argenteum et duodecem cochlearia argenti et parvum cyphum argenteum vocatum a tastor. It. lego G. duos cyphos communiter vocatos Macers, quorum unum Willmus Baies habet in pignore duorum coriorum bovilium et alterum Bernardus Daily habet in pignore decem solidorum. It. eidem scapham meam piscatoriam communiter vocatam apinac cum suis vestimentis et piscandis instrumentis et cum retibus omnibus. It. volo quod meus heres et ejus successores ministrent sacerdotibus et clericis et pauperibus xiii. solidos annatim," &c.

Andrew Galwey, of Cork, Alderman, will proved 9th Feb. 1580: —

"My body to be buried in one grave w^th^ my second wyfe Catherine Roche, in the Chauntrey of my p'ish churche of Saincte Peters. It. that my heirs shall finde upon their p'per costs three prests, two to serve in S^t^ Peter's Church, where my buryall is, and the third in Christ Church. It. to St. Peter's, towards the reparacõn, the summ of three pounds; also the vestments, coope, w^th^ the two tunycles of Velvett that I have. It. to Christ Church the sum of two pounds six shill., and to chantery of sd. church, thirteen and four pence. It. to St. Barryes Church six shill. and eight pence. It. to the Holy Roode Chapell, St. Stephens, St. Clements, and our Lady Church, three shill. each, and that my Executors pay towards the building of every church that shall be set up in the Byshopricke of Corcke the sum of three shill., or the value thereof in yron; and to the poore people of this cittie, within one moneth after my decesse, the value of fortie shill. in frise, in the honor of God and for almes, to be worren for my soule and my friends," &c.

Christopher Galwey, of Cork, Alderman, will proved 12th Sept. 1582, bequeaths to —

"His daughter Anstas all the Jewels within a smale bladder in a smale chest w^ch^ he received of his sisters goods; Also to sd. dr. two gold crosses in a little white bladder, and his mother's bigg corfe."

The will of Richard Tyrry fȝ Adame was executed 14th April, 1582. From an "Inventorie of his Goods taken after his death 12 daies, viz. 26 April," we obtain an account of the stock of the house of a leading merchant of the time, which forms an interesting contrast with that of one of our "monster establishments" at the present day: —

"ffirst, in Golde and Silver, the summ of twentie and eighte pounds St. It. fieve taffite hatts, p'ce 40s. It. three pair of Jarnesey stockings, p'ce 18s. It. eight yards and a quarter purple bwffen, p'ce xxs. It. seventeen yards and halfe of black bwffen in ii. remēnts, p'ce fortie shill. It. six yards and halfe of ashe collor, p'ce sixtine shill. It. ten yards and halfe of tawny bwffen, p'ce twentie and foure shill. It. a piece of purple bwffen conteyning xiij. yards and halfe, p'ce fieve nobles. It. three papers of buttons of six dusen every paper, p'ce thirtie shill. It. two yards of flanyne Kiersey, p'ce ten shill. It. a pounde a quarter and two unces of smale dusen laces, p'ce four nobles. It. a pounde and a quarter of Spaynishe silkes, fortie shill. It. a whole peece of blacke fustian, p'ce thirtie shill. It. nene yards blacke fustian, xxs. It. xiii. yards of yallowe fustian, p'ce xxvis. It. three yards and halfe of black bayes, p'ce eight shill. It. syx yards and halfe of silke grogram, p'ce 32s vid. It. a peece of turkey grogram, cont. fyftyne yards and halfe, p'ce 3li 16s. It. two cappes, p'ce eight shill. It. a box of combes, p'ce xvid. It. 36 halfe peny combes, p'ce xviiid. It. foure duson points, p'ce xvid. It. 13 painted boxes, p'ce . . . . It. 25 quires of paper, vis viiid. It. 42 waste gyrdles, p'ce viiis. It. xii. peny girdles, p'ce xiid. It. 900 sheepfell, p'ce fieve pounds fourtine shill. It. 280 calffell, p'ce 20s. It. three decker hids, p'ce three pounds, wth a fewe cony fell, and some lambe fell, black and gray, p'ce vs," &c.

R. C.

Cork.

(*To be continued.*)

TO TAKE AN IMPRESSION OF A SEAL OR COIN IN WAX.

Few persons can take a perfect or even a good impression of either a stone seal or a metal coin. The principal cause of failure arises from placing the seal or coin quite cold upon the melted wax. The cold stone "sets" the wax before it can enter the fine lines of the work.

Metal coins being better conductors of heat act in this way even quicker than stone. The first thing to do therefore to obtain a good impression is to warm the seal or coin before it be placed upon the sealing-wax. The proper heat is about that which can be borne upon the cheek without inconvenience when they are placed there "to feel them." There are also two other points to consider in taking an impression; one is to prevent air being enclosed under the seal, the other to have the wax neither too fluid nor too thick. To prevent air being enclosed, place the seal or coin on to the wax with a diagonal motion, and not, as is often the case, with a flat or horizontal thrust. The reason for this practice is, that if the seal be suddenly put flat on to the wax, the little air within the engraved parts cannot escape, and, being expanded by the hot wax, makes a vexatious "bubble" at a part most desired to be perfect. A deep cut shield is very liable to enclose an air bubble. To avoid it, place one edge of the seal into the wax, and then quickly lower it to a horizontal position, exerting great pressure before the seal be let go.

In practice, the seal is not to be snatched off immediately, but time must be given for the wax and seal to cool. The seal should then be lifted off with the same kind of diagonal motion as it was put on with; that is, one side is to be lifted first, then gently raise it. If lifted quite perpendicularly, the seal acts to the wax like a school-boy's leather sucker does to the stone: rather than leave it, the weaker of the two (the wax) gives way in part from the base, caused by the well-known pressure of the atmosphere. Wax impressions are made better upon card than on paper; and now we touch the second point. To have the wax in a good condition, first warm the card, holding it about half an inch above the wick of a well-snuffed candle. Now melt the wax gradually, not by putting the wax into the flame, for by so doing black streaky impressions are obtained, but by holding the wax just at the top point of the flame, at which place there is more heat than in the flame. When the wax is sufficiently melted and nearly ready to drop, place the fluid portion on to the card, moving the fluid wax from the stick with a circular motion. Twice melting is almost certain to be enough; take care, however, to spread the wax out to the full size of the impression required.

In taking a copy of a coin it will be difficult to do so perfectly, unless one side be fixed to a temporary handle. This can be done by making a wooden handle, and fixing the same to the reverse side with sealing-wax. Cut a short wood handle, make one end hot, then put melted sealing-wax upon it; next warm the coin, and put sealing-wax upon it; now warm the two, and weld the wax together. When cold enough the impression can be taken. Never wet or damp a seal before taking an impression; the hot wax converts the water into steam, and is sure to spoil the impression.

Septimus Piesse.

Minor Notes.

Composition during Sleep. — I had thrown together a few curious instances of this kind that I have come across in the course of my reading. The first is from that amusing miniature Curiosities of Literature, *Salad for the Solitary*: —

"Condorcet is said to have attained the conclusion of some of his most abstruse unfinished calculations in his dreams. Franklin makes a similar admission concerning

some of his political projects which in his waking moments sorely puzzled him."—P. 271.

Sir J. Herschel is said to have composed the following lines in a dream: —

"Throw thyself on thy God, nor mock him with feeble denial;
Sure of his love, and oh! sure of his mercy at last;
Bitter and deep though the draught, yet drain thou the cup of thy trial,
And in its healing effect, smile at the bitterness past."

Goethe says in his *Memoirs* (London, 1824) :—

"The objects which had occupied my attention during the day often reappeared at night in connected dreams. On awakening, a new composition, or a portion of one I had already commenced, presented itself to my mind. In the morning I was accustomed to record my ideas on paper."—P. 126.

Coleridge composed his poem of the *Abyssinian Maid* during a dream. Something analogous to this is what Lord Cockburn says in his *Life of Lord Jeffrey*, vol. i. p. 243. note: —

"He (Lord Jeffrey) had a fancy that though he went to bed with his head stuffed with the names, dates, and other details of various causes, they were all in order in the morning; which he accounted for by saying that during sleep, 'they all *crystallised round their proper centres.*'"

EXUL.

The Queen of Prussia.—The "Times Correspondent" from Rome states that the Queen of Prussia, now at Rome, is the daughter of the late King of Bavaria, Maximilian (who abdicated). This statement is untrue. Her Majesty is daughter to the late King of Saxony, sister to the abdicated *Queen* of Bavaria, to the Archduchess Sophia, who is mother to the Emperor of Austria, and to the Princess John of Saxony. The Roman correspondent also asserts that the Queen of Prussia renounced the Catholic faith on her marriage, and embraced the evangelical faith. That assertion is also erroneous; at least, not publicly known. Could any of your correspondents say if it be true? M. G.

The English Language Abroad.—We are constantly hearing of the universal character of the French language, as being the most generally diffused and understood throughout the civilised world. With the means at the command of the British government, through the agencies of trade, commerce, and colonies, in all parts of the globe, it is not sufficient to leave our language to win its way through these alone: schools of instruction and universities ought to be founded, with professors of the English language and literature attached to them, wherever our influence extends; or where it becomes of importance that facilities should be afforded for other tribes or nations — civilised or uncivilised — to acquire a thorough knowledge of English. In a polytechnic school at Teheran, the capital of Persia, we are boastfully told that the French language is taught. Can any of your readers state whether the English language is also taught in the same school, which appears to be a kind of governmental establishment? NATIVE TONGUE.

Clerical Baronets.—Some time since a list of Clerical Peers was published in "N. & Q." Perhaps the following list of Clerical Baronets at present existing in England, with the dates of the creation of the title, and the succession of the present occupants, may not be unacceptable to some of your readers: —

Baronets in Holy Orders.

Names.	Creation.	Succession.
Boothby, Brooke W. R.	1660	1846
Borrowes, Erasmus D.	1645	1834
Carmichael, W. H.	1628	1855
Chinnery, Nicholas	1799	1840
Clarke, Charles	1831	1857
Colt, E. H. V.	1693	1849
Cope, W. H.	1611	1857
Craufurd, G. W.	1781	1839
Darell, W. L.	1795	1853
Dunbar, Wm.	1697	1813
Farnaby, Charles	1726	1802
Foulis, Henry	1619	1845
Glyn, Geo. L.	1759	1840
Hardinge, Charles	1801	1826
Kemp, W. R.	1641	1804
King, J. W.	1821	1838
Langrishe, H. R.	1775	1842
Lighton, C. R.	1791	1844
Macartney, W. J.	1799	1812
Macgregor, Chas.	1828	1846
Mahon, W. V. R.	1819	1852
Mill, J. B.	1836	created.
Miller, Thomas	1705	1816
Molesworth, H. H.	1688	1855
Moncrieff, H.	1626	1851
Newport, John	1789	1843
Ouseley, F. A. G.	1808	1844
Perring, Philip	1808	1843
Phillipps, James E.	1621	1857
Prevost, George	1805	1816
Robinson, G. S.	1660	1833
Salisbury, C. J.	1795	1835
Seymour, J. H. C.	1809	1834
Stapleton, Hon. F. J.	1679	1831
Thompson, Henry	1797	1826
Walsh, H. H. J.	1777	1848
Williams, Erasmus H. G.	1815	1843
Wood, J. P.	1837	1843.

Thirty-eight in all. The titles of thirteen bear date previous to 1700. A. T. L.

Queries.

PORTRAIT AT BROXBOURNBURY.

Impannelled in the wainscot of one of the principal rooms at Broxbournbury there remained, till lately, a portrait of a young man in the costume of the beginning of the seventeenth century, with ruff, embroidered jerkin, enormous trunk-breeches, large cloak, and a scarf worn obliquely

across the chest,—the last will be again more particularly referred to.

The only inscription is "Anno ætatis;" but no age is given, and underneath, "A° 1617." The man is apparently about twenty-five, fair, of rather inanimate countenance; but his hair is worn literally on end, rising up straight all round the head, and giving him a frightened aspect. With his right hand he clasps the right hand of a female; but no more is given of her in the picture than to a little above the wrist, which is covered with a black sleeve and lace ruffle.

The following facts serve, in my opinion, to identify the portrait. Elizabeth, daughter of Sir Henry Cock of Broxbournbury, was heiress to that property. After the death of her second husband, Sir Robert Oxenbridge, 28th May, 1616, she remarried Sir Richard Lucy,—I have little doubt in 1617, *the date of the picture*. It could scarcely have been earlier, on account of her recent widowhood; it was not later, because, in 1617, Sir Richard was made a baronet, and styled of Broxbournbury,—a place with which he was connected only by this marriage. His wife died in 1645; but he enjoyed the Broxbourn property *jure mariti* till his death in 1667, when it reverted to Sir John Monson, who inherited it by marriage with the daughter and heir of Elizabeth, Ursula Oxenbridge.

The portrait I therefore believe to be of Sir Richard Lucy, while the date and junction of hands allude to the event which has entitled him, as life possessor of Broxbournbury, to be commemorated on its walls.

I do not think the painting was ever larger, or that the figure of the wife ever existed as part of it. There is no memory or tradition of any more than now remains. The mark of the groove of the pannel is traceable all round the picture; and if the female had been also pourtrayed, it must have been in a separate compartment, divided from the hand—a very improbable arrangement.

I now arrive at the point which alone puzzles me, and which may receive from the numerous readers of "N. & Q." some explanatory conjectures. The scarf before alluded to, is covered with curious embroidery of anchors, caducei, the letters S, and the Douglas badges (the crowned heart). Have these devices any meaning? and if so, what? Are they merely the caprice of the embroiderer or the painter? or are they emblems indicative of the wearer? If the two first be ornaments of no import, the two last at least are curious selections, unless they have some appropriate meaning. MONSON.

ANCIENT DEMESNE AT ORMESBY, CO. NORFOLK.

May I ask the prompt assistance of the readers of "N. & Q." with regard to the privileges and present stability of this tenure? and I should be indeed thankful for transcripts of any documents or notices in which this parish is mentioned.

Ormesby was perhaps always "Terra Regis," as it is called in Domesday Book, though, in King Edward's time, it was held by Garth, the brother of Harold. This is confirmed in the Hundred Rolls, and the verdict of the jury was in favour of the claim.

The fee-rents payable to the crown were granted out by King John, in consideration of a fixed yearly rent of 16*l*., to be paid by the grantee. This fee-farm rent was subsequently sold or granted to different persons of distinction, but reverted to the crown in Hen. VIII.'s time, in whose possession it remained till 1665; when Charles II., after confirming by a charter the privileges of the tenants and inhabitants, as exemption from serving on juries—from contribution to the expenses of knights of the shire—from theolony, stallage, cumrage (what is this?), pontage, pannage, piccage, murage, and passage—disposed of it by sale, it is said, to the Earl of Tankerville.

A complete series of the lords or holders of the manor, who *paid* the fee-farm rent, and the possessors of the fee-farm who *received* it, up to the present time, might be compiled from the Records.

The inhabitants have always exercised their rights, but are now threatened with an attack on them, which will be a serious loss to the poor: as they are at present, owing to their exemption from market tolls, able to dispose of their garden produce very advantageously. Reference to cases in which the privileges attached to ancient demesne manors have been brought in question, attacked or defended, would also be valuable.

I beg to state, to avoid giving needless trouble, that I have consulted common books of reference, like Bacon's *Abridgement*, *The Hundred Rolls*, *Calendar of Inquisitiones post Mortem*, &c. as printed by the Record Commissioners, but I have no access at present to the original inquisitions, extents, &c. Any information of this kind, or suggestions for the preservation of the privileges, addressed to the Editor, or direct to myself, will be thankfully acknowledged. E. S. TAYLOR.

Ormesby St. Margaret.

A RELIC OF THE EARL OF HUNTLY, 1562.

In the possession of a member of the house of Athole there is a coin, shown lately to the writer, which seems to possess some interest as a relic. It is of old standard gold weighing about an ounce, having on one side in relief the letters "G. H. S." entwined together in form of a monogram, encircled with the motto —

"NEMO . POTEST . DVOBIS . DOMINIS . SERVIRE ✠"

(nobody can serve two masters), and on the re-

verse side a thistle, surrounded with three C's, and outside the motto —

"VN . DICV . VNE . FOY . VN . ROY . VNE . LOY . 1562 ✠"

(one God, one faith, one king, one law). "Dicu" I conjecture to be a mistake, intended for "Dieu." It may be surmised from the thistle and date to be Scotch of the time of Mary Stuart; that the letters "G. H. S." represent the names of Gordon Huntly Stuart, or George Gordon, Earl of Huntly, and until 1561 Earl of Murray, the family name of which is Stuart; the thistle and three C's to mean Chancellor of Scotland, an office held by him before that period: and the mottoes, his determination to maintain his titles, honours, the cause of religion, loyalty, and law. The story of the unfortunate Earl of Huntly is familiar to all readers of Scotish history, and the machinations of James Stuart, Earl of Murray, his political opponent, for his overthrow, which in this same year of 1562 were only too successful, at Corrichie, near Aberdeen, where with Queen Mary's troops he defeated the Earl, who had collected together some (500) of his friends and dependants to assert his rights. Whether this coin was struck by him for the double purpose of payment to his followers, as well as a token to them of his resolution to maintain his cause, no information of which I am aware exists. Could any reader of "N. & Q." throw a light on this subject? J. C. Macdonald.

Edinburgh.

Minor Queries.

"*Ye Gentlemen of England.*"—Are the following lines from Lucretius, translated from Amyot's *Introduction to Plutarch* by Sir Thomas North, 1579, the *prima stamina* of this popular song?—

"It is a pleasure for to sit at ease
Upon the land, and safely for to see
How other folks are tossed on the seas
That with the blustering winds turmoiled be."

R. H.

Sir Thomas Erpingham.—Are any of the descendants of Sir Thomas Erpingham, who built the Erpingham gateway in Norwich, still living, or is the family extinct? but, supposing they are living, where are their whereabouts? E. A. T.

Inscription on a Saltbox.—I have an old carved oak box (I suppose a saltbox), with some letterings on it I cannot find out the meaning of. Will you kindly help me in the next number of "N. & Q."?

The letters are:

P. D. M.
Three SSS in a heart.
EEEE. VADM.
H.T.S.M. T.S.H.

Oak.

Old Proverb: "*He that would France win, &c.*"—Where is this to be found? —

"He that would France win,
Must at Scotland first begin."

M. L.

Lincoln's Inn.

Rule in Heraldry.—Can you, or any of your readers, inform me what is the rule in heraldry with regard to "differences"? Is a son entitled to a difference from the day of his birth, or on attaining man's estate? To suppose a case:—In a family of five sons, one of whom died in infancy, and one at the age of eighteen, would the youngest son carry in his arms the annulet, the martlet, or the mullet? Ignoramus.

Flitterns.—I met with this word in a modern lease of building-land near Ryde, Isle of Wight. It occurred in the general words "together with all trees," &c. What does it mean? Vectis.

Early English Almanacks.—In the *Popular Encyclopædia* (art. Almanack) is the following statement:—

"It is singular that the earliest English Almanacks were printed in Holland on small folio sheets: and these have *occasionally been preserved from having been pasted within the covers of old books.*"

Can any correspondent of "N. & Q." verify the latter half of the above by mentioning the names of any books, at present in existence, containing any of these relics of bygone days? A. F. S.

Battle of Copenhagen: the Crown of France offered to the Duke of Wellington.—In reading the *Life of Sir John Malcolm* by Mr. Kaye, I have met with two paragraphs which I should be very glad to have explained. The first occurs in vol. i. p. 378., in a letter addressed by the Duke of Wellington to Sir John, dated "Dublin Castle, Oct. 15. 1807." In alluding to the part he took in the siege of Copenhagen, the Duke says:—

"The Danes did not defend themselves very well, and I think that we might have taken their capital with greater ease than we forced them to the capitulation which I settled with them," &c. &c.

Surely the Duke, so celebrated for his terse and clear language, could not have written such incoherent stuff as this! The meaning is obvious enough, but the English is beneath criticism. The second paragraph is in vol. ii. p. 113. Sir John in his *Journal* says, while in Paris subsequent to the battle of Waterloo:—

"I heard to-day an extraordinary anecdote, and from a quarter that appears authentic,—that it was proposed, as the army was advancing, to offer the crown of France to the Duke of Wellington. This extraordinary proposition was not only made, but discussed for some time. Though it was rejected, its being entertained for a moment was a remarkable fact."

Is there any good foundation for this anec-

dote? Now that so many years have elapsed, and the principal parties are dead, it must surely be no longer doubtful. If true, by whom was the proposition made? R. Proctor.

B. Salterton, Devon.

Sir Wm. Alexander.—In Colonel Sleigh's *Hacmatack Clearings* is an interesting story of one La Tour of Cape Sable, who agreed (in conjunction with Sir William Alexander), to establish on his Canadian property a party of Scotch emigrants. Can you or any of your readers give me Colonel Sleigh's authority for this statement? And at the same time can you give me any information respecting the sale of Canadian property to the French by Sir Wm. Alexander, as stated by Urquhart? G. H. K.

Drury Sir Drue, of Rollesby, Norfolk, who lived *temp.* James I., and who married Ann, daughter and coheir of Thomas Lord Burgh of Gainsborough, did he leave any descendants? and where did he remove to on the sale of Rollesby Manor? A. H. Swatman.

Lynn.

Mortuary Crosses.—In Holland's *Cruciana*, p. 235., edit. 1835, is the following:—

"This is the practice [placing mortuary crosses over every grave] of the Russians; and in the year 1800, there were more than fifty wooden crosses of various forms left in their burial-ground on their quitting the island of Guernsey. These were cleared off the ensuing winter for firewood by the inhabitants of the neighbouring cottages!"

Could such Vandalism be true? Simon Ward.

Office of Chamberlain of Giffen.—What was the office or rank of Chamberlain of Giffen? and if it exists now, who holds it? and if not, how did it come to an end? In Robertson's *Ayrshire Families*, vol. iii. p. 287., Robert Dobbie is mentioned as Chamberlain of Giffen.

His son Robert married, according to the same authority, Mary Campbell, daughter of Campbell of Skeldoun, who was living in 1776, and had, it was said, at any rate one son at that time unmarried. What descendants had he, besides the above-named Mary? and did any of the family get anything by one of them (Carolus, junior) being named fourth in order of succession in the deed of entail made by Hugh, first Lord Loudon, in 1613?

What has become of the title and estates of Dominus Robertus Dobbie of Staniehill Miles, in 1618, indexed in the same volume as Sir Robert Dobbie, who was succeeded by his son Robert in 1625, and who had also the lands of Monkton and Blaikhope, Staniehill and Monkton being said to be near Musselburgh? What are "the late published records" mentioned in the note in Robertson mentioning this person? M. A. J.

Elephants, &c.—

"And to the end they might provoke the elephants to fight, they showed them the blood of grapes and mulberries."—1 *Maccabees* vi. 34.

I should be obliged by a reference to the mention of this custom in any other work; and whether such means of excitement are ever now employed. Libya.

Chippenham.

Fabled Spear.—In Fielding's *Temple Beau*, Act III. Sc. 12., occurs:—

"Have you, then, the power of that fabled spear; can you as easily give as cure a wound?"

Bishop Earle (1628), quoted by Hone, *Table Book*, ii. 42., makes the spear a sword, and names Telephus as its owner:—

"And if Plutarch will lend me his simile, it is even Telephus' sword that makes wounds and cures them."

Chaucer makes it a spear, and ascribes it to Achilles:—

"And fell in speech of Telephus the king,
And of Achilles for his quenise spere,
For he coude with it bothe hele and dere."
Canterbury Tales, 10,552.

Can any of your correspondents give me a classical reference to this "fabled spear?" Libya.

Chippenham.

De Lolme.—Is there any full and carefully written life of J. L. De Lolme, the author of that well-known work *The Constitution of England?* If not, are there any materials for such biography in existence? T. C. E.

Brest-summer.—This compound word is used by architects to signify a beam laid across the front of a building from wall to wall, to support the upper portion of the fabric. Whence is the term derived; and is it correctly used? May it not rather be the French "Brace à mur?" D.

Inscription at Clifton-upon-Teme.—Can any of your readers construe the following epitaph in the church of Clifton-upon-Teme, Worcestershire? It is apparently a pun on the name Caldwell:—

"Hic situs est *Caldwall*, qui murus aheneus esset:
In tumulum morbi nulla medela valet.
Dejectus murus ruit in gravitante sepulchro,
Deformi quid homo mœnia solis humo est."

This inscription is quoted in Nash's *Worcestershire*, i. 249., under the collections for the parish. T. E. W.

John Weir.—Looking over a curious lot of *Metrical Versions of the Canticles*, I have lighted upon that by John Weir, under the title of *A Paraphrase of the Song of Solomon, in verse, in which the original text is opened with explanatory and practical notes in prose*, 8vo. pp. 15. Lond. 1765, which he enlarged to 86 pages in 1774, by

adding the *Second Chapter*. I have some other pieces in prose by the same author, who I take to have been a *dissenting* minister, and shall be glad if any reader of "N. & Q." will point out where any information regarding him can be had.

J. O.

Rev. Timothy Shepherd.—Can any correspondent give any account of this minister? He was one of two candidates for the pastoral office of the old Presbyterian Meeting, Jewry Street, London, in 1698, and had the majority by one vote, but the election was overruled in favour of Dr. W. Harris, which occasioned Mr. Shepherd to remove to Braintree in Essex. He was the author of part of the "Penitential Cries" appended to John Mason's *Songs of Praise to Almighty God*.*

Z.

Minor Queries with Answers.

St. Paul's Visit to Britain.—At the request of several friends I copy the following from the *Christian Reflector*, published by F. B. Wright, Liverpool, September 1, 1825, in the hope you will insert it in your valuable paper, that it may lead to a sifting investigation and be exposed as a fabrication, or confirmed as a fact, for the satisfaction of the public:—

"THE APOSTLE PAUL'S PREACHING IN BRITAIN.

"Sirs,—In some of your late numbers, you have inserted an important and interesting paper on the introduction of the Gospel into Britain. By the kindness of a valued friend I have been favoured with the following article, translated from the Welsh, which illustrates and confirms, if I mistake not, the supposition contained in the paper to which I have alluded. It may be relied on, I understand, as authentic.

"On the 8th of March last (1825), J. J. Holford, Esq., of Cilgwn, near Llandovery, in Carmarthenshire, with the assistance of his tenants and neighbours, were removing one of the *Ffeini Hirian*, or long stones placed on a part of his estate, a large stone of extraordinary size. After having digged around it by the strength of twenty-five horses and the unremitting labour of the men, they at length succeeded, when to their great surprise they found under it a smaller stone, eighteen inches in length, seven and a half inches in breadth, and two and a quarter inches thick, with an inscription in old Welsh characters, and in the Welsh language, signifying that St. Paul had preached on *that spot* in the year of Christ 68. Mr. Holford as an antiquarian and a lover of his country, had the smaller stone carefully conveyed to his house, and the larger one, which is between nine and ten tons weight, fixed in the lawn near his house. It is a very fine marble stone of a reddish colour, variegated with bluish veins. Mr. Holford was induced from this circumstance to open some *tumuli* in the neighbourhood. In one of them, at a depth of nine feet, were found two urns made of fine clay, curiously carved or moulded. In raising them, one was broken, which contained human bones intermingled with the ashes of wood. Under one of the urns was a stone, with an inscription denoting that in that place were deposited the ashes of Lapus, the pious Bishop of Trecastle, who was buried in the year of our Lord 427."

If these particulars be authentic, will they not go far to settle the disputed point of St. Paul's having laboured in Britain? A. U. C.

[It is now well known in the locality to which the above-mentioned communication refers, that the stones in question were prepared for the nonce by a clerical gentleman, who formerly resided in the neighbourhood of Llandovery, and was no less distinguished for his eccentricity of dress than behaviour. The late excellent Bishop Burgess strenuously maintained, both in his conversation and writings, that St. Paul was the first to preach the glad tidings of salvation in this country. In order, therefore, to gratify the peculiar prejudices of his amiable, but too credulous diocesan, as well as the national vanity of Welshmen, the reverend gentleman alluded to practised his extraordinary hoax. The larger stone of the two was, of course, too cumbrous for distant removal; but the smaller one, falling to the lot of the bishop, was (it is said) presented by him, together with an elaborate memoir of the circumstances attending its discovery, &c., to the University of Oxford, and deposited by the grateful authorities in the Ashmolean Museum. Thousands of enthusiasts flocked to the supposed locality of the Apostle's first labours in Britain; a tavern-keeper at Llandovery realised enormous profits by the sale of his liquors to the *thirsting* pilgrims, and a chapel was built upon the site, by public subscription, to perpetuate the interesting event. Perceiving the extraordinary effect of his experiment, the reverend wag shortly afterwards deposited, near the same spot, a steel dagger and scabbard, the latter covered with crimson velvet, and elaborately embroidered with gold-twist, which a few of the obstinately credulous in the neighbourhood believed to have formerly belonged to an ancient British warrior! The minds of the majority, however, were by this time fully awakened to the gross impositions practised upon them; and they naturally desired that all remembrance of them should sink, if possible, into oblivion,—an example which has been followed by the bishop's biographer.]

Death of Earl of Warwick the King Maker.—What was the place of the death of Warwick, the King Maker, at the battle of Barnet. There is a column at Rables in the parish of Ridge, Hertfordshire, which, according to local tradition, marks the place to which he fled after the battle, but this seems to be hardly borne out by reference to the various chroniclers of that period.

ENQUIRER.

[The Earl undoubtedly fell in the battle named after the town of Barnet; but which was really fought on Gladsmore Heath towards St. Albans, on the 14th April (Easter day), 1471. After his victory, Edward IV. had the dead bodies of Warwick and his brother Montacute conveyed to London, where they were exposed "bare-faced" for three days in St. Paul's Church, so "that no pretences of their being alive might stir up any rebellion afterwards." The bodies were subsequently transferred to Bitham in Berkshire, and interred in the tombs of the Montacutes. *Vide* Habington's *Life and Reign of Edward IV.* in Kennett's *History of England*, i. 449–50.]

Meaning of Church Pitle.—One of the glebe fields, a small meadow adjoining the churchyard, of Ashen, Essex, is called *Church Pitle*. What is

[* William Ford published *A Sermon occasioned by the Death of the Rev. Timothy Shepherd, preached at Braintree, May* 22, 1733. 12mo.]

the meaning of the term, and is it peculiar to the Eastern Counties? W. J. D.

Ashen, Essex.

[Pitle, or Picle, *piccolo*, Ital. little. A small piece of inclosed ground; a croft. Used in Norfolk and the northern counties.—Holloway's *Provincialisms.*]

Replies.

CONSECRATION OF BISHOP BARLOW.

(2nd S. vi. 626.; vii. 48.)

As this important question has been introduced into "N. & Q.," I must beg permission to comment very briefly upon the replies already given to Mr. Massingberd. A. B. R. has advanced nothing to warrant his assumption that the question of Barlow's consecration is "conclusively disposed of." He adduces Barlow's signature to two letters of March 31 and April 5, 1536, subscribed "W. Meneven," and rests upon the supposed improbability of his subscribing himself "Bishop of St. David's" in letters addressed to the jealous Henry's Secretary of State, if he had not a legal and canonical right to the title. He could not have been consecrated, as Godwin pretends, on the 22nd of February, for he was only confirmed on the 23rd. But Rawlins of St. David's died Feb. 18, 1536, and Barlow was not translated to that see till April 21st. How could he then have signed himself "Meneven" on the 5th of April? When he went to Scotland in Feb. he was only *elect*, but he returned about May, and styled himself Bishop of St. David's. It is well known that he thought very lightly of consecration; his absence in Scotland afforded a good opportunity of evading it; and when it is borne in mind that the avoiding consecration was in reality an acknowledgment of the "jealous Henry's" supremacy in its fullest sense, and that Cranmer held the same principles, there is no outrage on probability in concluding that Barlow managed to evade consecration altogether.

The second correspondent, Alfred T. Lee, admits that we need not look for any record of Barlow's consecration to the see of St. Asaph, and that in the commission to consecrate Warton his successor, Barlow is designated as "ultimi Episcopi ibidem *electi*" only. Nevertheless, on his introduction to St. David's, he is described as having been full Bishop of St. Asaph's. Does not this strengthen the presumption that he boldly pretended to have been already consecrated, and was acknowledged as such accordingly without farther inquiry? I have already shown that he could not have been consecrated Feb. 22, since from Alfred T. Lee's own authorities it is evident that he was not confirmed in his appointment till Feb. 23. The above writer admits that still there is no record of Barlow's *consecration*; but asks, "What of that?" There is, he says, no register of Gardiner's consecration, or of Latimer's or Hilsey's; but these have never been denied, and why was Barlow's? I answer, first, that there was never any reason to doubt in the other cases, and therefore no search was made for theirs; whereas every possible search has been made for Barlow's without success. Secondly, that a record of Gardiner's consecration *has been found* among the archives of Canterbury Cathedral, as appears by this note in Richardson's *Godwin*, p. 236.:—

"Consecratus Nov. 27, 1531, ita in MS. Lowth e Regist. Cant. Dies vero Dominica non fuit."

Alfred T. Lee contends that in every other way the proof of Barlow's consecration is complete, and he attempts to show this: *first*, from his having sat in the House of Peers as a bishop in June, 1536, so that he must have been consecrated before that month. But in Henry VIII.'s reign it was not necessary even to be a bishop, but sufficient to be the representative of a diocese, to be summoned to parliament. If a see were vacant, or the bishop abroad, the *Custos Spiritualitatis* of the see was summoned. Thus consecration could not have been indispensably requisite for Barlow, a bishop elect, to sit in parliament; and having once taken his seat, no one would afterwards dispute his right to his place in parliament. Alfred T. Lee contends, *secondly*, that Barlow was consecrated, because his name is signed to a list of Articles in the Convocation of 1536, before that of the bishop who succeeded him at St. Asaph's: but how came Queen Elizabeth then to place him after Kitchen of Llandaff in her Letters Patent for Parker's consecration, Kitchen himself having been consecrated only in 1545?

Alfred T. Lee states that Barlow was married to the woman by whom he had a numerous family: but Burnet, in his *History of the Reformation*, tells us that he was never married. Finally, he refers Mr. Massingberd to Courayer; but Courayer has been solidly refuted, and it would be only fair to refer him to some of the authors who have refuted him, such as S. René, *Justification de l'Eglise Romaine sur la Reordination des Anglois Episcopaux.* But no one who seriously desires to come to the truth on this vital question should omit to read attentively the series of powerful Letters on the Anglican Orders, thirteen of which have appeared in the *Weekly Register* from the pen of the Rev. Canon Williams, of Arno's Court, near Bristol. Much use has been made of these masterly disquisitions in this communication; but on every other point of the controversy they are most valuable. F. C. H.

Your correspondents have overlooked a valuable historical note by the learned editor of Archbishop Bramhall's treatise on *The Consecration*

and Succession of Protestant Bishops Justified; the Bishop of Duresme Vindicated; and that Infamous Libel of the Ordination at the Nag's Head clearly Confuted. The note occurs in vol. iii. p. 138. of Bramhall's *Works*, published in The Anglo-Catholic Library:—

"The *indisputable* facts relating to Barlow's Bishoprics are as follows: 1. That he was elected, being then Prior of Bisham, to the see of St. Asaph, Jan. 16, 1535-6 (Reg. Cranm.), according to a Congé d'Eslire dated Jan. 7, 1535-6 (Rymer, tom. xiv. p. 558.), upon the death of Bp. Standyshe; restored to temporalties Feb. 2 (Wood, Athen. Oxon.), and confirmed by proxy Feb. 22 or 23 (the Abp.'s commission to confirm being dated Feb. 22, and his certif. to the king of confirmation Feb. 23, date of confirm. itself omitted—Reg. Cranm.), according to Royal Assent dated Feb. 22 of the same year (Rymer, ibid. p. 559.); but there is no record of his consecration. 2. That upon the death of Dr. Rawlins, Bp. of St. David's, Feb. 18, 1535-6 (Certif. super elect. Barlow, ap. Cranm. Reg.), he was (as "*Episc. Assav.*" in his own documents, as "*Episc. Assav. electus*" in those for his successor) elected to that see April 10, 1536 (Reg. Cranm.), confirmed in person at Bow Church April 21 (*ibid.*), according to Royal Assent dated April 20 (*ibid.*), and had possession of his temporalties April 26 (Writ, ap. Mason, bk. iii. c. 10. § 4., not printed in Rymer), of the same year; but again there is no record of his consecration. 3. That Feb. 3, 1547-8, he was collated (according to 1 Edw. VI. c. 2.) to the see of Bath and Wells (Writ in Rymer, tom. xv. pp. 169, 170.), for which he did homage (Mason, bk. iii. c. 10. § 3.). 4. That in the beginning of Qu. Mary's reign he resigned his see (probably through fear of deprivation), the spiritualties being seized by the Chapter of Canterbury between Dec. 20, 1553, and March 25, 1553-4 (Reg. Capit. Cant., ap. Wharton, Specimen, p. 135.), and the Congé d'Eslire for his successor (Gilb. Bourne) issued March 13 of the same year (Rymer, tom. xv. p. 369.,—in both, see vacant "per liberam et spontaneam resignationem ultimi Episcopi," and the former adding Barlow's name at length), the mandate for the consecration of his successor March 28 of the same year (Rymer, *ibid.* p. 376.,—see vacant "per deprivationem et amotionem ultimi Episcopi)," and his writ of restit. of temp. April 20, 1554 (Rymer, *ibid.* p. 384.,—returning to the former expression). 5. That after a confinement in the Tower, and a recantation of his opinions by the republication (in 1553, as "late Bishop of Bathe") of a "Dialoge" he had published in 1531 against the "Lutheran faccyons" (Title-page, ed. 1531), he contrived to escape "beyonde seas in the company of the Duchesse of Suffolk and Master Bertie her husband" (Bedell, *Answ. to Wadsworth*, p. 149.), and remained abroad until the accession of Qu. Elizabeth (see Strype, *Memor.*, III. i. 241—243.; Tanner; Wharton, *De Episc. Assav.*). 6. That upon his return to England at that period, he was translated to the see of Chichester, according to a mandate dated Dec. 18, 1559 (*not* directing consecration, as erroneously printed in the first edit. of Rymer, tom. xv. p. 550.; it is corrected in the second), and Congé d'Eslire dated June 22, 1559 (Rymer, *ibid.* p. 532.); confirmation Dec. 20, 1559 (Parker's *Reg.*), temporalties restored March 27, 1559-60 (Rymer, *ibid.* p. 576.), and installation April 9, 1560 (Reg. of Dean and Chapter of Chich., ap. Courayer, *ibid.* § 4.): and that he retained this see until his death in 1568. [These facts are further proved by the evidence supplied in the subsequent notes, pp. 140—144., and also, p. 226.] The questions remain, 1. whether, and 2. when, he was consecrated, whether to St. Asaph or St. David's? and 3. why his consecration to either see is not recorded in Cranmer's Register with the other documents relating to his admission into it? 1. The presumptive evidence in general for the first point is given by Bramhall, p. 138. &c. An expression of Barlow's has been added in confirmation of it, laid to his charge in articles exhibited against him Jan. 11, 1536-7, as Bp. of St. David's (Collier, *Ch. Hist.*, vol. ii. p. 135.), viz. that "any layman" chosen by the king "to be a Bishop" should be "as good a Bishop as" himself "or the best in England;"—an absurd truism, if he were himself unconsecrated. On the other side, his own and Cranmer's undeniable contempt for ordination (see Collier, vol. ii. p. 188. and Records num. xlix.) cannot prove him a single exception to a law otherwise unbroken (see *postea*, p. 226.); and one *rigidly enforced* by Cranmer himself in another case, viz. Hooper's (see his Life in Wordsw., *Eccl. Biogr.*, vol. ii. pp. 361—369., and notes). 2. With reference to the second point, it has been observed, first, that Barlow is invariably styled "Bishop elect" in the Congé d'Eslire (May 29, 1536; Rymer, tom. xv. p. 570.), and letters patents (June 24, 1536; *ibid.*), and record of confirmation and consecration (latter July 2, 1536,—Reg. Cranm.), for R. Wharton, his successor in the see of St. Asaph; and, secondly, that his translation from that see to St. David's is as invariably and in all the documents just mentioned styled by the unusual term "*transmutatio*." To this is to be added, that the record of his confirmation in both the sees of St. Asaph and St. David's is closed with a certif. from the Abp. to the King of his *confirmation only* (Reg. Cranm., fol. 188. a, 211. a); the mandate also for consecration occurring in neither case, either in Rolls or Register, but merely the Royal Assent (at that time frequently a distinct document), which simply commands the Abp., "ut quod vestrum est, in hac parte exequamini" (Rym., tom. xiv. p. 559.—Reg. Cranm.). Further, Barlow was in Scotland during March 1535-6, as "Will'm Barlo;" and although in London April 21, yet in Scotland again by May 13, 1536; while the facts established in notes o, p, (*post*, p. 142.) seem to fix his consecration to June, 1536, and therefore to the see of St. David's. This is confirmed by the direct testimony of Bale (that St. David's was his "first" see); and of Barlow's own great nephew, as quoted by Courayer (*Déf. de la Diss.*, Pr. Just. art. xvii. § 6.). 3. Lastly, all positive difficulties thus removed, little stress can be laid upon the silence of the Register;—for, first, Cranmer's Register is merely a collection of separate documents bound together long after their date; secondly, taking the facts above proved for granted, Barlow's consecration *ought not* to have been recorded with his confirmation; as in the *exactly* parallel case of Bonner (see p. 141. note l), whose confirmation to both his sees (of Hereford and London) is closed in the record with a similar certif. of confirmation *only* from the Abp., and whose consecration is recorded 12 folios after the latter of his confirmations; thirdly,—omitting cases where no documents at all are entered in the Register (three in number, viz. Latimer, Hilsey—see *antè*, p. 137. note a, and King, a suffragan Bp.), and one (Bell, Worcester, 1539,) where the entry is broken off almost in the beginning, and in the middle of a sentence, with blank pages left to receive the remainder (the Register being thus proved imperfect in other cases than Barlow's),—there occur four cases, and no more, in Cranmer's Register, so far parallel to Barlow's that confirmation is recorded in them, but not consecration; viz. Fox, Hereford, 1535; Sampson, Chichester, 1536; Skyp, Hereford, 1539; Day, Chichester, 1543; and of these Fox's and Skyp's consecrations are known to be recorded in their own registers (Richardson, notes to Godwin,—Br. Willis, Cathedr.,—Le Neve), the former taking place at Winchester, the latter at Lambeth; while Barlow's Registers, both at St. Asaph (if it ever existed) and St. David's, are lost.

The translation of Barlow to Bath and Wells does not appear in Cranmer's Reg. at all. The mandate to the Archdeacon of Cant. to inthrone (by which alone at that date it *could* appear) is entered there in the parallel cases of Thirlby and Ridley in April, 1550; but this properly finds its place in the register of the particular see."

J. Y.

At p. 77. of the *Registrum Sacrum Anglicanum**, by the Rev. William Stubbs, Oxford, 4to., 1858, this entry occurs: —

"1536, June 11, Lambeth. William Barlow, S. David's. *Consecrators.* Thomas [Cranmer], John [Voysey], Exeter, John [Clerk], Bath. *Authorities. Haddon on Bramhall*, vol. iii. pp. 138—143., and Preface." (Anglo-Catholic Library, Oxford, 1844.)

I quote this principally to call your readers' attention to this work, which is one of *immense* research and of inestimable value.

B. B. Woodward.

CARLETON'S MEMOIRS.

(2nd S. vi. 392., vii. 11.)

Quo teneam vultus mutantem Protea nodo? may well be asked respecting that multifarious writer, whether Moll Flanders, Robinson Crusoe, Dr. Drelincourt, or Daniel De Foe, whose squibs, tracts, novels, histories, and books of travels furnished the staple of the light literature of the end of the seventeenth and beginning of the eighteenth centuries. One need therefore feel no compunction in attempting to reinstate a fine old officer in his right, even though the result may be to withdraw one of his *aliases* from *The True Born Englishman.*

A remark of another writer of English history, which I am able to adduce, though not of equal weight perhaps with the opinions of Lord Stanhope, may have some weight in showing that Capt. Carleton is not a mere *nominis umbra*, but the true and proper designation of a real actor in the events which the *Memoirs* record.

In 1790, James Pettit Andrews, the continuator of Henry's *History of Great Britain*, and the author of a very useful (though neglected) history "connecting our annals with the Chronology of Europe," published a volume of "Anecdotes &c., Ancient and Modern," arranged under different subjects. Under the head of "Inconsistency" he contrasts the bravery displayed by James II. at one period of his life, with the poltroonery with which he stigmatises it at another.

The authority cited by Andrews (at page 170.) in support of his earlier statement, is the very book before us,—*The Memoirs of Capt. Carleton*, and in doing so he throws in parenthetically his opinion of it and of its author as "a book deserving credit, as the author was a veteran of good family and irreproachable character." Now here we have a testimony not to the authenticity only, but to the genuineness of the work, as the production of the person whose name it bears, spoken in no measured or hesitating tone, by a man necessarily conversant with the writers on matters of English history, and himself, as a literary antiquary of no mean note, the very kind of witness most competent to speak on such a question.

Perhaps it might not be too much, after hearing the opinions now before us, to ask some of your correspondents to explain how the *Memoirs* began to be attributed to De Foe at all? In the conversation of Dr. Johnson, as reported by Boswell, they are attributed to a Capt. Carleton, not (if, even at this distance of time, one might venture to hint at a *lapsus* of the sage of Fleet Street) indeed rightly designated,—but still to a Carleton, and no hint of De Foe is recorded. Again, Sir Walter Scott (the best editor of the *Memoirs*) says nothing to imply the slightest doubt that they were written by him whose name they bear. Indeed, towards the close of his Preface, which had been mainly occupied by notices of the Earl of Peterborough, Sir Walter says (p. xiii.): —

"To this short sketch of the principal characters in these *Memoirs*, the publishers would willingly have added some particulars of the author; but they are unable to say more on the subject than may be collected from the work itself, and the original preface. It is obvious that Capt. George Carleton was one of those men who chuse [sic] the path of military life, not from a wish to indulge either indolent or licentious habits, but with a feeling of duty . . . . . There is a strain of grave and manly reflection through the work which speaks the author accustomed to scenes of danger, and familiar with the thoughts of death. From his *studies in mathematics and in fortification*, he is entitled to credit for his military remarks, which are usually made with simple modesty. His style is plain and soldier-like, without any pretence at ornament; though, in narrating events of importance, its very simplicity gives it occasional dignity. Of the fate of the author after deliverance from his Spanish captivity, we know nothing; but can gather from some passages in his *Memoirs*, that it did not correspond with his merit."

Every word here speaks the conviction of the editor as to the genuineness of the work. But I would venture, if not trespassing too largely on your space, to offer a few remarks on the notice in Boswell's *Life of Johnson*, which I cite from Scott's Preface, not having a copy of Boswell at hand. Johnson is represented as saying: —

"The best account of Lord Peterborough that I have happened to meet with is in Captain Carleton's *Memoirs.*

[* We are greatly indebted to our correspondent for calling our attention to this extremely valuable work. Mr. Stubbs offers it "as a Contribution to Ecclesiastical History in the Departments of Biography and exact Chronology;" and from the patient research of the editor, a most valuable contribution it is. Its preparation reflects credit upon Mr. Stubbs, and its publication upon the Delegates of the Oxford University Press, — and we hope that these lines may be the means of making it as generally known as it deserves to be. — Ed. "N. & Q."]

Carleton was descended of an officer who had distinguished himself at the siege of Derry. He was an officer, and, what was rare at that time, had some knowledge in engineering. Johnson said he had never heard of the book. Lord Elliot [Eliot] had a copy at Port Elliot, but, after a good deal of enquiry, procured a copy in London, and sent it to Johnson; who told Sir Joshua Reynolds, that he was going to bed when it came, but was so much pleased with it, that he sat up till he read it through, and found in it such an air of truth, that he could not doubt its authenticity: adding, with a smile in allusion to Lord Elliot's having recently been raised to the Peerage, I did not think that a young Lord could have mentioned to me a book in the English history that was not known to me."

On this statement I wish to offer a few remarks. The case of the *Memoirs* was that it was a little-known work. Even Dr. Johnson only heard of it casually from Lord Eliot. It was with difficulty that a copy was procured in London. If little was known of the book, even less was known of the author, and Johnson might easily misapprehend any slight notice of him which Lord Eliot had given. The doctor accordingly (*pace tanti viri dixerim*) falls into at least one error in his description of him. First, manifestly as to his descent: the officer, whose service commenced in 1672, could scarcely have been descended of an officer who had distinguished himself at the siege of Derry in 1688–9. This Sir Walter Scott has remarked.

Still there is just such an amount of confusion, — apart from contradiction—in Johnson's statement as to adapt itself with the facts now before us, especially with that note of General Stanhope's which Lord Stanhope has enabled Mr. Markland to lay before your readers (p. 11. *supra*). Among the prisoners taken at Denia we find, — "*Of the traine of Artillery* — Capt. Carltone." Exactly the corps to which we might have expected to find attached the officer whom Johnson speaks of as having "*some* knowledge of engineering;" and Scott as having studied "mathematics and fortification."

"*This siege of Denia*," Mr. Markland tells us, was "*so petty* a one, that it is not even alluded to by most historical writers of that time." But, *there was a siege*, which, in Johnson's time, was famous *in ore omnium*, — the siege of Derry. Looking at the two names *Denia* and *Derry* together, and bearing in mind that one was familiar, the other unheard before, any one who has ever plodded through a blotted MS. can well understand how the double "*r*" of the one name might be confounded by a compositor for the "*n*" of the other. Or, to trace the possibility of mistake yet farther back, there is quite enough of similarity between the names Dénia and Derry, rapidly uttered, to acquit of any very egregious carelessness either Johnson, in his repetition of Lord Eliot, or Boswell in his report of the *Doctor*. Assuming such a mistake to have occurred, you may then read Johnson's designation of Carleton as "One who had distinguished himself at the siege of Denia. He was an officer, and, what was rare at that time, had some knowledge in engineering." All this goes far to identify him with the officer of Gen. Stanhope's "*Traine of Artillery*," who was made prisoner at Denia in 1708; and thus with the writer of the *Memoirs* in question, to which he would have fairly been entitled to prefix the motto *quorum pars magna fui*.

John Besly.

Long Benton.

CHRISTMAS.

(2nd S. vi. 499. 532.; vii. 37.)

In Roman matters we all allow F. C. H. to be first-rate authority. This, however, is an English question. "O Sapientia" is, and has ever been in England, *not on the* 17th *but* 16th of December, the other great "Oes" then following in order to the close of Advent (*Portif. Sar. Hiem.*, fol. xvi. col. 2., 1556).

Christmas season proper commences not with the 1st evensong on the Vigil (Dec. 24.), because the words of the Old Sarum rubric run "*In vigilia* nativitatis Domini, ad primas Vesperas," but with Matins (not Lauds) of Christmas Day itself, "*In Die* Nativitatis Domini, ad Matutinas, Invitatorium" (see folios xviii. and xix.). Compare, too, the Roman "ordo recitandi." Yet the *Roman* Breviaries would seem to include the first Vespers of the Festival within the Christmas-tide, by placing the words, "In Nativitate Domini" between Nones and Vespers on the Vigil, immediately after the last versulet response: "V. *Crastina* die delebitur iniquitas Terræ." "R. Et regnabit super nos Salvator mundi."

Commencing then, according to English custom, with the Matins of the day, it continues to Twelfth Day inclusive: so called in England to signify the continuance of the feast for that specified number of days, instead of the more usual Octave, or eight day celebration, which would have ended with New-year's Day; in old England, as with us, the true octave of Christmas. See, in Sarum, the collect "Deus qui nobis nati Salvatoris diem celebrare concedis *octavum*," etc.; and compare it with that in the Roman, "Deus qui salutis æternæ, beatæ Mariæ virginitate fæcunda, humano generi præmia præstitisti," etc. And see our proper preface in the Holy Communion for Christmas seven days after.

It may be said, however, that Twelfth Day had an octave in old England; and, therefore, that the Christmas season proper was proportionately prolonged. Epiphany, as a several feast, undoubtedly had an octave with us, as with the other Latins, which octave ended with Saint Hilary; in the English Church January 13th, and not the

14th as in the Roman books. To him indeed on his day the middle three lessons of the octave-nine were assigned. But Twelfth Day seems rather to refer to what is past, than to be looking forward to the future. Its Epiphany octave seems to have been an ecclesiastical appendage, rather than a civil or popular requirement. The more especial Christmas-tide looked complete without it. If our Twelfth Day falls on a Sunday, we have the Epiphany collect on that and the six days after, up to the Saturday even-song. And we hold the strictly-speaking Christmas season and Twelfth Day celebration to have terminated on the first day of the Epiphany collect's use. Besides, in furtherance of our present impression about Twelfth Day terminating Christmas proper, we must remember that our reformers omitted, not only the octave, but the preface marking the octave, as a season of solemn celebration. Here perhaps the old English civil custom of closing with Twelfth Day was permitted to override the old ecclesiastical in keeping an octave of Epiphany, which octave had probably come in process of time to be considered much as we (ecclesiastically speaking) consider the surplus days of the Epiphany collect's continuance, after Twelfth Day has come and gone. What your correspondent, Mediævus, says about Plough Day, or Plough Monday — the Monday, recollect, *after Twelfth Day*, and *not after the octave of the Epiphany* — seems conclusive on this point (2nd S. vi. 532.). Plough Monday is, however, a sort of festival in some parts of England, and not the first working-day of the first working-week.

J. B.

JEST BOOKS.

(2nd S. vi. 206. 272. 333.)

Please add the following, which I do not observe in the preceding lists: —

Facetiæ Cantabrigienses, consisting of Anecdotes, Smart-sayings, Satirics, Retorts, &c., by or relating to celebrated Cantabs, 12mo., London, 1836.

Johnsoniana; or a Collection of Bon Mots, &c., by Dr. Johnson and others, 12mo., London, 1776.

The British Antidote to Caledonian Poison, consisting of the most Humorous, Satirical, Political Prints, for the year 1762 (25 in number, very curious). The Fifth Edition, to which are added a most humorous Character of the Kingdom and *People* of Scotland: all the best Political Songs, and several other Publications; So as to render the whole compleatly entertaining. Sold at Mr. Sumpter's, Bookseller in *Fleet Street*, and Mr. Harvest, Printseller in *Heming's Row, St. Martin's Lane* (price 2*s.* 6*d.*), 12mo.

A Collection of Jests, Epigrams, Epitaphs, &c. (in prose and verse), 12mo., Fleming, Edinburgh, 1753.

Democritus; or the Laughing Philosopher, A Collection of Merry Stories, Jests, Epigrams, Riddles, Repartees, Epitaphs, &c., taken from a Manuscript found at Herculaneum, an ancient Roman City, in the Year 1770 (the latter of itself a good joke), Berwick, printed for E. Taylor, 1771, 8vo.

(*MS. note on the fly-leaf.* — 1770, July 18. It was decided in the Court of Chancery that *Mr. Taylor*, a bookseller of Berwick-upon-Tweed, should account to the executors of Andrew Millar for the sale of a printed edition of Thomson's Seasons which was *pirated*, Mr. Millar being the proprietor of the Seasons. By this decision the question respecting literary property was *finally determined*.)

The Glasgow Budget of Mirth and Anecdote, being a Collection of Jests, Anecdotes, Bon Mots, Narratives, Droll Adventures, Surprising Events, Curious Relations, And Satirical Pieces, Original and Selected, in Prose and Verse, by D. McVean, Glasgow, 1837, 18mo.

The Comical Sayings of Paddy from Cork, with his Coat buttoned behind, Glasgow, n. d. 12mo.

The Witty and Entertaining Exploits (and Jests) of George Buchanan, who was commonly called The King's Fool (or Jester), Falkirk, n. d. 12mo.

Scotch Presbyterian Eloquence Display'd, or the Folly of their Teaching Discover'd, From their Books, Sermons, Prayers, &c., London, 1786, sm. 8vo. [This amusing work, though not professedly published as a Jest Book, may notwithstanding be legitimately included in such a list as the present.]

G. N.

Replies to Minor Queries.

Archæological Map of England and Wales (2nd S. vii. 25.) — Will you allow me to inform H. P. (and those amongst your readers who are interested in the subject of his suggestion) that I have for a long time had the construction of an Archæological Map of England and Wales in contemplation, and have made such preparation towards it that I shall be able very shortly to invite the assistance of local antiquaries and archæological societies in revising my jottings upon a set of the Ordnance Maps of England and Wales, which have been adopted as the basis of my collection of materials for the sake of ensuring as high a degree as possible of completeness and accuracy. The size of the map which I purpose to construct will be sufficient satisfactorily to exhibit the sites and characters of the Primæval, Roman, Saxon, and Danish antiquities in England and Wales, and to make it a becoming ornament to any library; but not such as to put it beyond the reach of those students of the history and archæology of our country to whom it would be especially useful. I append my name and address, with the request that I may be favoured with hints and suggestions from any who, like H. P., can appreciate the value and desirableness of such a publication.

B. B. Woodward, F.S.A.

20. Eton Villas,
Haverstock Hill, N.W.

Arch-Treasurer of the Holy Roman Empire (2nd S. vi. 528.) — The office of Arch-Treasurer (Ertz-Schatzmeister) of the H. R. E. was first constituted at Nuremberg in the year 1648, on the ratification of the peace of Westphalia; and was regularly confirmed and established, Nov. 22, 1651. It was conferred on Carl Ludwig, Elector

Palatine, and was designed as a substitution for the office of *Arch-Cupbearer* (Ertz-Truchsess), which passed to the Elector of Bavaria.

The Arch-Treasurer had no concern in the ordinary administration of the imperial treasury. His duty was limited to coronations and other high days, when he bore before the Emperor the golden crown, and was also commissioned to throw money, as well as gold and silver medals, to the assembled multitude. He had for a deputy or substitute the *Hereditary Treasurer* (Erb-Schatzmeister), appointed 1653. This latter office was vested in the illustrious house of Zinzendorf.

The Elector Palatine first officiated as Arch-Treasurer at Regensperg, 1653, at the inauguration of Ferdinand IV., the occasion on which his deputy was appointed. At the coronation of Leopold, 1658, he officiated again at Frankfort. On this latter occasion he rode forward only ten or twelve paces among the people; when, having made a beginning by scattering a few pieces, chiefly gold, he withdrew, and left the two Counts von Zinzendorf to finish. Thomas Boys.

Gipsies (2nd S. vi. 270.) — A very full list of writings concerning the gipsies and their history is given by Mr. J. Dirks, in his Prize-Essay regarding that race, and particularly from pp. 5—7. The title reads as follows: —

"*Historical Researches respecting the Sojourn of the Heathens or Egyptians in the Northern Netherlands.* By Mr. J. Dirks, J.U.D., Member of the Second Chamber of the States-General and of Societies residing at Bonn, Berlin, Copenhagen, Leeuwarden, Leyden and Utrecht. Edited by the Provincial Utrecht Society of Arts and Sciences. Utrecht, C. van der Post, Tr. 1850. 1 Vol. in 8vo., pp. viii. and 160." *

I will give the list of contents: —

"Introduction, p. 1.

"*Part* I. Something concerning the so-called Heathens or Egyptians in general, p. 4.

"1. Literature respecting the Heathens, p. 5.—2. First Arrival and Dispersion of the Heathens in Europe, p. 8.—3. Denominations, p. 10.—4. Bodily condition, p. 11.—5. Way of Life, p. 13.—6. Dress, p. 14.—7. Household, p. 15.—8. Business, p. 16.—9. Marriage and Education, p. 20.—10. Maladies, Death, and Burial, p. 21.—11. Government, p. 22.—12. Religion, p. 23.—13. Character, p. 24.—14. Descent, p. 26.—15. Language, p. 31.—16. Proceedings against the Heathens outside our Fatherland.

"*Part II.* Materials for the History of the Heathens in the Northern Netherlands, p. 39.

"Guelderland, p. 39; Overyssel, p. 55; Drenthe, p. 74; Groningen and Ommelanden, p. 87; Friesland, p. 93; Utrecht, p. 110; Holland and West-Friesland, p. 118; Zealand, p. 128; North Brabant and the Generality's Lands, p. 132.

"*Part III.* General View of the Sojourn of the Heathens in the Northern Netherlands. — Traces of their Abode in those Regions."

I wish the time may come — and may it soon come — that the English students will learn Dutch as a necessary accomplishment for the pursuit of their inquiries. And Dutch is a good language, for it speaks of a Fatherland!

J. H. van Lennep.

Zeyst.

Pocket-hand-kerchief (2nd S. vi. 481.) — Without fixing the time when this word came into use, or determining the impossibility of employing a less complex and contradictory one, I will jot down a few ideas in part answer to H. N.'s Query. Commencing with *kerchief*, or as it is called by Chaucer, in the "Wyf of Bathes Tale," *coverchief* —

"That werith on a *coverchief* or a calle,"

it simply meant a square of cloth, linen, or silk for the head. In Shakspeare's time its use must have been extended, for he makes Falstaff "put on a hat, a muffler, and a *kerchief*," which, if not conclusive enough of its altered use, we have in *Julius Cæsar*, Act II. Sc. 1., —

"O what a time have you chose out, brave Caius,
To wear a *kerchief?* 'would you were not sick!"

in which passage it is equivalent to the Latin "focale," used by orators or sick people to keep the neck warm.

Having thus slipped from the head to the neck, it applied to any square of material, and therefore, when carried in the hand for the purpose of wiping the face, &c., it became *hand*kerchief. In proof of this, without looking farther, Shakspeare uses it some twenty-six times or more in *Othello*. The best example of its use occurs in Act III. Sc. 3., —

Iago. "I know not that; but such a *handkerchief*
(I am sure it was your wife's), did I to-day
See Cassio *wipe* his beard with."

The next step was when, being carried in the pocket, it assumed its full form, "pocket-hand-kerchief," a word not recognised by many lexicographers.

Thus far for the development of the word. Now in answer to borrowing the "article" from the French, I should say not; for, besides the words "hand-linen" and "hand-cloth," I find in Antony's oration over Cæsar's body, "napkins" in this sense —

"They would go . . . .
And dip their *napkins* in his sacred blood;"

and the handkerchief in *Othello* is thrice called "napkin" —

"I will in Cassio's lodging lose this *napkin*."

In "the sickness and death of Edward the Confessor" from the Bayeux Tapestry, a lady is wiping her tears with an unmistakeable "hand-cleath." Seeing that "cravat" and "neck-tie" or "tie" have taken the place of "neck-kerchief" (another of the family), there is no reason why a

* *Geschiedkundige Onderzoekingen rangrande het Verblijf der Heidens of Egyptiërs in de Noordelijke Nederlanden, enz.*

simple term may not again be used, and handkerchief, to say nothing of pocket-ditto, be among the things that were, without employing *mouchoir*.

T. W. Wonfor.

Brighton.

If the etymology usually given of *kerchief* (viz. *couvrechef*) be the true one, H. N. may perhaps be justified in thinking that the compound term which he adduces is somewhat clumsy in its construction. But he is not correct in supposing that the English language is so poor as to possess no equivalent for *mouchoir*. *Muckender* is a good old word to express the same thing; though now, on the score of gentility, discarded from colloquial use. Ash, Halliwell, and Nares, all have the word. The first named does not cite authorities; but his omission is abundantly supplied by the other two. Were such a word actually wanting to our English tongue, the reason why would probably be the greater refinement of our countrymen: since the French *mouchoir*, or the corresponding Spanish *mocudero*, involves a reference to the use of the article, to which it is not generally held necessary to direct attention. R. S. Q.

Inscription in a Bible (2nd S. vii. 43.) — The line —

1. 2. 3. 4. 5. 6. 7.
"Assuer, Mardocs, Aman, Hester, crux, gloria, tendet,"

appears to be, as W. B. O. suggests, a formula of *memoria technica*, giving memorial catch-words for the Book of Esther. A correspondent, in 2nd S. ii. 386., has referred to an apparatus such as this, intended to assist the memory of the biblical student, and embracing the whole Bible. But the above line is not in the memorial series, the beginning of which is there quoted, and which will be found in a folio Latin Bible, printed at Lyons in 1509: probably in many others. V. F. S.

The erudite Latin scholar may easily supply the evident *hiatus* in the "divine alphabet" noted by W. B. O., supplying a verb and substantive commencing with the deficient letters, and corresponding in sense with the other portions of the quotation. To be strictly correct, however, the word *christum* should have been written *xpum*, the old abbreviated form of that word.

The cabalistic line is not very intelligible. It clearly embraces the principal characters in the book of Esther, viz. Ahasuerus, Mordecai, Haman, and Esther. Query, were these four words written upon either limb of a cross? Something then approaching to a translation perhaps might be twisted out of it. Ithuriel.

Anderson's Papers (2nd S. vi. 495.) — Below is another straw from the ample sheaf of Professor John Anderson's Papers, to add to that about Rob Roy kindly inserted in "N. & Q.:" it is a copy of a letter from Arch. McAulay of Edinburgh (a lawyer I should think from the hand and style) to Rev. John Anderson, parish clergyman of Dumbarton, grandfather of Professor John Anderson. The opening so smacks of the times that I retain it; the postscript is worth preserving: it throws so vivid a flash on that bloody business of Hamilton and Mohun Thackeray has made so masterly a use of in his wonderful book *Esmond*. *Calder* was, in 1715, I see by a letter before me, *Argyle's man* for the post-office. The old seal has blurred the words "called" and "surely" italicised below. I could easily give the letter entire, but your space is too valuable for that: —

"Edin. 21st Nov. 1712.

"Reverend Sir, —

"The inclosed should have gone to your hands by McLintock. I know not the contents, and I believe it's no great matter. Only since I wrote it I delivered yor two letters, I gave Mr. Calder a dram to'ther day, who told me he had not as yett seen himself whipt" (in some pamphlet, *Presbytery* v. *Prelacy*, attributed to Mr. Anderson, but disowned by him — of this and like matter, not now interesting to any mortal, the letter discourses — ending thus) "I'm *called* away by some business, and must break (off), being *surely*,

"Reverend Sir, &c. &c.

Arch. McAulay.

"Just now I hear that D. (Duke) Hamiltoun just as he was going to be greater than ever is killed in a Combat betwixt him and my Lord Moon (Mohun) as is likeways his Lordship. Farewell."

I am engaged in deciphering and copying some letters from different persons to Rev. Jno. Anderson, giving curious details of the force and movements of the rebels in 1715, which I should be glad to preserve in "N. & Q." if you will favour me with a little of your space. C. D. Lamont.

P. M. A. C. F. (2nd S. i. 49. 110. 206. 247.) — The manner in which these initials are printed entitles the tradition that they represent Père Mansuet to be regarded as probable; and the following extract shows that it was not merely the conjecture of the biographer of Huddleston, if at least the MS. referred to is, as I believe, of an earlier date than Huddleston's *Memoirs*: —

"That his Majesty was then disposed to favour his Catholic subjects, whom he had found to be most faithful to his person, and most zealously attached to Monarchical Governments, is certain — nay, that he was favourably disposed towards their religion is not improbable; but I see no cause for crediting the assertion of the learned author of the *Hibernia Dominicana*, p. 711., that the King was reconciled to the Catholic church by F. Peter Talbot at Cologne, in the year 1656. There is too much reason to believe that the King's was but a deathbed conversion.

"The honour of reconciliation is due to the Benedictines. That holy Missionary, Benedict Gibbon (born at Westcliffe in Kent; professed at Lambspring 21 March, 1672; deceased 1 January, 1723), whilst dining with F. Mansuet, O. S. F. [of the Order of St. Francis, or a Capuchin Friar] Confessor to James Duke of York, desired him to go to his Royal Highness, and advise him to propose to the King, then near his end, whether he did not desire to die in the Communion of the Catholic church. The

Duke did so; and the consequence was, that F. John Huddleston concluded this reconciliation. So far for the Lambspring MS. But there is good reason to doubt part of this statement. Of the conversation at dinner there may be no doubt; but F. Mansuet could not have any communication with the Duke. He may have suggested it to others; but had no access to the King's chamber, which the Duke never left. Barillon says, that he 'suggested it to the Duke, at the request of the Duchess of Portsmouth, because she could not get to speak to him. The Duchess of York, afterwards Queen, told the nuns at Chaillot in the presence of James, who assented, that she spoke to him about it, at the request of the Queen, but was obliged to wait an hour in the King's room before she could get an opportunity. She seemed to deem it unfortunate that a better man than F. Huddleston could not be found at the moment; but James said that he performed the duty very well.' This account was written by the nuns, to be preserved by them, *the same day.*" — Dr. Oliver's *Collections towards illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus*, 8vo. Lond. 1845.

Bibliothecar Chetham.

Pork and Molasses (2nd S. vii. 28.) — I have heard my father, a lieutenant R.N., describe the infinite relish with which he partook of this dish on board a vessel in one of the American lakes, after a wet and weary voyage with a boat-load of powder, the safety of which necessitated abstinence from fire and candle. It was in the early part of this century, during some of the operations connected with the siege of New Orleans. There is many a worse dish. Why should molasses and pork be more incredible than currant-jelly and venison or mutton? Both condiments would seem to be devised to modify the fatty flavour of the meat.

E. S. Taylor.

Americans do still eat fat pork, served with haricot beans, and thickly covered over with molasses. Whaling captains are especially fond of this toothsome dish. R. B.

Eels from Horsehair (2nd S. vi. 322. 486.)—Many years ago I found a thing of this sort in a cart-rut near Woodbridge, Suffolk. It was five or six inches long, and about the thickness of a horsehair. I could perceive no difference between the extremities; there was not the least appearance of a head. It was perpetually in motion; a rapid, serpentine wriggle, but without progressing.

How, has now escaped my memory, but I did succeed in getting it home, and it lived, or continued in movement, for a day or two, when, on taking it out of the water, the movement ceased, and it crumbled away between my fingers like so much dried clay.

Those to whom I showed the thing looked upon it as a horsehair vitalised by a nine days' immersion. A. C. M.

Mr. Peacock may rely upon it the poets he names were not the victims of a practical joke, but that they only, through force of circumstances, fell into the popular error of believing the worm to be what it really appears to be, a vivified horsehair. The belief that horses' hairs become alive after having lain in the water is very prevalent in Derbyshire; and I have myself seen hundreds of living worms many inches in length and no thicker than a horsehair, "wriggling" (to use a local expression) in the streams where horses drink, and these I have been told seriously have been the hairs which have fallen from the horses' tails! Of course this is not the case, as we all well know; but the thickness, the length, the colour, and in fact everything connected with them, are so closely resembling a piece of horsehair, that no one who has seen them can be surprised at the origin of the belief. I am no naturalist, and therefore, although I have heard various local names given to these curious animals, I cannot furnish their scientific name; but perhaps some correspondent more conversant with the subject will do so.

Llewellynn Jewitt, F.S.A.

Derby.

Hewitt Family (2nd S. vi. 460., &c.) — Your correspondent, by including the name of Huet among the branches of the Hewitt family, appears to admit the French family of Huet, of which the learned Bishop of Avranches was a member. A branch of this family of Huet settled in England, where their name became changed to *Hutt*. A member of this family wrote a drama entitled *Saul*, very much to the taste of Voltaire, who translated it into French. The translation was published in 1763, with the following preliminary notice: —

"Avis.

"M. *Huet*, Membre du Parlement d'Angleterre, était petit neveu de M. *Huet*, évêque d'Avranches. Les Anglais au lieu de *Huet* avec un e ouvert, prononcent *Hut*; ce fut lui qui, en 1728, composa le petit livre tres curieux, *The Man after the Heart of God — L'homme selon le cœur de Dieu*. Indigné d'avoir entendu un predicateur comparer à *David* le roi *George II.*, qui n'avait ni assassiné personne, ni fait brûler les prisonniers français dans des fours à brique, il fit une justice éclatante de ce roitelet Juif."

I perceive that the arms of Hewett (of Killamarsh) are a chevron engrailed between three owls (2nd S. vi. 466.). Is there any punning allusion to the *hooting* of the owl?

The arms of Le Marchant (at least those now borne) are very similar to the above. Was there originally any connexion between the two families? Meletes.

Schiller's "Lucy" (2nd S. vi. 459.)—As this Query is still unanswered, allow me to suggest that F. Schlegel's *Lucinde* must be meant, a scandalous novel, of a passage in which the scene described is an obvious parody. The play must have been Kotzebue's *Hyperboreischer Esel*, in which the principles of the Lucinde are ridiculed, and which was performed at Leipzig in 1801.

J. D. A.

Arms assumed during the Commonwealth (2nd S. vi. 526.)—Concerning the arbitrary assumption of arms, and the disorder prevailing in "armourie" during this period, the following may be worthy of note from Sir Wm. Dugdale's tract on *The Antient Usage in bearing of Arms:* —

"It cannot be denyed, but that in the best times good order was not by every one exactly observed: for I find that in the reign of Q. *Elizabeth* there were some unjustifiable practices in this kind. Bnt, in this last age, through the liberty taken by divers mechanicks since the commencement of the late unparallel'd *Rebellion*, the disorder herein is so far spread, as if greater care be not speedily taken, such a confusion must inevitably follow, that *the true use of arms* will be utterly forgot; most people, though of never so mean extraction, if they obtain a little wealth, intruding themselves into these *Marks of Honour*, and usurping what doth justly belong to others, especially if their name doth sound any thing like that of a gentleman."

G. W. W. M.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

"Maucroix. Œuvres diverses (ses Lettres et ses Mémoires, 1667—1694), publiées par Louis Paris, sur le manuscrit de la bibliothèque de Reims, avec une Notice couronnée à l'académie de Reims. Paris, 1854. 2 vols. in-12. Paris, J. Techener."

Maucroix belongs to what may be called the *enfants perdus* of literature. He has not composed many works, nor are his productions of very great importance; but he was connected with the best writers of the seventeenth century, he had been a favourite at the *hôtels* of the Marchioness de Rambouillet and of the Prince de Conti; finally, he was La Fontaine's intimate friend: all these circumstances are more than enough to throw some interest about the name of Maucroix, and to entitle him to a short notice in the pages of this journal.

Before M. Louis Paris had published the *editio princeps* of the *Œuvres diverses* owned by our author, all the information we possessed respecting him was derived from the celebrated *historiettes* of *Tallemant des Réaux*. Now, any one at all acquainted with that amusing *chronique scandaleuse*, must be aware that the anecdotes inserted there are by no means of an edifying character; indeed, the honour of a place in Tallemant's gallery was seldom bestowed except upon those who had distinguished themselves by some juvenile pranks, and given unequivocal proofs of feats *à la Don Juan*. Maucroix in such company! A Churchman, canon and seneschal of Notre Dame de Reims, acquainted with Bossuet, and numbering amongst his companions *even* an archbishop, to wit, Charles-Maurice-Le Tellier!!! The case is too gross, and Christian charity commands us to believe that Tallemant was led by sheer love of scandal, when he hung up in his historical museum the very unclerical portrait to which he affixed the name of Maucroix.

M. Louis Paris, like another recent critic, M. Walckenaër, had long hesitated to believe, on the mere authority of an anecdote-monger, that the "good old canon" was really a man of very loose morals, and he was still convinced that in this case, at least, calumny had been at work, when on examining, some time since, a MS. volume which he had purchased for the public library at Rheims, he discovered that it contained the unpublished works of Maucroix. "Nous espérions," says M. Paris, "y prendre Tallemant en flagrant délit d'imposture, et puiser là matière à réhabilitation pour notre aimé Maucroix. Il nous faut avouer que nous n'eûmes point cette satisfaction; tout au contraire . . . . . parmi les œuvres de François Maucroix, inespérément recouvrées, nos yeux tombèrent précisément sur des pièces qui justifient, et au delà, les contes facétieux du Moderne Lucien."

M. Paris, however, resolved at least upon rescuing from oblivion the work of his hero, and there they are now before us in the shape of two small duodecimos containing a miscellaneous farrago both of prose and poetry. An introduction, extending to no less than 232 pages, and occupying half the first volume, gives us very minntely the history of the life and writings of Maucroix. Born at Noyon, Jan. 7th, 1619, he died at Rheims on the 9th of April, 1708, after a very long life more worthy of an Epicurean than of a dignitary of the Church. He had left all his property to the chapter of the church in which he occupied for sixty-one years a canon's stall, and yet one of his biographers remarks that "on attend son épigraphe." Without wishing at all to excuse this act of ingratitude on the part of Maucroix' fellow-Churchmen, we can say, as a slight apology for them, that it would have been rather difficult to exalt on a funeral tablet either the piety or the virtues of the deceased; and at the same time to laud him as a *bon vivant* and a "jolly old soul" would, though nearer the truth, have sounded rather indecorously. The following wretched stanza, written by a Rhemish *littérateur*, yclept Thierry Jessonot, is, besides a paragraph from the pen of the Abbé d'Olivet, the only *éloge* with which Maucroix appears to have been honoured: —

"Maucroix vient de passer l'Achéron et le Styx,
Mais ces fleuves d'oubli ne lui font point outrages:
Il est des savants le phénix,
Puisqu'il renaît enfin par tous ses beaux ouvrages."

In Molière's play, *Le Misanthrope*, Oronte, speaking of his sonnet, says, —

". . . . . je n'ai demeuré qu'un quart d'heure à le faire."

For the credit of M. Thierry Jessonot, we hope that this gentleman did not spend more time in his doggrel rhymes on the death of Maucroix.

In these our *feuilleton* on French literature, our great object is to state as concisely and yet as completely as we can the relative merit of the authors we discourse about, to assign their place in the history of literature, and to point out the importance of their works as illustrating the events and habits of the time they lived in. As far as Maucroix is concerned, this task has been admirably performed by M. Louis Paris, whose biographical introduction seems to us a model of what such writings should be. The reader will also do well to consnlt M. Sainte-Beuve's article in the *Causeries du Lundi*, vol. x. Although Maucroix has tried his hand at compositions of a more serious cast; although he has left behind him theological works, translations from the classics, and remarks on Seneca, Cicero, and Demosthenes; yet his reputation rests entirely and exclusively on the fugitive pieces now for the first time edited by M. Paris. They assign to the Canon a distinguished place amongst the small band of writers who, keeping up the *esprit Gaulois* nnder the formal, precise, regular *siècle de Louis XIV.*, virtually protested against the stately school of literatnre represented by Boileau and Racine. The literary ancestors of Maucroix are Rabelais, Régnier, and the authors of our old *fabliaux;* his most sympathetic contemporaries are Chapelle, Segrais, Chaulieu, La Fontaine, and all the merry *enfants sans souci* who were wont to assemble round the fireside of the Prince de Conti. In examining the works of our author, we are also struck with the truth of M. Paris' remark (*avertiss.* pp. vii. viii.) that the general licentiousness which pervaded French

society during the reign of Louis XV. must be traced far higher than the Regency of the Duke d'Orleans. Even in the beginning of the seventeenth century, under an outward show of decency, immorality prevailed everywhere; the commonest, the most elementary principles of propriety had come to be utterly disregarded, and provided men, following the example of the monarch, complied at stated times with the formalities of religious worship, they were free to do, to say, to think, whatever they pleased. "Les princes de l'Eglise eux-mêmes," says M. Paris, "donnaient parfois l'exemple de ce relâchement. . . . . En général, l'entraînement du siècle était à la vie aisée, à l'épicuréisme, aux recréations folâtres, aux vanités mondaines." The inclination of Maucroix was naturally in that direction, and he allowed himself to be carried easily down the stream.

The poems of Maucroix, published by M. Louis Paris, are divided into five books: —

Book I., comprising the pieces written between 1634 and 1647.				
Book II.	„	„	„	1647 and 1654.
Book III.	„	„	„	1654 and 1670.
Book IV.	„	„	„	1670 and 1689.

In this book occurs the following piece, which is the best known of Maucroix' poetry. It was published for the first time by Voltaire (*Siècle de Louis XIV.*, art. *Maucroix*), and afterwards erroneously given as *inédit* in the *Almanach des Muses* for 1775: —

"Chaque jour est un bien du ciel que je reçoi,
Je jouis aujourd'hui de celui qu'il me donne;
Il n'appartient pas plus aux jeunes gens qu'à moi,
Et celui de demain n'appartient à personne."

The author was more than eighty years old when he composed these beautiful lines.

The fifth book contains various pieces, the dates of which are not known; and amongst other trifles we find fragments of two tragedies on subjects taken from ancient history.

It is no use looking into the correspondence of our *chanoine et sénéchal* for anything of a more serious character than the gossip which he makes the theme of his poetry. A few allusions to the events of the time, compliments addressed to the fair ladies who honoured him with their notice, and stories (not of the most edifying description) related *à propos* of the same fair ladies, — such is the whole sum and substance of the collection. The reader will find, however (pp. 21—30.) a curious letter from La Fontaine to Maucroix, containing the narrative of the celebrated fête given at Vaux to Louis XIV. par Fouquet. It is well known that the magnificence displayed on that occasion, and Fouquet's audacious attempt to supplant the king in the affections of Mademoiselle de La Vallière, were the original cause of his disgrace.

Page 213., the reader will meet once more the name of the great French fabulist. A short note written by him to Maucroix ends in the following striking manner: —

"Hier, comme je reverois, il me prit, au milieu de la rue du Chantre, une si grande foiblesse, que je crus véritablement mourir. O mon cher, mourir n'est rien: mais songes-tu que je vais comparoître devant Dieu? Tu sais comme j'ai vécu. Avant que tu reçoives ce billet, les portes de l'éternité seront peut-être ouvertes pour moi."

This note bears date February 10, 1695. La Fontaine died shortly after, and the letter numbered 93. in the volume we are now noticing contains a very long, touching, interesting *éloge* of that author written to Boileau by Maucroix. The epistles which follow immediately after, and which wind up the collection, are also highly instructive. The sad death of his friend had evidently the effect of sobering Maucroix, and of bringing him to serious thoughts. His last communications, instead of being full, as the former were, of *facetiæ* and equivocal stories, are steady, sensible, characterised by sound judgment and correct appreciations of men and things.

In order to render his edition as complete as possible, M. Louis Paris has likewise printed a few autobiographical chapters, entitled *Mémoires de Maucroix*. But these memoirs are of the most trivial description, recording merely the incidents of paltry quarrels between the cathedral-chapter of Rheims and the Archbishop. The only important public circumstance in which our Canon took a part was the assembly of the clergy in 1682, when, through the indefatigable zeal of Bossuet, the articles of the Gallican Church were proclaimed as a kind of compromise between Jansenism and Ultramontanism. Maucroix was named secretary general of the council, but he had no share in the debates.

GUSTAVE MASSON.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

BURKE'S PEERAGE AND BARONETAGE for 1855, 1856, 1857, or 1858.
WINER'S GREEK GRAMMAR OF THE NEW TESTAMENT. The American translation.

Wanted by *Rev. C. W. Bingham*, Bingham's Melcombe, Dorchester.

ERRATICS, by "a Sailor." A thin 12mo. Date about 1770, professing to be dialogues in Rustic dialect.
S. AUGUSTINI OPERA. Paris. Benedictine Edition.
S. CHRYSOSTOMI OPERA, ditto ditto.
BLOMEFIELD'S NORFOLK. Last Volume. 4to. Edition. Or "the Hundred of West Flegg" only.
FORMS OF PRAYER, 1603—1832.

Wanted by *Rev. Edward S. Taylor*, Ormesby S. Margaret, Great Yarmouth.

HISTORY OF PUES. 3rd or later Edition. Cambridge Camden Society.
HINTS ON THE PRACTICAL STUDY OF ECCLESIASTICAL ANTIQUITIES. By the same Society.

Wanted by *E. Johnson*, Bookseller, Cambridge.

LIFE OF ALMON THE BOOKSELLER. 8vo. 1790.
NICHOLL'S TOPOGRAPHIA ET GENEALOGICA. 3 Vols. Royal 8vo.
CHALMERS' BIOGRAPHICAL DICTIONARY. 32 Vols. 8vo.
DE FOE'S WORKS. 20 Vols.
ALMON'S REMEMBRANCER. A set, or odd volumes.
ARCHÆOLOGIA. Vol. IX.
Booksellers' recent Catalogues.

Wanted by *C. J. Skeet*, 10. King William Street, Strand, W. C.

Notices to Correspondents.

Among other articles of interest which will appear in our next number, we may mention one on Roye's Satire on Wolsey and the Monastic Orders; *Mr. Morley on* Bartholomew Fair; *Dr. Gauntlett on* Handel's Mode of Composing; The British Museum and its Dictionaries, &c. *Among our next* NOTES ON BOOKS *will be notices of* Horace Walpole's Last Memoirs, Andrews' British Journalism, Charnock's Local Etymology, &c.

ENQUIRER. *The* History of Guy Earl of Warwick *is a mere romance.*

CENTURION. *We have a letter for this correspondent. How shall we forward it?*

E.C. *should consult Mr. Scott Russell's paper on* Waves *in the* Reports of the British Association for 1838, &c.

W. S. C. *The Earldom of Rochester became extinct in the Wilmot Family in* 1691, *when Charles, the son of the celebrated Earl of Rochester, died a minor and unmarried. See Courthope's* Historic Peerage of England.

M. H. R. *will probably consider J. D. A.'s article on Schiller's* Lucy *satisfactory.*

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d., which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, FEBRUARY 5. 1859.

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Notes.

ROYE'S SATIRE ON WOLSEY AND THE MONASTIC ORDERS.

This anonymous and extremely scurrilous production is entitled

"Rede me and be nott wrothe,
For I saye no thynge but trothe."

and is usually attributed to William Roye, a friar observant of the Franciscan Order at Greenwich, who (as Sir Thos. More exultingly informs us in his *Confutation of Tyndale*) "made a meet end at last, and was burned in Portyngale," *ob hæresim*, A.D. 1531. It would appear, however, from the preface to Tyndale's *Parable of the Wicked Mammon*, that one Jerome, also a member of the Greenwich fraternity, was associated with Roye in its composition — if, indeed, he was not, as I am inclined to suppose, the sole or principal author of it. More had insinuated, in his *Dialogue*, that Tyndale wrote it, and the latter was constrained, therefore, to refute such an odious calumny; which he does in the preface referred to, revealing at the same time by whom the offensive work was really composed. Speaking of Jerome, Tyndale remarks:—

"When he was come to Argentine [*i. e.* Strasbourg], William Roye (whose tongue is not only able to make fools stark mad, but also to deceive the wisest, that is, at the first sight and acquaintance) gat him to him, *and set him a work to make rhymes, while he himself translated a dialogue out of Latin into English*, in whose Prologue he promiseth more a great deal than I fear me he will ever pay."

Here we have the occupations of the two recusants distinctly noted: whilst Roye was engaged in translating *Inter Patrem Christianum et Filium Contumacem Dialogum Christianum*, his companion was busy "making rhymes," or satirising the ambitious Cardinal. Roye, no doubt, rendered him some assistance, more particularly (I am disposed to believe) in the second part of the book, much of which is a lampoon on Wolsey's stateliness and profligacy. I infer this from the fact of the edge of the satire being taken off in its republication in 1546, or fifteen years after the death of Roye. In the interval, brother Jerome had witnessed the accomplishment of his malicious prediction of the Cardinal's end:—

"O caytyfe, when thou thynkest least of all,
With confusion thou shalt have a fall;"

and, no longer influenced by the presence and counsels of Roye, he transferred the greater part of the abuse to the Roman prelacy in general which he had previously heaped upon the unfortunate Wolsey in particular. Who but the author of the Satire would have troubled himself to make such an alteration in it?

The Satire was originally published in seventy-two leaves (unpaged), small 12mo., black letter, and without *date* or *place*. With respect to the last-mentioned points, bibliographers are not agreed. Lowndes says that it first appeared in 1532; Herbert, in 1529; Ellis does not attempt to determine the question; and Watt is silent both as regards the author and his book. Hamburg, or Antwerp, is usually assigned as the place of publication. I think it much more probable that it issued from the press of Schott of Strasbourg in the year 1527. Schott also printed Tyndale's *New Testament* and Roye's *Dialogue between the Father and the Son*. Upon its appearance Wolsey spared neither pains nor expense to destroy "the blasphemous book" (as More styles the Satire in his *Supplication for Souls in Purgatory*), as well as its supposed authors, Tyndale and his amanuensis, Roye. Jerome informs us, in his edition of 1546, that his

"boke was printed in the Cardinel hys time, whiche when he had harde that it was done, caused a certayne man (whom I could name if I lusted), to bye them all uppe."

A few copies only escaped Wolsey's destructive inquisition: hence the extreme rarity and proportionate value of the *first* edition. Probably there are not half a dozen copies extant. That in the Grenville Library was purchased for 18*l.* 18*s.*

The occasion and period of its composition are determined by the Satire itself. Unquestionably the idea of it was suggested by the public burning of Tyndale's version of the New Testament, on Sunday, the 11th Feb. 1526, at Paul's Cross. In "The brefe Dialoge betwene two prestes servaunts named Watkin and Jeffraye" (*i. e.* the two friars themselves), occurs the following, as well as many other passages to the like effect:—

"*J.* They sett nott by the Gospell a flye;
Diddest thou not heare whatt villany
They did unto the Gospell?

"*W.* Why, did they agaynst hym conspyre?
"*J.* By my trothe they sett hym a fyre
Openly in London cité," &c.

Allusion, moreover, is made to the famous sermon preached by Fisher, before Wolsey and the other distinguished ecclesiastics present on that occasion: —

"For all that he sayde in his sermone,
Rather then the Gospell sholde be comone,
Bryngne people into erroure;
He wolde gladly soffre marterdome,
To uphold the devyls fredome,
Of whome he is confessoure," &c.

The Burying of the Mass (the title by which the Satire was originally known) is mentioned for the first time, I believe, by More in his *Dialogue*, which was written in 1528, but not published till the following year. By comparing the above date of More's composition with another passage in Tyndale's preface to *The Parable of the Wicked Mammon* (8vo. Malborow, 1528), there will be little difficulty in determining the exact period when the two friars executed their metrical colloquy. In reference to his translation of the New Testament, Tyndale adds: —

"When that was ended [*i.e.* 1525] I took my leave, and bade him [Roye] farewell for our two lives, and (as men say) a day longer. After we were departed, he went and gat him new friends; which thing to do he passeth all that ever I yet knew. And there, when he had stored him of money, he gat him to Argentine [Strasbourg] . . . . A year after that, and now twelve months before the printing of this work, came one Jerome, a brother of Greenwich also, through Worms to Argentine . . . . . which Jerome with all diligence I warned of Roye's boldness, and exhorted him to be ware of him . . . . Nevertheless, when he was come to Argentine, William Roye . . . . set him a work to make rhymes," &c.

From the above quotation, it appears that upon quitting Tyndale's service, at the close of 1525, Roye betook himself to Strasbourg; where, twelve months afterwards, he came in contact with Jerome, newly arrived from England, and bearing, no doubt, intelligence of Wolsey's extraordinary proceedings at St. Paul's. The Satire, therefore, cannot be dated earlier than 1526, or later than 1528. My presumption is, that it was both composed and published in the intermediate year.

The book has been twice exhibited to the Society of Antiquaries in London, and on each occasion, strange to say, attributed to Skelton; upon the authority, I presume, of Anstis, who confounded it with *Why come ye not to Court?* It is reprinted, with a few notes, by Park, in the first of his supplementary volumes of the *Harleian Miscellany*. β.

P.S. Since penning the above Note, my attention has been directed to a passage in Mr. Anderson's *Annals of the English Bible* (vol. i. 205.), where that gentleman has anticipated me in the discovery of the *printer* of the Satire.

THE BRITISH MUSEUM AND ITS DICTIONARIES.

I think, Mr. Editor, I am paying no more than a just tribute to "N. & Q." when I say that no publication has ever so widely and so successfully promoted what may be termed the *courtesies* of literature. Your pages exhibit to us an increasing friendly disposition amongst literary men, and a willingness to impart their stored knowledge. I trust that you may be the happy means of entirely dispelling that *selfishness* which has too frequently been displayed by men of letters: for, surely, it is a "quality" of literary "intercommunication," akin to that of Mercy, that

"It blesseth him that gives, and him that takes."

Permit me, then, to call your attention to a species of *literary selfishness*, which, when once "a note of" has been made in your journal, I hope will be discontinued. Mr. Payne Knight observed that "a dictionary was the remembrancer of a scholar, and the oracle of a dunce." Though I cannot lay much claim to the former title, I hope I am not obnoxious to the latter. When working in the Reading Room of the British Museum, like many others, I have occasion to refer to the "Dictionary" department for authorities, &c. Invariably, however, do I find that the chief books of reference are removed. Todd's Johnson, Richardson, French, German, Greek, Latin, &c., Dictionaries are taken away, and placed beside readers in different parts of the room; and a reference which would have only occupied a minute, is delayed for hours, and sometimes lost altogether. Surely this inconvenience might be remedied by a request that such volumes should not be removed beyond the table close at hand to the shelves on which they are placed? If students require them all day, let them write for another copy. Or, again, as the number of readers in the new room has so greatly increased, surely the authorities might give us a few additional copies of the works most needed.

Just one word more. In the case of your own excellent publication, I wished to refer to your General Index, and examine a particular volume for an important purpose; but, to my intense disgust, I found some "literary" gentleman had removed the *whole series* to his own seat, and was amusing himself by a desultory perusal! Will you, then, good Mr. Editor (for *your* literary courtesy is well known), kindly permit me to make this Note? and then, perhaps, measures may be adopted by the authorities, or the hint taken by some who have, probably inadvertently, caused much inconvenience to myself and others, whose time is limited, and who frequently come some thirty or forty miles from the country. R. H.

Minor Notes.

Sir Isaac Newton. — In the Life of Dr. Zachary Pearce, Bishop of Rochester, prefixed to his *Commentary on the Four Evangelists*, 2 vols. 4to., 1777, occurs the following interesting picture of Sir Isaac Newton in his extreme old age, which seems to have escaped the notice of the biographers of the great philosopher. The Bishop says: —

"A few days before Sir Isaac died, I made him a visit at Kensington, where he was then for his health, and where I found Mr. Innys the bookseller with him; he withdrew as soon as I came in, and went away. I dined with Sir Isaac on that day, and we were alone all the time of my stay with him. I found him writing over his *Chronology of Ancient Kingdoms*, without the aid of spectacles, at the greatest distance in the room from the windows, and with a parcel of books on the table casting a shade upon his paper. Seeing this, on my entering the room, I said to him, 'Sir, you seem to be writing in a place where you cannot so well see.' His answer was, 'A little light serves me.' He then told me, 'that he was preparing his *Chronology* for the press, and that he had written the greatest part of it over again for that purpose.' He read to me two or three sheets of what he had written (about the middle, I think, of the work), on occasion of some points of Chronology which had been mentioned in our conversation. I believe that he continued reading to me, and talking about what he had read, for near an hour before the dinner was brought up. And one particular I well remember, viz., that speaking of some fact, he could not recollect the name of the King in whose reign it had happened, and therefore he complained of his memory's beginning to fail him; but he added immediately, that it was in such a year of such an Olympiad, naming them both very exactly. A circumstance which I thought very observable, as the ready mention of such chronological dates seemed to me a greater proof of his memory's not failing him, than the naming of the King would have been."

W. J. T.

Pretender's Blue Ribbon. — The following has appeared in several newspapers. The discovery should not pass without a record in "N. & Q." Perhaps some one will tell us more of the facts of the case, or if there be no facts to tell, will expose the fiction: —

"The ribbon of the Order of the Bath belonging to the Pretender, which has just been discovered as forming the *bourse* or cover of the cup which contains the Host at Nonancourt, has been sent up to Paris to be examined by antiquaries, in order to decide upon its genuine origin, before being admitted to the Musée des Souverains at the Louvre. The inscription found in the lining is the only proof of its authenticity. This declares that the silk of which the *bourse* is made once formed the ribbon of the Bath worn by the Pretender when he visited Nonancourt, and was forced to fly thence, in consequence of an attempt at assassination made upon his person at the instigation of the English ambassador. The ribbon was given to Mdme. l'Hôpital, who saved his life, and who was postmistress at the time.'—*Court Journal.*" — *The Standard*, January 10, 1859.

K. P. D. E.

A Lincolnshire Exclamation.—If any one, among the peasantry of Lincolnshire, tells another any bad news, it invariably elicits the exclamation "worst art!" Is this a corruption of "woe is that?" or what does it mean? Will any of your correspondents enlighten me?

John Pavin Phillips.

Haverfordwest.

Mazer Bowl. — May not the word "Mazer" be derived from מַזָּרוֹת, *mazzaroth*, (zodiac)? (*Job*, xxxviii. 32.)

I lately saw a Burmese platina bowl, of antique and beautiful work, bearing the twelve signs in a circle on the outside; a somewhat similar one is figured in Raffles' *Java*. The English mazer-bowls generally bore some sacred words or signs on them, and were used as loving-cups. I believe that the signs of the zodiac are acknowledged *universally* to have a deep and sacred meaning; and this seems to give colour to the suggestion, for in all probability we owe the early introduction of the signs of the zodiac to the Phœnicians, who may also have introduced the use and the name of these bowls. Taking this view of "the loving cup," we feel the full meaning of the name, and regard it as the type of universal brotherhood, whether we look at the zodiac encircling the globe, or drink the world-wide Salopian toast of "All friends round the Wrekin" from the old family tankard. M. G.

Epigram on the French Revolutionists. — The model, — not the original, for that probably some of your learned correspondents could trace to Martial, perhaps to Cicero, considering what a fine subject he had, — but the model of the somewhat vapid epigram upon George III.'s physicians ("N. & Q." 2nd S. vii. 68.), may be found in the following upon the three notorious ultra-revolutionists, whose histories are but too well known to the students of that dismal epoch of "the record of the crimes and follies of mankind:" —

"Connoissez vous rien de plus sot
Que Merlin, Bazire et Chabot?
Non, je ne connois rien de pire,
Que Chabot, Merlin et Bazire;
Et personne n'est plus coquin,
Que Bazire, Chabot et Merlin." ϕ.

Lord Bacon.—I have lately seen Bacon's *Works* advertised as the *Works* of "*Lord* Bacon, Baron of Verulam, Viscount St. Alban's." This induces me to ask insertion for the following sentence from M. Ch. de Rémusat's *Bacon* (p. 93. n., edit. 1857): —

"Même en Angleterre, on appelle encore quelquefois le Chancelier lord Bacon; mais cela n'est pas plus régulier que si l'on donnait à lord Chatham le nom de lord Pitt. Bacon s'est appellé successivement Bacon, Sir Francis, Lord Verulam, Lord Saint-Alban."

I should mention that, in a subsequent page (102. n.), M. de Rémusat defends his mode of writing "Saint-Alban" by Bacon's own practice.

S. C.

Queries.

ALLEGED COPY OF THE SENTENCE PASSED ON THE SAVIOUR.

Can any of your correspondents inform me whether the enclosed extract from the *Kolnische Zeitung* is based on sound authority, and what that authority is? also, where and when was this *Kolnische Zeitung* published?

"*Correct Transcript of the Sentence of Death pronounced against Jesus Christ.*

"The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world, namely, that of death against the Saviour, with the remarks which the journal *Le Droit* has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now I am not aware that it has ever been made public in the German papers. The sentence is word for word as follows:—

"'Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

"'In the seventeenth year of the reign of the Emperor Tiberias, and on the 25th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas;

"'Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies of the people prove

"'1. Jesus is a misleader.

"'2. He has excited the people to sedition.

"'3. He is an enemy to the laws.

"'4. He calls Himself the Son of God.

"'5. He calls Himself falsely the King of Israel.

"'6. He went into the Temple, followed by a multitude carrying palms in their hands.

"'Orders the first centurion, Quirilius Cornelius, to bring him to the place of execution.

"'Forbids all persons, rich or poor, to prevent the execution of Jesus.

"'The witnesses who have signed the sentence against Jesus are—

"'1. Daniel Robani, Pharisee.

"'2. John Zorobabel.

"'3. Raphael Robani.

"'4. Capet.

"'Jesus to be taken out of Jerusalem through the gate of Tournea.'

"This sentence is engraved on a plate of brass, in the Hebrew language, and on its side are the following words: A similar plate has been sent to each tribe. It was discovered in the year 1280, in the city of Aquila, in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the Commissaries of Art in the French army to Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians near Naples, where it was kept in a box of ebony. Since then the relic is kept in the Chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a facsimile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospel."—*Translated from the Kolnische Zeitung.*"

E. M. J.

ETON AND OXFORD MANUSCRIPT LATIN AND ENGLISH POEMS.

I purchased for a few pence at a broker's shop two 4to. MS. books which had belonged to the library of the late Dr. Bliss. The doctor marks them as having been bought at Rodd's. The first is a transcript of Latin verses written at Eton by R. Smith (Bobers Smith), Keate, L. Way, W. Way, Bethell Minor, Morpeth, Puller, &c. between the years 1787—91. Mr. Rodd assigns the date of the latter year to the MS. It is in a very neat hand, and it is needless to say that some of the poems are very elegant. The second volume is a transcript of Latin and English poems, spoken at Oxford at the installation of the Duke of Portland in 1795. The handwriting is the same as the last, and Rodd assigns the date 1795 to it. It contains, among many others, two English poems by Canning. I should much like to know if they have ever been printed. The two first lines of one are the following:—

"While Britain, rous'd by Gallia's frantic pride,
Joins the fierce war, and turns the battle's tide."

It is signed "George Canning, A.B., Ch. Ch. Spoken by John Dawkins, Gentleman Commoner of Ch. Ch."

The other poem commences:—

"Stranger! whoe'er thou art, whose careless tread
To these proud scenes or chance or choice hath led."

This is also signed "G. Canning, A.B., Ch. Ch. Spoken by Lord John Beresford, Ch. Ch. (Qy. the present Archbishop of Armagh?)

I presume the Eton poems are copied from some MS. volume probably in the possession of the head master of that day. I should feel much obliged if any of your readers could throw any light on these volumes. R. H.

Minor Queries.

Skowbanker.—Can any one give me the derivation of a word in use amongst the "old hands" in these colonies, and whether it is of colonial growth, or is an English provincialism. The word is "Skowbanker," and is used for a fellow who is willing to loiter about the premises of any one who will support him, without working for his living. The word is also used as the participle of a verb, as "skowbanking," and as an adjective, as "skowbanking" rascal, rogue, &c. I am not quite sure that I spell it right, as it is

one of those inelegant words not often seen in print, and I do not remember ever to have met the word otherwise than orally; but I am quite certain the spelling as I have given it exactly expresses the sound of the word. J. B.

Melbourne, Australia.

Halsham, of Sussex, temp. Hen. IV. and VI.— Was Joan Halsham, the wife of Thomas Radmyld, Esq., granddaughter, and eventually coheiress of David de Strabolgi, Earl of Athol, &c.? A. H. Swatman.

Lynn.

Alexander Forrest. — Wanted information regarding the Rev. Alex. Forrest, M.A., author of the *Baptismal and Eucharistical Psalmody*. In his long Preface to the latter (Lond. 8vo. 1754), Mr. F. intimates that he was a licensed preacher of the Church of Scotland, from which he seceded, and was at the above date a sectarian minister at the east end of London. The author farther intimates that he proposes to publish *some several volumes*, among which *A Journal*, containing an account of his travels and sufferings at home and abroad, in the work of the Gospel, &c. &c. I would ask if this latter is known to have been published; and, if so, whether it is identical with the *Memoirs of the Life and Contendings of the Rev. Dr. Forrest*, 1777, which, having met with in an old catalogue, I duly *made a note of*, but have never seen the book. J. O.

Custom of Free Bank or Free Bench. — N. Bailey, Φιλόλογος, says that this is the custom of the manors of East and West Embourn, Chadleworth in the county of Berks, Tor in Devonshire, and other places of the West, that if a customary tenant die, the widow shall have her Free Bench in all his copyhold land, "*dum sola et casta fuerit*," but if she commit incontinency, she forfeits her estate, which, however, she can recover by a ridiculous ceremony, accompanied by the repetition of some rather indecent doggrel, which it is not necessary to transcribe here. I desire much more probably correct account of the custom and ceremony, and a list of such places as are known to be held by this tenure, if at least there are any more than N. B. enumerates. A very good account of Borough English was obtained in this way in the 1st Series of "N. & Q." H. H.

King James's Baronets. — In Donne's *Sermon*, xiv. vol. i. p. 278. of Alford's edition, I find the following quaint passage: —

"'*Non multi nobiles.*' Few noblemen come to Heaven. Not out of Panigorola, the Bishop of Asti's reason, 'Pauci quia pauci,' there cannot come many noblemen to heaven, because there are not many upon earth; for many times there are many. In calm and peaceable times the large favours of indulgent princes, in active and stirring times the merit and fortune of forward men, do often enlarge the number."

This sermon was preached at Whitehall in Lent, 1624. I cannot help fancying the preacher had in his eye King James "enlarging the number" of "nobiles" by a liberal creation of (paid-for) baronetcies: for a baronet is, I suppose, "nobilis," though not a "nobleman" in the ordinary English usage of that word.

Who was "Panigorola, the Bishop of Asti?" S. C.

[Francesco Panigarola, a celebrated Italian preacher, was born at Milan in 1548; educated at Pavia and at Bologna; and in 1567 became a member of the Franciscan order. Being at Rome in 1586, he was consecrated titular Bishop of Chrysopolis, and appointed coadjutor to the Bishop of Ferrara. In 1587, Charles Emanuel, Duke of Savoy, granted him a nomination to the bishopric of Asti in Piedmont. He died in 1594, while engaged in correcting the abuses which had crept into his diocese. See Rose's *Biog. Dict.*]

Sir Philip Monckton, Knt. — Can any of the readers of "N. & Q." inform me of the date of the death of Sir P. Monckton; where he was buried, and the inscription to his memory? He received the honour of knighthood at Newcastle in 1644, after the battle of Courtray. The name of his father and mother, and any particulars relating to his brothers, would oblige C. J. D. Ingledew.

Poetical Allusion. —

"Kin to the Spaniard, insolent yet mean,
The Irish kerne, ferocious and unclean,
Thinks on futurity with loathsome hope,
(Whether he die by bludgeon, knife, or rope,)
Of decent sepulture to 'scape the rites,
And give his carcase to the hungry kites." *

The above is from *The Conquest of the Picts*, an indifferent political poem, Lond. 1764. To what custom or belief is the allusion made, and who are the authorities cited? K. T.

The Minutes of the Westminster Assembly.—

"It is stated that the Rev. Dr. M'Crie, in his antiquarian explorations of London, has discovered 'The Minutes of the Westminster Assembly,' in manuscript, extending over the whole period of its sittings. Dr. Lee, principal of Edinburgh University, believed they had been destroyed by fire." — *Liverpool Mercury*, 22nd January, 1859.

Query, If true, where discovered, and in whose possession now? W. B. C.

Liverpool.

Calais Sand. — In the *Great Northern Illustrated Guide* (p. 104.), we find it recorded that at Great Ponton Station (Ad Pontem of Antoninus), the church has a tower and spire, much admired for architectural beauty, said to have been erected in 1519 by Anthony Ellys, Esq., who sent his wife from abroad a cask inscribed "Calais Sand," which was stowed away in the cellar as

* Procop. Ital. Davis.

unworthy of examination, but which contained the bulk of his riches.

Can you, Sir, or any of your numerous readers and correspondents, give any farther illustration of the uses to which "Calais Sand" was applied in those days. R. Fm.

"*Dutra*" *and* "*Manicon*" (*Hudibras*, Part II. canto 1.) — What are the modern appellations of these? Edward King.

Daille. — A pamphlet, entitled *A Few Words with the Archdeacon of Bath*, Bristol, 1818, contains a harsh attack on the Archdeacon for trying to break up a Missionary Meeting, because dissenters were joined with churchmen at it, and an earnest defence of John Wesley. The author says:

"Warburton and Daille, two of the greatest theologians of the last century, brought all the strength of human learning against those whom they called 'the Methodists,' but their worldly wisdom was as weak against the work of God as the ribaldry of Foote and Lavington."

Who was Daille? I know only one great theologian Daillé, and he certainly did not write against the Methodists, as he died before John Wesley was born, and probably would have concurred with him had he lived later. M. M.

Scandal against Queen Elizabeth. — At the last meeting (Jan. 27.) of the Society of Antiquaries, some documents from the Lansdowne MSS. were read by Mr. Carrington, being the depositions taken before two justices in Wiltshire regarding certain scandalous rumours touching the queen's majesty, circulated in or about the fifth year of her reign. These rumours went to the extent that the queen had been gotten with child by the Lord Robert (Dudley, afterwards Earl of Leicester), who had in consequence fled the realm. I believe that the curiosity of former historical inquirers has been very naturally raised by these or similar scandals uttered in disparagement of our "Virgin Queen;" and that the subject at one time engaged the attention of the late Sir Harris Nicolas. May I inquire whether any such investigations or discussions are to be found in print?

J. G. N.

Breaking the Left Arm: a Punishment. — In the curious tract of Nicholas Upton, *De Studio Militari*, lib. iv. p. 145. (London, 1654), and in the chapter, "de meretricibus ejiciendis," mention is made of this barbarous punishment. He specially orders that no woman of the above description shall be suffered to dwell within the precincts of any camp, leaguer ("obsidionibus villarum"), or fortalice, but shall remain at least the distance of a league from the same, on pain of breaking the left arm ("sub pœna fracture sinistri brachii dicte meretricis"), if after one warning ("post unam monitionem") she be found in the aforesaid prohibited place. Is it possible so cruel and unmanly a custom could ever have prevailed? Is there any mention of it in any other author? Upton was a canon of Salisbury in the reign of Henry VI. A. A.

Poet's Corner.

Hugonis Pia Desideria. — I have a copy, Antwerp, 1628, sm. 8vo., cuts by Christopher v. Sichem. Will anybody be so good as to inform me whether this was the first appearance of these cuts?* — how far they are the same as the cuts in Quarles' *Emblems*, which I know by recollection they resemble? — in what other works they (or some of them) may be found? I have got them in a chap-book, "*Turpin's Edition of Wright's Spiritual Songs and Poems for Children.* Price Sixpence, bound and gilt." Who was the author, "J. Wright," as he stands on the title-page?

N. B.

Thomas Burwell, of Peterhouse, B.A., 1623–4, M.A. 1627, spiritual chancellor of Durham, 1631, was afterwards impeached in respect of the proceedings against Peter Smart, Prebendary of Durham, survived the Restoration, and was created LL.D. by royal mandate, 1661. When did he die? C. H. & Thompson Cooper.

Cambridge.

Minor Queries with Answers.

The River Alde. — Having met with the name *Alde* as that of a small river near Framlingham in Suffolk, and being unable to find mention of any such river in Camden's *Britannia*, I should be glad to know if any change of name has occurred, and whether any family of that name held land on its banks at the time Doomsday Book was compiled. C. C.

[The Alde, a majestic river, rises near Framlingham, and runs south-east to Aldborough (formerly called *Aldeburgh*, from the river Alde), where having approached a small distance of the sea, it suddenly takes a southern direction, and discharges itself below Orford into the German Ocean.]

Erasmus Smith. — I shall be glad of any reliable particulars respecting the biography of Erasmus Smith, the founder of the schools in Ireland which bear his name. He was an alderman of London, and died about 1669. Was he a member of the Church, or a Nonconformist?

Alfred T. Lee.

[Erasmus Smith was the son of Sir Roger Smith, *alias* Heriz, of Withcock, co. Leicester, by his second wife Anne, daughter of Thomas Goodman of Aldgate. Erasmus became one of the aldermen of London, as well as an eminent Turkey merchant. Upon the settlement of Ireland he made

[* The first edition was published at Antwerp, 1624. See "N. & Q." 1st S. iv. 404.—Ed.]

considerable purchases of land, which subsequently proved greatly advantageous. He purchased Weald Hall, in Essex, for his family seat; his town residence being in St. John's, Clerkenwell. He married Mary, daughter of Hugh Hare Lord Colrane, by Lucy daughter of Henry Earl of Manchester, by whom he had three daughters and six sons, who all died without issue except Hugh, who succeeded to his father's estates, and resided at Weald Hall. According to the pedigree of the family in Nichols's *Leicestershire*, vol. ii. pt. i. p. 185., Erasmus Smith was living in 1683, ætat. 73. There is a portrait of him in Christ's Hospital, London. Arms: Gu. on a chev. or, between three bezants, as many crosses formée fitchée sa.; quartering Heriz. Crest, out of a ducal coronet or, an Indian goat's head ar. eared sa. beard and attire of the first. See Morant's *Essex*, i. 119.]

Holinshed's Chronicles. — I have a very perfect edition (black letter) of Holinshed's "*Historie of England*, from the time that it was first inhabited vntill the time that it was last conquered," completed in A. D. 1587. To it is added the Chronicles of Ireland continued up to A. D. 1586, and those of Scotland continued up to A. D. 1585. Can you or any of your readers inform me whether there exists any similar continuation of the Historie of England from the Norman invasion, at which my edition terminates?

W. S. Brownes.

[Our correspondent seems to possess the latter portion of vol. i. and the whole of vol. ii. of Holinshed's *Chronicles*. The first portion of vol. i. consists of "A Description of Britaine and England." The work consists of another volume, entitled, "The Third Volume of Chronicles, beginning at Duke William the Norman, commonlie called the Conqueror, and descending by degrees of Yeeres to all the Kings and Queenes of England in their orderlie successions. First compiled by Raphaell Holinshed, and by him extended to the yeare 1577; now newlie recognised, augmented, and continued (with occurrences and accidents of fresh memorie) to the year 1586." Fol., 1587.]

Winchester College. — Wanted the names of the Head Masters of Winchester College between 1570 and 1600; also the name of the Head Master in 1754–5. Iota.

[Christopher Johnson, 1560; Thomas Bilson, 1571; Hugh Lloyd or Floyd, 1580; John Harman, 1588; Dr. Benj. Hayden (no date); Nicholas Love, Dec. 22, 1601. Dr. John Burton was Head Master in 1754–5.—Walcott's *William of Wykeham and his Colleges.*]

Crook and Crosier.—The crook and the crosier are both borne by the bishop and confounded by ignorant people; but is it not the case that there is an essential difference between them? is not the latter the *patriarchal*, and the former the *episcopal* insignia? and does the former belong to the Latin, and the latter to the Greek Church?

G. Williams.

[Dr. Hook in his *Church Dictionary* thus distinguishes the crosier and crook: — "A crosier is the pastoral staff of an archbishop, and is to be distinguished from the pastoral staff of a bishop; the latter terminating in an ornamented crook, while the crosier always terminates in a cross."]

Replies.

BARTHOLOMEW FAIR.

(2nd S. vii. 61.)

I have read with great interest the account of a black-letter pamphlet, *Newes from Bartholmew Fayre*, contributed to "N. & Q." of Jan. 22nd by Mr. Collier; who is of course quite right in concluding that I did not mention it in my recent *Memoirs* of the Fair, because it had not come under my observation. Mr. Collier is, I think, unquestionably right in his opinion that a perfect copy of this publication would not be found to contain more than eight leaves, and that the title-page and last leaf only were wanting from the copy upon which his account of it is founded. From the passages cited in Mr. Collier's notice, I am led to a suspicion (not quite a belief), founded rather upon instinct than upon reason, that if any of your correspondents should possess a perfect copy of the tract, he *may* find even so late a date as 1658 upon the title-page. Very great doubt is cast upon any such suspicion by the fact that the verses are in black-letter type, and that the general appearance of the printed leaves justified so very competent a judge as Mr. Collier in the opinion that they were published in the first years of the seventeenth century. Unquoted passages of the same tract in Mr. Collier's possession may also determine finally against the impression now upon my mind. I do not think that the sudden leap from the subject of the last Bartholomew Fair to the proclamation —

> "Be it knowne to all noses red,
> *Nos maximus omnium* is gone and dead," —

can be only "a mere drollery from beginning to end." The jest seems to be too elaborate to be entirely purposeless; and whatever may be its meaning, I have little doubt that it is a caricature of somebody or something, — one of those blunt shafts aimed wide of its mark which passed for wit with its author, and with more men than its author, when there was a public satisfied with inspirations of the Smithfield muses.

Oliver Cromwell died in the year 1658, immediately after Bartholomew Fair, on the 3rd of September. The tract professes to be written after fair time, to give London news, "where some be merry and some do muse" — to tell "who hath been at Bartholmew Faire, and what good stirring hath been there:" and after a prelude about the fair, suddenly breaks out into a proclamation that *Nos maximus omnium* is dead. Cromwell's nose was a convenient target for the jester, and *Nos maximus omnium* was, as applied to the late Protector, a good average Smithfield jest. The tone of proclamation seems, from the extracts given by Mr. Collier, to be retained throughout the remainder of the piece; and this would account for the use of black-letter by the printer, that

being the type then still used for the printing of proclamations, statutes, and ordinances, both by the English government and by the corporation of the City. Some dim allusion to the impulse given by Cromwell to foreign commerce may be in the lines —

"For he was free of the old Haunce," — &c.

which end with a reference to the good consequences to himself resulting from the free entrance of wine and sack from France and Spain:

"Whereby he did more noses gaine
Under his banner for to be,
Than all the noses that be free,
And a very commodious nose had he."

There was perhaps some dull significance also in "the proceedings of a supposed Parliament of Noses," from which Mr. Collier does not quote any example. I would observe also that while it was reasonable, as part of the jest, to print a mock proclamation in black-letter, and we may thus concede a later date to the tract than otherwise could be considered probable, the spelling rather confirms than discourages a belief that the verses may have been published so late as the year 1658. The use of Latin, which leads Mr. Collier to suggest that the author, with his *libera nos* and his *nos qui vivimus*, was "something of a scholar," also fairly belongs to the day of

"English cut on Greek and Latin,
Like fustian heretofore on satin."

Let me again repeat, however, that I do not offer this suggestion as an absolute opinion, but as a first impression derived from the curious extracts which Mr. Collier has printed.

The handbill of Jacob Hill and Mr. Richard Lancashire, with a copy of which Mr. Collier has obliged your readers, is another interesting illustration of the wealth of information upon Bartholomew Fair that lies outside the cover of my *Memoirs*. Since the book was published a mislaid volume has been found in the Guildhall Library containing the official records of Bartholomew Fair, kept by the officers of the Piepowder Court, from about the year 1790 until its close. This furnishes a few valuable addenda to its history, which, with your permission, I will forward in a week or two to "N. & Q." Henry Morley.

4. Upper Park Row, Haverstock Hill.

THE PASTON LETTERS.

(2nd S. vi. 289. 488.)

There can be no doubt whatever of the genuineness of these Letters; but in regard to their subsequent history, after they left the hands of Sir John Fenn, something more definite may be stated. My friend, Mr. Thoms, mentions a report that they had been sent to the Prince Regent for inspection, and lost; but this will not stand in accordance with the facts. The first two volumes of these Letters were published in 1787, and the Dedication to George III. bears date 23rd Nov. 1786. In 1789 the third and fourth volumes appeared; and the editor, in his Preface (p. xvi.) thus speaks of the originals: —

"After the publication of the first and second volumes of these Letters, the Editor, in his advertisement to the second edition, informed the public that the original manuscript letters were lodged for a time in the library of the Antiquary Society, for general inspection. During their continuance in that repository, it was intimated to the Editor, that the King had an inclination to inspect and examine them; they were immediately sent to the Queen's Palace, with an humble request from the Editor that, if they should be thought worthy a place in the Royal Collection, his Majesty would be pleased to accept them; to this request a most gracious answer was returned, *and they are now in the Royal Library.*"

This statement can scarcely be questioned, but the actual day on which the originals of these Letters were presented to the King is noticed in the *Morning Chronicle*, 24th May, 1787, in the following terms: —

"Yesterday John Fenn, Esq. attended the Levee at St. James's, and had the honour of presenting to his Majesty (bound in three volumes) the original Letters, of which he had before presented a printed copy, when his Majesty, as a mark of his gracious acceptance, was pleased to confer on him the honour of knighthood."

Long after Sir John Fenn's death (1794), a fifth volume of these curious Letters (which had been previously prepared for the press by Sir John Fenn himself) came into the hands of Mr. Serjeant Frere, Master of Downing College, Cambridge, and was given by him to the world in 1823. Of the contents, Mr. Frere writes: —

"The originals of the fifth volume *I have not been able to find*;" but adds, "some originals *I have*, which appear not to have been intended by Sir John Fenn for publication. The originals of the former volumes *were presented to the late King, and were deposited in his Majesty's library.*"

The real question now is, what became of these originals after George III. received them? Had they remained at Buckingham Palace, they would probably have accompanied the Royal Library to the British Museum, in 1823. They did *not*, however, come with that collection; and the inference was, that they had either been taken down to Windsor by George III., or else kept back when the Royal Library was presented to the nation by George IV. The late Bishop of Llandaff (Dr. Copleston) was extremely anxious to ascertain the fate of these Letters, and often consulted me on the subject about the years 1832-4. Repeated inquiries were made at that time and since of the librarians at Windsor, for the purpose of ascertaining whether these valuable Letters were still in existence there, but without any favourable result. From the *Morning Chronicle* we learn that they were *bound in three volumes*, and it seems in

the highest degree improbable that they should have been wilfully or even accidentally destroyed. The only possible way to account for their disappearance, is to suppose that they were lent by George III. to some person about the court, who *forgot to return them*. Had they been stolen, they would long ago have turned up in some form or other; and even now I do not despair of seeing them come to light again some day, to the great joy of all true antiquaries. F. Madden.

British Museum.

HANDEL'S MODE OF COMPOSING.

(2nd S. vi. 409.)

In answer to the note of N. S. Heineken suggesting the publication of the movements from which Handel has borrowed and worked out other people's ideas, I beg to reply that the note I wrote on the *Israel in Egypt* was penned with the hope of exciting an interest on the subject, and that some wealthy amateur would come forward and assist in their publication. But I conceive the works ought to be issued in their integrity; and the most important at first to produce would be — 1. The *Magnificat*, which forms so large a part of the second act of the *Israel*. 2. The Stradella *Serenata*, which forms so much of the first. 3. The Te Deum of Uria, which is "used up" in the *Saul*, and the *Dettingen Te Deum;* and 4. The Muffat Sonatas which Handel has translated thus. The march in Judas Maccabeus stands in page 78. note for note, save the final close. Chorus, "The dead shall live," *Dryden's Ode*, see fugue in B flat, page 46. "Hear us, O Lord," see fugue in G, page 78., and also for the germ of the first subject in the overture to *Samson*. For the second subject of the overture, see page 76. (The fine chorus, "Hear Jacob's God" in Samson is the "Plorate filiæ" in the Jefta of Carissimi.) For the first movement to the overture of Joshua, see Muffat, page 11. For the chorus "From harmony," see page 12., and for the symphony in B flat in the Ode, see page 44. For the second movement in the grand concerto in G, see page 76. For the last movement in the overture to Solomon, see page 50. For the fifth movement in the grand concerto, No. 5., see page 6. For the minuet to the Theodora overture, see page 23. and page 18. In page 9. is a march in C, used in some opera, but which I have not yet traced.

Muffat's book is in the British Museum, and is a legacy of John Groombridge, who had remarked many of these resemblances, and left his opinions in his handwriting, desiring these curious coincidences should be made matter of public record.

It seems to me that Handel was of the opinion of George Whitfield and Daniel O'Connell. These orators noticed what ideas *told* upon humanity, and made no scruple in repeating them without limit. In Handel's time it was thought he failed in *tune*, or pretty melody; and even his biographer declares he did not "excel in air" unless expressing some strong character or passion, and that "he failed oftenest and most in his oratorios." Again, Dr. Greene and his party gave Handel no credit for command of counterpoint; and it is in the pretty tunes and the counterpoint that we find Handel composing with the ideas of others or borrowing altogether. Thus in the *Saul*, the counterpoints in "Our fainting courage," "Gird on thy sword," "O fatal consequence of rage," are by Uria. The veriest tyro in musical writing may see the two different hands in the chorus, "O fatal consequence." Again, the pretty carillon, "Welcome, welcome" in this oratorio is from Uria. Novello remarks that Handel has used up ten of the movements from Uria's Te Deum. Dragonetti, in his facetious moments, was accustomed to call Handel "the robber," and no one knew better than the great contrabasso the mass of operatic writing lying in MSS. written previous to the epoch of Handel; and it must be recollected that before the time of A. Scarlatti and Bononcini scarcely any of the hundreds of operas had appeared in print.

May I suggest to N. S. Heineken that, as there will be no difficulty about the *Muffat*, — a volume abounding in charming music, — he should at once do what he can to get it published. Perhaps Mr. Schœlcher will add to his fame by giving us the *Stradella*. A copy of *Uria* was sold at Greatorex's sale for five shillings, but there is one in the library of the Society for Ancient Music, and possibly Mr. Anderson or Mr. Cuzins may take the hint, and give us that work. The Magnificat should of all MSS. come forth, and that might well be produced by Mr. Costa under the auspices of the Sacred Harmonic Society.

In the opinion of Dr. Crotch, Handel used the works of Bach, Bononcini, Calvisius, Carissimi, Corelli, Cesti, Graun, Habermann, Kerl, Kuhnau, Leo, Morley, Muffat, Pergolesi, Porta, Steffani, Teleman, Turini, Uria, and Vinci. That Handel did not scruple transplanting *entire movements* is proved by the presence of the Kerl Canzone, which is the chorus "Egypt was glad," in the *Israel;* and the Stradella concertante, which is the chorus "He spake the word," also in the *Israel*. No doubt he did these importations from mixed motives. Sometimes, because the music was so beautiful and artistic. At others, because the jewel was splendid but badly set, and thus we see Dr. Croft's fugue for his degree turned into that noble chorus "From the censer" in Solomon, and a theme of Bononcini converted into the overture of the Messiah. Again, he evidently adopts odd and outside music as a foil; and on this principle, after one of his grandest choruses,

he closes an oratorio with the chorus "The name of the wicked," with which, I presume, he intended to create a laugh or a sneer. And, lastly, no question he felt the necessity of some strong *contrast in style* as a relief or variety to his own work. Hence the charm of the *Israel in Egypt;* there are so many heads and hands engaged in its composition. As an *Impresario* he was compelled to *extemporise oratorios*, but no man has yet lived who could extemporise *alla cappella* choruses. There is no man now living who can write in the ratios used by Kerl in the chorus "Egypt was glad," and if Handel could compose in this school, he never did so.

Let no one imagine I desire to depreciate Handel, who was, and is, the greatest recitative writer the world has ever seen, and could do in a few bars that which neither Bach, nor Mozart, nor Beethoven could do at any time, or in any number of bars. Recitative teaches variety of rhythm, and none but one great in recitative could have written the Hallelujah Chorus of the *Messiah*. His great rival in this variety is Meyerbeer, whom I suspect knows Handel in a way our professors little imagine. H. J. Gauntlett.

WATER-MARKS IN PAPER.

(2nd S. vi. 434.)

At the meeting of the Utrecht Historical Society, on May the 10th, 1851, a report was read, written by Mr. J. A. de Zwaan, C.'s son, of the Hague, concerning a chronological collection of water-marks in paper, copied from the records, formerly in the archives of Buren, and extending from the year 1354 to the year 1425. This collection had been submitted to his inquiries by the Society's directors. Mr. de Zwaan explained that very many of these paper-marks corresponded with those in the archives of the realm, but that some of them also, as, for instance, *the Swan* in 1425, had never been noticed by him before. He thought this collection interesting enough to be published in chronological order; but this, he said, should be done with the utmost exactness, and with the observation of the most minute particulars and deviations, as these sometimes are the only characteristics by which to decide upon the age of the paper-mark. Thus the *Bull's Heads*, which are continued during a very long period, are only to be distinguished by their slight variations. It is also important always to state the width of the standing lines (*pontuseaux*); for the lines that are more distant, viz. some four or five inches (Dutch or French *centimeters*) apart, will seldom be found after the three last quarters of the fifteenth century, or later than 1480; or, he should rather say, towards that time the narrow lines of two inches and a half come in fashion.

Mr. Craeyvanger was invited to make accurate drawings of the paper-marks before mentioned, and to undertake the care of their farther publication; a request which this gentleman acceded to. See *Kronijk van het Historisch Genootschap gevestigd te Utrecht*, Zevenden Jaargang, 1851, 2de Serie, p. 162.

At another meeting of the same body, on Jan. 18, 1853, it was stated by Jonkheer C. A. Rethoran Macaré, LL.D., of Utrecht, that during his stay at the Hague, Mr. de Zwaan, a gentleman employed at the government archives in that place, had shown him a very interesting collection of paper-marks he had formed, and which he would not be unwilling to part with, if the Society could resolve upon its publication.

Subsequent negotiations, however, do not seem to have had any results. (See *Kronijk*, Negenden Jaargang, 1853, 2de Serie, p. 21.)

The 19th of January, 1850, a letter was read in the Society from Mr. C. R. Hermans of 's Hertogenbosch, dated Jan. 9, 1850, in which this gentleman states his belief that, before the year 1320, not many documents will be found, written on paper. He thinks a diligent inquiry might settle this point. (*Kronijk*, Zesden Jaargang, 1850, 2de Serie, p. 20.) Hereupon Dr. P. Scheltema of Amsterdam informs the Society, April 10th, 1850, that the oldest paper in the Amsterdam archives dates from July 18th, 1388, and May 6th, 1390; but it has no water-mark or character of any kind. (*Kronijk*, Zesden Jaargang, bl. 140.) Mr. H. O. Feith, LL.D., of Groningen, writes, April 15th, 1850, that the oldest paper in the conjoined archives of the town and province of Groningen is of the year 1420. This document is half a sheet in folio; the paper thick and substantial: it bears for watermark *a Lion or Dog rampant.* (*L. c.*, p. 156.)

After this a letter was received from Jonkheer P. Opperdoes Alewijn, indited from Hoorn, April 22nd, 1850, in which is stated that Mr. J. A. van Viegen, the gentleman charged with the classification of the town archives, enabled him to offer the Society a *fac-simile* of some watermarks of the years 1446 and 1502, taken from the oldest cotton papers amongst the records. The size of the earliest paper is in small folio, whilst that which has the watermark P is of the thickest and firmest quality, and therefore seems mostly to have been used. The marks of 1446 and later are coarse and irregular, but from the year 1500 they are better formed. (*Kronijk, l. c.*)

Lastly, Mr. R. W. Tadama, LL.D., of Zutphen, sent in the following account concerning the oldest paper in the archives of that town: —

"I. Letter of Edward van Gelre and John, Lord of Blaarsveld, to the Zutphen magistrates. Collated with Nijhoff's *Gedenkwaardigheden*, vol. ii. p. liv., it appears to date from the year 1353. The paper is very strong and coarse. Watermark: *A Can, in which is a Reaping-hook.*

"II. Declaration of war (*Veedebrief*) of Sweder, Lord

of Voorst, to the Duke of Gelre, most likely of the same year, or of 1354, it being a contemporary copy. *No watermark.*

"III. Edward, Duke of Gelre, mortgages to William, Lord of Bronckhorst, the district (*Landdrostambt*) of Zutphen in 1363. Contemporary copy. *Without a watermark.*

"IV. William of Gulick, Count van den Berg, complains about John, Duke of Gelre, and Earl of Blois. From about 1373–1376. The original letter. *Without a watermark.*

"V. Letter of Gisebert van Bronckhorst, Governor (*Drost*) of the province of Zutphen. He was governor in 1384. Watermark: *Two Cans, between which another figure.*

"VI. Note, by the magistrate, concerning a day to be kept for the reconciliation with Evert van Ufft. Perhaps in 1390 or 1391. Watermark: *Half a Lily.*

"VII. Letter of Frederick, Count of Meurs and Lord of Baar. Watermark: *A Donkey's Head.*

"VIII. List of the cattle of the Zutphen citizens stolen by Henric van Donete. This man is spoken of by Nijhoff about the year 1348. According to notes, written by Mr. van Doorninck and communicated by that gentleman to Mr. Tadama, we still also find in 1385 a Lord of Dorth with the Christian name of Hendrik. The date of the paper will thus be from 1348 to 1385. Watermark: *Half a Lily.*" (*L. c.* p. 236.)

Jonkheer W. J. C. Rammelman Elsevier communicates, respecting the old paper-marks of the documents in the Leyden archives, that the earliest till this time noticed by him is of the year 1386, and occurs in a register called *Het Stedeboek*, in 4to., which also contains documents of the year 1348, but written on parchment. The watermark spoken of consists of *A Human Head, around which a band or kerchief is fastened with two bows or knots* (most likely a *Blackamoor's Head*). This mark is still found in the book we mentioned till 1450 and later. (*L. c.*, p. 237.) In a former communication (*L. c.*, p. 102.) the same gentleman tells us the archives of Leyden possess an account of expenses made by some archers sent from that place to Woudriehem in the year 1407. It is written on thick paper, and bears the *Bull's Head* as watermark. In other accounts, until 1456, we notice various and different signs, as the *Bull's Head, with or without a star* (*Lily?*) *in the prolongation of the nose; the Dog, with or without a bell around his neck; the Pair of Scales; the Flying Dragon*, &c.

In the meeting of the Historical Society, 28th March, 1857, Mr. Ortt van Schonanwen presented this body with a collection of paper-marks, most accurately copied by Mr. Ph. de Kruyff, with an indication of the lines (*pontuseaux*) occurring in the different kinds of paper, and of the size and colour of the sheets in the feodal registers of the House Nyenrode since the year 1430. (*Kronijk*, Dertienden Jaargang, 1857, p. 8.)

As a general, though not infallible rule, I think we may state the paper without any characteristic sign to be the oldest, as the watermark denotes a certain *progress* in paper-making.

J. H. van Lennep.

DIARY OF GOFFE, THE REGICIDE.

(2nd S. vi. 433.)

Mr. Peacock quotes "S. A. G." of Boston, Massachusetts, who inquires in the October number of the American *Historical Magazine and Notes and Queries*, as to what has become of Goffe's *Diary*, and refers to Governor Hutchinson's *History*. On the subject of the *Diary*, a great-grandson of Governor Hutchinson can answer the Query. In the *History of the Province of Massachusetts Bay*, i. 213. (*editio princeps*, Boston, 1764), we have: —

"In the ship which arrived from London the 27th of July [1660], there came passengers Col. Whaley [*sic*] and Col. Goffe, two of the late King's Judges . . . . . Goffe kept a journal or diary from the day he left Westminster, May 4, until the year 1667, which, together with several other papers belonging to him I have in my possession," &c.

Both Americans and Englishmen will lament that uncontrolled acts committed in the heat of political disturbance should raise regrets ninety-five years after their occurrence. I must tell a Bostonian and an American, that that interesting manuscript was destroyed in Boston by Bostonians and Americans. I can give a narrative of the circumstances from the third volume of the *History*. This volume was edited by my cousin, the Rev. John Hutchinson, Precentor and Canon of Lichfield Cathedral, from papers left by the Governor at his death in 1780, and published in 1828 by Murray. The book is well known in America, for the Boston Historical Society took 500 copies of it. At pp. 124–5. we find the account of an attack made by the mob during a popular tumult upon the house of my great-grandfather, he then being Lieutenant-Governor: —

"And in the evening of the 26th of August a mob was collected in King Street [now State Street] drawn there by a bonfire, and well supplied with strong drink. After some annoyance to the house of the Registrar of the Admiralty, and somewhat greater to that of the Comptroller of the Customs, whose cellars they plundered of all the wine and spirits in them, they came, with intoxicated rage, upon the house of the Lieutenant-Governor. The doors were immediately split to pieces with broad axes, and a way made there, and at the windows, for the entry of the mob, which poured in and filled, in an instant, every room in the house.

"The Lieutenant-Governor had very short notice of the approach of the mob. He directed his children and the rest of his family to leave the house immediately, determining to keep possession himself. His eldest daughter, after going a little way from the house, returned, and refused to quit it, unless her father would do the like.

"This caused him to depart from his resolution a few minutes before the mob entered. They continued their possession until daylight; destroyed, carried away, or cast into the street everything that was in the house; demolished every part of it except the walls, as far as lay in their power; and had begun to break away the brickwork.

"The damage was estimated at about twenty-five hun-

dred pounds sterling, without any regard to *a great collection of publick as well as private papers*, in the possession and custody of the Lieutenant-Governor."

When I was travelling in America some years ago, the spot where the house had stood was pointed out to me. As Goffe's *Diary* has never been heard of, to the best of my knowledge, since that fatal night of the 26th August, 1765, little doubt can be entertained that it was then destroyed. The Governor was descended from William and Ann Hutchinson (from whom I am the eighth in descent), who went out from the neighbourhood of Boston in England in Charles I.'s time, and a portion of whose family appear to have sailed in the same ship with John Cotton. At the Governor's death, he left behind him a Diary, dating from the 1st June, 1774 (the day he left America), till his decease in 1780; a Dialogue which passed between George III. and himself, immediately on his arrival in England; and some other papers of historical interest (especially to Americans) which are still in existence.

P. Hutchinson.

REGISTRY OF PRIVATE BAPTISMS.

(2nd S. vi. 527.)

Private baptisms being perfectly legal, of course every clergyman is bound to enter the same in his register. Some put the letters "P. B." under the date of such baptism, and if the child lives and is received in church, the words "Received" such a date are written after "B. P." The entry of a baptism in the register, with the initials only of the officiating minister is legal, assuming it to be *bonâ fide*, and the minister known. I know the rector of a union of three parishes who keeps *all* the registers in his own house, and makes the entries therein from manuscript books left at the other churches for the curate to enter the baptisms and burials. The marriage registers are of course produced as required. It is a common thing in large town parishes for the clerk to keep the registers, and make the entries therein in full, adding the officiating clergyman's name in the proper column. I question the propriety of the latter: it should be left blank for the clergyman to write his own name after the entry, or the incumbent to verify it. I believe, however, the registers to be as well and safely kept in the possession of respectable parish clerks, who are not "troubled about many things," as in the hands of the rector: I do not think in the former case they would be neglected or despised, still I am no advocate for such guardianship. I give Mr. Lee the following case: A clergyman riding one day through a parish in which there was then no resident minister, was stopped by a woman to beg he would come and "name" an infant not expected to live; the clergyman was known to the woman, and was the rector of a parish some ten miles off. He complied; privately baptized the child, and sent a memorandum of the fact to the officiating minister of that parish; I saw the entry afterwards in the register. The clergyman did perfectly right. I know many who would refuse, alleging they did not wish to interfere in another parish; but surely, under the circumstances, there is nothing wrong in it; all are ministers professing the same faith, and administering the same sacraments.

Clergymen should consider each column as a distinct entry, and record of each name, just as if it was the only name in the book. I have known great inconvenience caused by the word "Do." in the column of Profession, Trade, &c., for the *profession* of the father, it being similar to that of the father in the preceding entry; and in country parishes it is very common to see it used for Farmer, Labourer, when once made,—but it is bad, and very wrong. I was consulted once by a neighbouring clergyman as to the manner in which he should enter the baptism of a child of a (presumed) married woman, born in a private lunatic asylum where the mother was confined. The husband, who acknowledged the woman as his wife, was abroad before this for two or three years in the public service. I advised him to make the entry simply as the case was mentioned, thus—

"Date———, son of———————, a patient in ———— Lunatic Asylum." He could not enter it as the child of So-and-So, under "Parents' Names," as the facts were too well-known; nor dare he enter it as "base-born."

I heard the clergyman of a large manufacturing parish in a western county say, he always entered children born within a certain time after marriage as the *base-born* child of the mother, giving her maiden name! It may be a step towards the correction of morals, but I told the clergyman (an accomplished scholar) that he was liable to punishment; for, no matter who the father may be, it became the child of the husband if born an hour after marriage!

Simon Ward.

FAMILIES OF SAXON ORIGIN.

(2nd S. vi. 458.)

In answer to H. C. C., I beg to enclose this list of families of Saxon origin that have fallen under my own observation. The Saxon nobles whose descendants have been, and are, the most numerous and important were Other, from whom descended the Windsors, Carews, Fitzgeralds, Fitzgibbons, Gerards, &c., and Cospatric, Earl of Northumberland, the progenitor of the Nevilles, Homes, Dundases, &c. The following curious couplet is in existence relative to this subject:—

"Croker, Crewys, and Coplestone,
When the Conqueror came, were at home."

The following families are reputed to be of Saxon origin: —

Arden of Longcroft. — Ermine a fess checquy or and azure.

Barrington of Barrington. — Argent three chevronels gules a label of as many points azure.

Beckford of Fonthill. — Per pale gules and azure on a chevron argent between three martlets or an eagle displayed sable.

Boothby of Broadlow Ash. — Argent on a canton sable a lion's paw erased in bend or.

Bracebridge of Atherstone. — Vairé argent and sable, a fess gules.

Brougham of Brougham. — Gules a chevron between three luces hauriant argent.

Carew of Carew. — Or three lions passant sable.

Cluddie of Orleton. — Ermine a fret sable.

Compton of Compton Wynyates. — Sable a lion passant gardant or between three esquires' helmets, two and one, argent.

Curwen of Workington. — Argent fretty gules a chief azure.

Dering of Surrenden Dering. — Or a saltire sable.

Fairfax of Denton. — Argent three bars gemelles gules, surmounted by a lion rampant sable.

Fetherstonhaugh of Fetherstonhaugh. — Gules on a chevron between three ostrich feathers argent a pellet.

Fitzwilliam of Milton. — Lozenges argent and gules.

Gerard of Bryn. — Argent a saltire gules.

Gower of Sittenham. — Barry of eight argent and gules, over all a cross patonce sable.

Hampden of Long Hampden. — Argent a saltire between three eagles displayed azure.

Herrick of Beau-Manor. — Argent a fess vairé or and gules.

Kingscote of Kingscote. — Argent nine escallops sable, on a canton gules a star or.

Lumley of Lumley. — Argent a fess gules between three parrots vert, collared of the second.

Neville of Raby. — Gules a saltire argent.

Pennyman of Ormsby. — Gules a chevron ermine between three half spears broken staves or headed argent.

Roddam of Roddam. — Gules on a bend ermine three cinquefoils sable.

Salwey of Moor Park. — Sable a saltire engrailed or.

Temple of Stowe. — Argent two bars sable each charged with three martlets or.

Thorold of Marston. — Sable three goats salient argent.

Thursby of Abington. — Argent a chevron between three lions rampant sable.

Tollemache of Helminghan. — Argent a fret sable.

Weld of Lulworth. — Azure a fess nebule between three crescents ermine.

Windsor, Barnes Windsor. — Gules a saltire argent between twelve cross crosslets or.

Wyndham, Earls of Egremont. — Azure a chevron between three lions heads erased or.

In addition to these many other English families might doubtless be found of Saxon origin: those also of Wales, Scotland, and Ireland are very numerous.

With regard to the second part of H. C. C.'s question, I find in Noble's *Life of Cromwell*, vol. ii. p. 62.: —

"Sir Reginald (Barington) .... changed the armorial bearings of his family, which were a raven proper upon a field argent, in the attitude and act of croaking, to argent," &c. [as given above].

Viscount Palmerston, the representative of the family of Temple of Stowe, quarters the arms of his ancestor Leofric, Earl of Mercia (or, an eagle displayed sable), with the modern bearings of his family.

The arms of Beckford and Dering, as here given, are without the augmentations.

Charles S. S.

Replies to Minor Queries.

Etymology of Mushroom (1st S. v. 598.)—Turning accidentally to p. 598. of "N. & Q.," I find an attempt to give the derivation of this word. Your correspondent S. S. S. supposes the word to be of Welsh origin. I think that he is in error, and that the word is French.

Mousseron is a species of mushroom found in moss, as the word implies. It is of a dark yellowish brown, and of a very irregular form. It is eatable, but not a great delicacy. I have never heard the word used except by peasants living in the neighbourhood of forests, where this mushroom grows freely in its season.

The mushroom best known to us is the *champignon*, which, as the word implies, grows commonly in the open fields. W. Falconer.

Bushey, Herts.

Scotch Marriages (2nd S. vii. 67.)—In reply to Wm. Denton I may observe that there are two sorts of Scotch marriages, regular and irregular. The former are preceded by publication of banns in the parish *kirk* (not episcopal church) of the place where one of the parties has previously resided, and the marriage is afterwards registered in such kirk. In such case a certificate of registry may be obtained by application to the parish clerk of such kirk, of course on payment of a small fee. I am not aware of any *general* register of Scotch marriages. I presume Wm. Denton alludes to a regular marriage.

As to the *irregular* marriages they may be contracted, as is well known, without any formalities, —simply by the couple acknowledging themselves as man and wife before any witnesses, or by living together *as* man and wife permanently. Such marriages exclude the idea of any registration at all. But "the Blacksmith" at Gretna, and other personages on the border, who were accustomed to assist runaway couples in perpetrating irregular matches, merely by *witnessing* them (all the rest was fudge) were accustomed to enter their names in a book.

The excellent statute lately passed requiring a certain length of residence in Scotland previous to marriages of the latter class, has now made them a matter of past history. M. H. R.

If the marriage referred to by Mr. Denton was not clandestine or irregular, he will in all probability find it recorded in the Session Register of

the parish in which it took place. Till about three years ago, when the registration of births, marriages, and deaths in Scotland was made compulsory by statute, such registration could not be enforced, even in the case of regular marriages; but as these must have been preceded by proclamation of banns, they were generally (though not universally) recorded in the Parochial Session Register simultaneously with the clerk issuing a certificate of the proclamation. G.

Edinburgh.

Earliest English Almanack (2nd S. vii. 88.)—In your notice of a passage from the *Popular Encyclopædia*, it appears to be stated —

"That the earliest English Almanacks were printed in Holland *on small folio sheets*, and that these have been occasionally preserved from having been pasted within the covers of old books."

The earliest English Almanack which I have been made acquainted with was exhibited to the Society of Antiquaries, June 16th, 1842. The late Dr. Bliss brought it with him from Oxford, a newly-discovered Wynkyn de Worde. Its dimensions, which I took at the time, were two inches and a half by two inches, a small unequal square. It consisted of fifteen leaves. The title (in black letter) was

"Almanacke for
xii. yere."

On the reverse of the third leaf —

"—— lately corrected and enprynted at London in the Flete-strete by Wynkyn de Worde. In the yere of the reygne of our most redoubted Sovereayne Lorde Kinge Henry the vii."

This unique book was found by a friend of Dr. Bliss, among other things, in an old chest at Edinburgh, and was forwarded to him as a present for the Bodleian Library. H. E.

A. F. S. inquires respecting such as are said to have "been preserved from having been pasted within the covers of old books." He means, I presume, such as were used by bookbinders for "end-papers." He may find some account of such a case in No. 9. of the "Fragments" described in the *List of Early-printed Books in the Lambeth Library*, p. 263. The date is A.D. 1500: the printer, or perhaps almanack-maker, "Jaspar Laet de Borchloen." S. R. M.

J. B. Greenshields (2nd S. vii. 48.) — The exact title of Mr. G.'s book is *Home, a Poem.* In my List of Scotish Versifiers I have it noted as printed at Edinburgh, by Ballantyne, in 1806; and, "Second Edition, corrected and enlarged," Edinburgh, Mundell, 1808.

This latter I possess, — it is a small anonymous octavo with a long preface, pp. xxvii. 175., upon the title of which some one has written "by John Greenshields, Esq., Advocate." J. D.

Madame Du Barry's Portrait of Charles I. (2nd S. vii. 66.) — The picture of Charles I. by Vandyke, referred to, was purchased by Madame Du Barry from the collection of M. de Crozat, Baron de Thiers, in 1771, for 24,000 livres. It is *now* in the Salon Carré of the Louvre, and represents the king standing, accompanied by a page holding his cloak, whilst an attendant reins back his horse. The background is a landscape, and to the left a vessel is seen. It is eight feet four inches high and six feet four inches wide. Sir R. Strange made an engraving of the picture. C. De Cosson.

52. Chalcot Villas, Haverstock Hill.

Oak Bedsteads, &c. (2nd S. vii. 69.) — I think you would hardly like to burden your pages with the mensuration of old furniture; but perhaps Centurion would consent to take off his mask, and invite a private correspondence, by which he might obtain abundant information on the subject.

I have myself a famous old oak bedstead which has never visited Wardour Street, and a chest with the date 1676, born and bred, I believe, in this parish, and now enjoying a dignified old age in its native place. C. W. Bingham.

Bingham's Melcombe.

There are some fine old carved oak bedsteads at Marple Hall, Cheshire, particularly one made especially for President Bradshaw, to whom the Hall belonged, and decorated with carved arms and mottoes. The Hall is still in the possession of Bradshaw's descendants, and the family have no doubt as to the authenticity of that bedstead.

W. T.

Centurion will find a fine specimen of one in the Hotel Cluni at Paris. Wm. Yates, Esq., of Manchester, about 1820, had two of these pieces of antiquity in fine preservation, which are most likely to be still in that neighbourhood. I slept upon one of them, and have some faint recollection that the massive foot pillars represented Adam and Eve, and upon the tester was carved Noah's Ark, with the animals in procession entering it. In an extremely rare and curious old English poem on "The Five Wounds of Christ," printed on vellum, and printed to imitate the original, are three drawings, — two of bedsteads complete, and one, most elaborately executed, of a foot-board. These were done for my friend Mr. Yates in 1815. I shall feel pleasure in showing them to Centurion if he will make an appointment.

George Offor.

Grove Street, South Hackney.

Pilate's "What is truth?" (2nd S. vii. 26.) — Perhaps not all of your readers are acquainted with the remarkable anagram connected with this question of Pilate, "Quid est veritas?" the letters of which, if transposed, afford the answer, "Est vir qui adest!" Ithuriel.

Operation for Cataract (2nd S. vii. 28.)—There are three or four operations for cataract, but whether either of them owed its origin to the "Médecin Anglais nommé Taylor," I do not know. He seems, however, to have been a celebrated operator in his day. I possess a three-quarter portrait of him, with this inscription subjoined:—

"Johannes Taylor Medicus, In Optica Expertissimus, Multisque In Academiis Celeberrimis Membrum.

"*Effigiem Taylor*, tibi qui demissus ab alto est,
Turba alias expers luminis, ecce vides,
Hic maculas tollit, *cataractas* deprimit omnes,
Amissum splendens excitat ille jubar.
Miranda praxi sublata *ophtalmia* quævis
Artifici dextræ *gutta serena* cedit,
Ecce *Virum*: cujus cinguntur tempora lauro
Dignum, cui laudes sæcula longa canant."

Ed. Hart Vinen.

H. F. B., who inquires about the first introduction of the operation for cataract, seems to imagine that the notorious Chevalier Taylor was one of the earliest operators. The history of this quack is perfectly familiar to all surgeons who are well versed in the annals of their profession. He was perhaps the most thorough-going professor of the art of humbug that ever lived, and carried puffing to an extent which has never since been surpassed. It would be going too far into medical details fully to answer H. F. B.'s Query; but I may briefly state that there are three ways of curing a cataract by operation, and by no other means can it be cured:—1. By "couching," or "depression," whereby the opaque lens is thrust aside out of the pupil; 2. By "solution," the lens being broken up with a needle, and allowed to dissolve; 3. By "extraction," or the removal of the cataract bodily out of the eye. The first-named operation is the oldest; the third was introduced into practice early in the eighteenth century.

F. P. L., in replying to H. F. B.'s Query, quotes J. da Costa, to the effect that a certain operation performed in Spain, about 1468 or 1469, was the first instance of the operation which has been recorded in history. It may possibly be the first instance in which the name of the patient is mentioned, but the origin of the operation itself is lost in antiquity. Celsus (book vii. ch. xiv.), writing in the *first century*, fully describes the manner of "couching" a cataract, and speaks of it as one of the recognised and established operations of surgery. Jaydee.

Clergy called Bricklayers (2nd S. vi. 528; vii. 38.)—To whatever extent clergymen are still designated by this title in the counties specified, Oxon and Berks, the designation seems traceable to the important part taken by the mediæval clergy in *ecclesiastical architecture*. It is well known how in former days the building of cathedrals and other sacred edifices was patronised and promoted both by dignitaries and by the clergy generally; but it is not perhaps matter of equal notoriety that many chapters and collegiate bodies had a functionary called a *workman* (operarius), on whom devolved the charge of repairing and maintaining the sacred fabric, and who was often *one of their own number*. In fact, he was one of the dignitaries of the church. "Operarius. *Dignitas*, in Collegiis Canonicorum, et Monasteriis, cui operibus publicis vacare incumbit" (Carpenter). The office of this operarius or workman was called *operaria*. "Operaria. Dignitas Operarii in collegiis canonicorum et monasteriis" (*ib.*). In Spain, the clerical operarius was called by the corresponding Spanish name, *obrero* (a workman). "Obrero. Se llama tambien el que cuida de las obras, en las Iglesias o Comunidades, que *en algunas Cathedrales es dignidad*" (*Dicc. de la Ac. Esp.*); *i. e.* in some cathedrals the office made the holder of it a dignitary. Salazar de Mendoza, in his Cronica del Cardenal Don R. G. de Mendoça, tells us that, the Cardinal having conceded to the Chapter of the cathedral at Toledo the administration of the building-fund, the Chapter in 1485 nominated as *workman* (obrero) the Canon Juan de Contreras. (Lib. ii. cap. 62. par. 2.)

May we not conjecture, then, that, if clergymen are now provincially called "bricklayers," it is because their mediæval predecessors were, with a special reference to *building*, called "workmen"? Possibly, from the appointment of certain ecclesiastics in former days under the name of operarii or workmen, for the repair and maintenance of public edifices in the University of Oxford, the title of "bricklayers" may have passed, in course of time, to the neighbouring clergy of Oxon and Berks.

The use of bricks, which ceased in this country after the decline of the Roman power, is stated by Hallam to have been reintroduced, probably from Flanders, in the early part of the fourteenth century. Thomas Boys.

May not this term be applied to the Oxford clergy with more propriety than in the way suggested by Mr. Phillott, as referring to the οἰκοδομὴ τοῦ σώματος τοῦ Χριστοῦ (Eph. iv. 12), trusting that they, like St. Paul, are wise "master builders;" builders on the only true foundation, "which is Jesus Christ." Edify, ædificare, οἰκοδομεῖν, have primary reference to houses built with hands, as well as to the spiritual one of building up the Church of Christ. E. S. Taylor.

Anonymous Work: "*Holy Thoughts*," *&c.* (2nd S. vii. 68.)—Mr. Inglis is wrong in ascribing this book to Coney; it is another of the works of that curious character, Charles Povey: a kind of companion book to the *Holy Thoughts*, is the same writer's *Meditations of a Divine Soul, or the Christian's Guide, &c., to which is added an Essay of a Retired Solitary Life, with an After-thought on*

King William, 8vo., 1703. Second impression, 1705.

In his *English Inquisition*, 1718, Povey sets forth seven persecutions he had been subjected to "by the Whigs put into Posts of Profit." The second of these directly allude to the anonymous books in question: —

"Imprisoned, with my Servants, for writing my two large octavo Volumes, one Entitled *Meditations*, and the other *Holy Thoughts*; in which was proved King William's title to the Crown, and the Principles of the Revolution maintained. It is true the Magistrates were reprimanded, but no Compensation made for the Insult, nor for the Money that affair cost me."

J. O.

Where does the Day begin? (2nd S. vi. 498.) — I apprehend Mr. Husband's answer in last "N. & Q." does not touch the point inquired about: therefore I beg to offer my solution of the question, as follows: —

Let it be required at what particular part of the world a given day (say the 21st March, 1859,) will begin.

As the natural day is formed by the revolution of the earth round its axis in the twenty-four hours, it follows of necessity that it will be noon (and also the beginning and ending of each day) at every meridian of longitude successively. In like manner the year is formed by the earth completing her annual course round the sun, and returning to the exact point from whence she commenced her journey.

I find, on referring to Hannay's *Almanac*, that on the 20th March at noon, Greenwich time, the sun is in 359° 22′ of longitude, wanting 38 minutes of longitude to complete the full complement of 360 degrees. On the 21st March, at noon, it has passed through 21′ 30″ of a new revolution: during each of the twenty-four hours, therefore, it has passed over 2′ 29″ of longitude; which, omitting fractions, will give 360 degrees at 3·20, Greenwich time, on the 20th March.

Now as soon as the 360 degrees are finished, the new revolution commencing, it will follow that at whatever point of the globe the first moment after 12 at night coincides with 3·20, Greenwich time, there the new day will first commence. In this case it will be found to be the Pelew Islands, which will, as I understand it, be the spot where the 21st March this year will begin. Thus every day, too, will be found to begin in a new locality.

It is one of the great advantages of "N. & Q." that it causes its readers to think. The above question had never entered into my mind before; and its solution is the result only of a quiet whiff or two, without reference to books. I make no pretensions to mathematical skill, and therefore may deprecate criticism, should I be in error.

Edward King.

Lymington, Hants.

What is Goof? (2nd S. vii. 9.) —

"The patient is to give the jammabos as good an account as possibly he can of his distemper, and the condition he is in. The jammabos, after a full hearing, writes some characters on a bit of paper, which characters, as he pretends, have a particular relation to the constitution of the patient and the nature of his distemper. This done, he places the paper on an altar before his idols, performing many superstitious ceremonies, in order, as he gives out, to communicate a healing faculty to it; after which he makes it up into pills, whereof the patient is to take one every morning, drinking a large draught of water upon it, which again must be drawn up from some spring or river, not without some mystery, and towards such a corner of the world as the jammabos directs. These character pills are called *goof*. It must be observed, however, that the jammabos seldom administer, and the patients seldom resolve to undergo this mysterious cure, till they are almost past all hopes of recovery. In less desperate cases recourse is had to more natural remedies." — The *History of Japan*, by Engelbertus Kœmpfer, translated into English by J. G. Scheuchzer, Lond. 1727; b. iii. c. 5. vol. i. p. 235.

Fitzhopkins.

Garrick Club.

Your correspondent H. E. A., who asks, "What is goof?" in the phrase "pills of goof" occurring in *The State Sickness*, 1795, appears to have furnished a clue both to the meaning and source of the word, by referring to a note which explains goof as "Kampher." Camphor, according to Pereira, is still given occasionally in the form of pills.

But what connexion is there between *camphor* and *goof?* To answer that question, and to connect the two words etymologically, we must go a little farther back. Camphor was in medical Latin *caphŭra*, and in the Greek of the eleventh century καφουρὰ; the Arabic name is very similar. *Kopher*, in Hebrew, is pitch; but in our Authorised Version (Song, i. 14. and iv. 13.), although lexicographers appear to prefer the marginal rendering "cypress," it is rendered *camphire*. Whichever is right, it is certain that the Hebrew *kopher* becomes in Rabbinic *koof'ra*, and that *kopher* in Jewish German signifies not only *pitch*, but *resin*. Now the caphura or camphor, though not, chemically speaking, a resin, has certainly, in its crystalline or granular form, a very resinous appearance; so that the term caphura may very possibly have had some connexion originally with the old *koof'ra* and *kopher*.

Goof, then, the word which is now the subject of our inquiry, appears, *in its signification of camphor*, to be the commencing portion slightly modified, say vulgarised, of one or other of the old words, *caphŭra*, *caphūra*, *kopher*, or *koof'ra*.

Thomas Boys.

Dorsetshire Nosology (2nd S. vi. 522; vii. 58.) — Your correspondent C. W. B. is greatly mistaken in supposing that "the rising of the lights" is a local term; and your other correspondent, W. S., who finds the term in use in Berkshire, might

have extended his range much farther. In fact, "the rising of the lights" always figured as a heading in the Bills of Mortality, from the time of Queen Elizabeth to our own days, when the medical nomenclature of the Company of Parish Clerks gave way to the more scientific terms of the Registrar-General. It seems extraordinary that, until about twenty years ago, the registration of diseases and deaths should have remained in the hands of the parish clerks of London, who retained the uncouth, and often absurd names which had been handed down from the sixteenth century. In the bills of mortality for 1814 I find some headings worthy to keep company with "the rising of the lights." "Twisting of the guts," and "eaten by lice," are entered as causes of death; "suddenly" figures as a very convenient heading for doctors uncertain of their diagnosis.

Three words occur which I should be glad to have explained: "horshockead," "headmould-shot," and "strongullion." The two former words are sometimes bracketed with water in the head; in other tables "headach" and "headmouldshot" are conjoined. JAYDEE.

Nesh (2nd S. vii. 66.) — An effort to reintroduce this good old English word was long ago made by Rev. Wm. Crowe. In his beautiful poem *Lewesdon Hill*, so especially grateful to a Dorsetshireman and a Wykehamist, he has the lines: —

("*Invenias etiam disjecti membra poetæ.*")

"——— tall oaks of lusty green
The darker fir, light ash, and the *nesh* tops
Of the young hazel join, to form thy skirts,
In many a wavy fold of verdant wreaths."

C. W. BINGHAM.

This very expressive word is quite common in Derbyshire, where it denotes people being weakly and delicate. Any one who is susceptible to cold is said to be "nesh," "a poor nesh thing."

L. JEWITT.

Derby.

Herbert Family (2nd S. vi. 479.) — Dennis, Nathaniel, and Vincent Herbert are names familiar to many elderly Lynn people, but your correspondent THREE MULLETS mistakes the date of their existence. It was at the end of the *last* century that the first of the name settled at Setchey or Wormegay, near Lynn, where they became partners in a large brewery, still existing. The family came from Biggleswade, where they traded as merchants. Subsequently some of them settled at Baldock, and others at Huntingdon, where, I believe, they still exist. The anecdote about Lord Herbert discovering his cousins on the stage of a theatre at Lynn must be a fiction. Lynn possessed no theatre until 1760, or thereabouts, and I can find no trace of a Lord Herbert ever visiting the town. The Biggleswade Herbert may possibly bear the Pembroke arms, and yet have no descent from that house; for this they may have to thank their seal engraver. It is well known that since the creation of the first Baron Carington every ambitious Smith uses his lordship's arms, and the custom of adoption is very prevalent amongst parvenus. A. H. SWATMAN.

Lynn.

Culverkeys (2nd S. vii. 48.) — The *Culverkey* is also thus alluded to by Walton *: —

"Among the daisies and the violets blue,
Red hyacinth and yellow daffodil;
Purple narcissus, like the morning rays,
Pale gander-grass and *azure culverkeys.*"

From this it would appear to have a light-blue flower. A *culver* is a dove or rock-pigeon; thus Du Bartas —

"A skilful gunner . . . .
Levels directly at an oak hard by,
Whereon a hundred groaning *culvers* cry."

The Culver cliffs at the east end of the Isle of Wight are no doubt so named from the wild pigeons which haunt their crevices. What is *gander-grass?* † EDWARD KING.

French Epigrams (2nd S. vi. 525.) — The translation of A. B. R. has lamentably flattened the wit of both the French epigrams which he has brought under your readers' notice. In the closing lines of the first epigram, —

"Depuis que Law est Catholique,
Tout le Royaume est Capucin,"

the point of the original lay in the proper title of the Capuchins, which designates them an order of mendicants. And in the two last lines of the second epigram —

"Qui, par les règles de l'Algèbre,
A mis la France à l'Hôpital."

Which he has rendered —

"Who, teaching Law at mass to kneel,
Made France do penance ever since."

Where the epigrammatist plays upon an *equivoque*, the translator has only seen that a hospital may be translated "the poorhouse." He seems to have been unconscious that the *Mary de l'Hôpital*, a different person from the chancellor of the same name, was the author of *l'Analyse des Infiniment Petits*, to which the student in Algebra would gradually advance. H. W.

The Middle Passage (2nd S. vi. 460.) — The slave-traffic embraces three processes, or periods, entailing their proportionate amount of misery and physical suffering on the negro, before becoming the property of his master. The *first*

[* Or rather by John Davors, whose poem is quoted by Walton.]

[† Ganderglas, perhaps ragwort, called in some parts *gandergoose*, which may be a modern corruption of the older word. — *Vide* Nares's *Glossary*, edit. 1857.]

commences with the purchase of the slaves at the markets in the *interior*, and their deportation to the coast for shipment. The *second* is their intermediate, commonly known as the "middle passage" across the Atlantic. The *third* is that which follows upon their landing, their consignment, which is attended with considerable risk owing to the illegality of the traffic, the consequent rigour exercised of course aggravating the misery of their victims and inflicting a proportional increase of mortality. F. Phillott.

Epitaph (1st S. xi. 190.; 2nd S. vi. 356. 535.)—The version of this epitaph I find in my Notes on Epitaphs was given to me as occurring in Ash churchyard, Kent, on one John Thomas, and runs thus:—

> "Poor John Thomas, here he lies;
> No one laughs, and no one cries;
> Where he's gone, and how he fares,
> No one knows, and no one cares."

Possibly some one can verify its existence there, which would only prove what I have often found, the same epitaph, slightly altered, in several places.

T. W. Wonfor.

Brighton.

Feminine of His'n (2nd S. vii. 45.)—I am disposed to think that "shis'n" is the feminine of "his'n" is wrong, and was invented to suit his convenience by the writer of the two lines quoted as an authority. A better known quotation states it thus:—

> "He what prigs what isn't his'n,
> When he's cotch'd 'll go to pris'n;
> She as nails what isn't *her'n*,
> At the mill must have a turn."

H. M.

"*Eagle and Arrow:*" *Kirke White, Byron, Waller, &c.* (2nd S. vi. 178.)—One of the Greek fables of Gabrias is entituled Περὶ ἀετοῦ τε καὶ ὀϊστοῦ. The subject is an eagle pierced by an arrow guided by some of his own feathers: the moral being not to trust too much to one's own beauty or capacities. A. J. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

Journal of the Reign of King George the Third from the Year 1771 to 1783, by Horace Walpole, now First published from the Original MSS. Edited, with Notes, by Dr. Doran. 2 Vols. 8vo. (Bentley.)

Ecce iterum Crispinus! No sooner have we laid down the ninth volume of the matchless *Letters* of Horace Walpole, than we are invited to take up two bulky octavos containing the last *Journals* of that untiring recorder of the social and political gossip of his day. It will be remembered that his *Memoirs of the Reign of King George III.* terminate with the year 1771. After that year, Walpole continued his manuscript collections under the title of *Journals*; and in the concluding paragraph of that for 1772, he describes their object: "This Journal," he says, "is rather calculated for my own amusement than for posterity. I like to keep up the thread of my observations: if they prove useful to anybody else, I shall be glad; but I am not to answer for their imperfections, as I intend this Journal for no regular work." That they will be useful, and very useful, to others, and especially to the historian who may hereafter treat of the eventful period to which they refer, one glance at their varied contents is sufficient to establish. Well does Dr. Doran, who has bestowed most exemplary pains in editing the book, and who has given it to us without any of the mutilations which the *Memoirs* have been subjected to, describe the *Journal* as detailing, during ten years of the greatest peril which ever threatened our country, "the daily intrigues, the defeats, the triumphs, the alternate exultation and depression, the glory and the shame of that eventful epoch." But the *Journal* is far from being entirely occupied with political matters. It abounds in literary and social gossip. Walpole's account of the Duke of Gloucester's marriage, and the difficulties which arose out of it — of the life and trial of the Duchess of Kingston — of the melancholy history of Dr. Dodd — of Charles Fox's dupery by the *Sensible Woman*, and hundreds of other little episodes — are among the most amusing bits which ever flowed from his most amusing pen.

Shakspeare's Legal Acquirements Considered. By John Lord Campbell, LL.D., F.R.S.E., *in a Letter to* John Payne Collier, Esq., F.S.A. (Murray.)

Lord Campbell is of opinion that were an issue tried before him as Chief Justice at the Warwick Assizes, whether William Shakspeare ever was clerk in an attorney's office, he should hold that there is evidence to go to the jury in support of the affirmative; but that he should tell the twelve gentlemen in the box that it was a case entirely for their decision, without venturing even to hint to them for their guidance any opinion of his own. What the Lord Chief Justice as Lord Chief Justice would not do, however, Lord Campbell clearly does: for no one can read this Letter without a conviction that if his Lordship were on the jury, he would go beyond the "not proven" of the Scottish Courts, and agree in a direct verdict in the affirmative. If we ever entertained any doubts, which we admit we never did, that Shakspeare as a young man had had opportunities of acquiring legal knowledge, Lord Campbell's interesting Letter has utterly dispelled them: and though we believe, for reasons which at a more convenient opportunity we shall lay before our readers, that the period during which Shakspeare was exposed to the temptation of penning stanzas when he ought to be engrossing was a very brief one, Lord Campbell has quite convinced us that there was in Shakspeare's youth a period during which he attended Sessions and Assizes, and kept leets and law days.

Hosannah to the Son of David and Gloria in Excelsis, by William Williams. (D. Sedgewick, Sun Street, Bishopsgate.)

This is the first of a Series which it is intended to publish, of the best hymns of the seventeenth and eighteenth centuries, in the exact words of their authors. The idea is a good one; for our best hymns have been sadly mutilated and spoiled. But W. Williams' hymns will hardly rank among our best. He too often lowers the dignity of his theme by unendurable vulgarities. Thus he makes Our Saviour speak from his throne:—

> "I was in the world an hung'red,
> And ye fed me chearfully;
> And ye gave me drink with pleasure,
> *When I was extremely dry.*"

The History of British Journalism from the Foundation of the Newspaper Press in England to the Repeal of the Stamp Act in 1855. *By* Alexander Andrews. 2 Vols. (Bentley.)

In these two volumes Mr. Andrews has poured out the contents of his Note-books, which he describes as most confusedly crammed with memoranda, statistics, and anecdotes connected with newspapers and their writers — and in so far has done his part towards the great work which has yet to be written on the History of the Periodical Press in England. Till that appears, Mr. Andrews' book must be accepted as a pleasant gossiping, though not always accurate, substitute.

Popular Outlines of the Press, Ancient and Modern; or a Brief Sketch of the Origin and Progress of Printing, and its Introduction into this Country; with a Notice of the Newspaper Press. By Charles A. Macintosh. (Wertheim & Macintosh.)

This little work is of a more technical character than the preceding; yet, like Mr. Andrews', is a useful contribution to the history of our Periodical Press — made the more agreeable by the anecdotes which are interspersed through its pages.

Hymni Latini Medii Ævi, E. Codd. MSS. Edidit et Adnotationibus illustravit Franc. Jos. Mone, *Archivii Carlsruhensis Præfectus.* Tomi III. (Nutt.)

The name of Mone is a sufficient guarantee for the care with which this Collection of Mediæval Church Hymns has been prepared. How large the collection is the reader may judge from the fact that the first volume, which is devoted to *Hymni ad Deum et Angelos,* contains 320 hymns; the second, with *Hymni ad B. V. Mariam,* carries on the collection to 620; and the third, which is devoted to *Hymni ad Sanctos,* ends with the hymn No. 1215. The whole are profusely annotated, and each volume has a very full Index.

Anecdotes, Observations, and Characters of Books and Men, collected from the Conversation of Mr. Pope and other Eminent Persons of his Time. By the Rev. Joseph Spence. *With Notes and Life of the Author, by* S. W. Singer, F.S.A. Second Edition. (Russell Smith.)

Mr. Smith has done wisely in reproducing Spence's valuable book in his *Library of Old Authors.* The present edition is a mere reprint, with the exception of a few words mentioning the source from which the anecdotes were derived.

Eminent Men and Popular Books. From "The Times." (Routledge & Co.)

This little volume contains a reprint of the articles on George Stephenson; Macaulay's *History of England;* Sydney Smith; *Westward Ho!;* Tom Moore; Thackeray's *Miscellanies;* Gainsborough; Charlotte Brontë; *Dred;* James Boswell; Herodotus; and Montalembert on England; which appeared in the columns of *The Times,* and which many readers will doubtless be glad to preserve in this more convenient form.

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Wanted by *Rev. J. C. Jackson,* 16. Sutton Place, Lower Clapton.

Notices to Correspondents.

In compliance with the request of our Advertising Friends a change has this week been made in the division of our Paper appropriated to their Announcements. We have availed ourselves of that opportunity to carry out a suggestion which has been frequently made to us, namely, to remove the "Contents" of the number to the first page of the Literary Matter.

W. Billson *will find in Young's* Night Thoughts, Night 1, *l.* 424. *the line,* "*All men think all men mortal but themselves.*"

W. A. *Respecting the genuineness of* The Book of Jasher, *see our* 1st S. v. 415. 476. 524. *and* 620.

G. W. M. *A list of the Heralds' Visitations has been noticed in* 2nd S. v. 150.

Iota. *On the cover of the MS. of* Fraus Pia (*Sloane, No.* 1839.) *the name of Robert Tompson is written, but in a different hand to the Comedy. It is not in the handwriting of either Sir Thomas Browne or Dr. C. Browne.—Ferrand Spence's Translation of Lucian does not contain "Triumphs of the Gout."—Eliza Huskinson's poem,* The Song of the Spheres, *is not dramatic.*

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Notes.

USSHER'S "BRITANNICARUM ECCLESIARUM ANTIQUITATES."

Archbishop Ussher's work on the introduction and early progress of Christianity in both Great Britain and Ireland, is well known as an almost inexhaustible repertory of information on that interesting part of our history, but as it was written in Latin, conformably to the commendable custom of his age, it has been a treasure inaccessible to the mere English reader. Lloyd and Stillingfleet, writing on nearly connected subjects of British Church History, both wrote in the English language, which has also been adopted by our subsequent writers, though greatly to the inconvenience of continental scholars. It appears surprising that although Ussher's book has been three times printed in its original Latin, no one had ventured on publishing it in English. It had the extraordinary good fortune of being commended both by Catholics and Protestants for its great learning and fidelity of quotation, though there was much diversity of opinion as to the conclusions which were to be deduced and regarded as established. "To panegyrise this extraordinary monument of learning," says the late Rev. Dr. Elrington in his *Life of Ussher* (Dublin, 1847, p. 205. *sq.*) "is unnecessary, to detail its contents impossible. The author, commencing with the first introduction of Christianity into the British isles, continues his laborious researches to the close of the seventh century. He commences his history with the various fabulous narratives respecting the introduction of Christianity into Britain, through which he steers his course with great caution. He thence proceeds to the formation of the different British sees, and the first notices of British bishops in Ecclesiastical History with the accounts of the Diocletian [*Diocletianean*] Persecution, and the early events of the life of Constantine. Upon the introduction of the Pelagian Heresy he dwells more fully, and gives a minute and detailed account of its various forms and various authors, down to the arrival of Augustine in England. The learned author then turns his attention to another part of the country, and traces the colonies of the Picts and Scots in their various movements. He concludes with their conversion to Christianity, and a full account of St. Patrick and other Irish saints. The first edition of this work was printed in quarto [*Dublin*], 1639. The author prepared numerous additions for another edition, but did not live to publish it. It was printed long after his death, at London in folio, in the year 1677."

Dr. Elrington, however, was mistaken in giving 1677 as the date of the second edition, which was not printed until ten years later. It bears distinctly the date in Roman numerals MDCLXXXVII., but the reverend biographer was evidently misled by his taking the date, not from the book itself, but from the notice of it given by the learned Dr. Thomas Smith in his *Vitæ quorundam eruditissimorum et illustrium Virorum*, London, 1707, in which, by a typographical error, the date is wrongly given, 1677. In Dr. Elrington's work this is not by any means a solitary instance of mistake that could and ought to have been avoided by careful examination of authorities. In at least one instance that I am acquainted with, subsequent writers have been misled by depending too implicitly on Dr. Elrington's accuracy in a statement respecting a matter of history unnecessarily introduced into his *Life of Ussher*, and which, if at all permitted to find a place there, should have been correct. Of this, as having some literary importance, I intend to send the particulars to "N. & Q." The third edition of Ussher's *Antiquities*, is that included in Dr. Elrington's collected edition of Ussher's *Works*, printed at the Dublin University press in 8vo., constituting the fifth and sixth volumes, but of which I am unable to give the date, as no title-pages have been supplied to any of the fourteen volumes which have as yet been issued of that long since printed, yet still incomplete edition.

The laborious task of translating the *Britannicarum Ecclesiarum Antiquitates* into English did not remain unaccomplished. But whether it were intended for publication, or only for private use, I have no means of determining. I have now in my possession the manuscript, which, from the style of both language and writing, I would refer, if not to Ussher's time, to a period very little later. (For the satisfaction of the Editor of "N. & Q." I enclose a tracing of a specimen.) It is in folio, on paper of two sizes, closely written on both

sides, each page containing about sixty lines. A considerable portion is wanting at the commencement, and a small portion at the end of the work; besides which there is left blank in the middle a blank spacc of three pages and a half, which the translator did not render. The original Latin work is divided into seventeen chapters, but of very unequal lengths. What remains of the MS. version want the entire of the first seven, and about a half of the eighth chapter. The *lacuna* of three and a half blank pages occurs in the sixteenth, and there is a small portion, about two leaves, deficient at the end of the seventeenth, the concluding chapter. Altogether the parts which have perished amount to about a fifth of the entire work.

The version is exact, but often too literal to be intelligible without reference to the original. What is chiefly remarkable, and what gives it most value, is that the poetical quotations are almost all rendered metrically. Of these metrical versions, as well as of the prose translation, it may be not superfluous to give specimens.

The Latin epitaph of St. Modwenna, which Ussher gives in his 15th chapter, consists of six lines, and is thus rendered by the anonymous translator: —

"Modwen in Ireland born, in Scotland dyes
England her tomb, God gaue her the skys,
the first land gaue her life, the second death
the third the land of lands to her bequeaths,
Lamfortim takes what Conalls country gaue
and happy Burton is the Uirgins graue."

In his 14th chapter, Ussher quotes the florid description of the paradisiacal Glaston, or the Isle of Avalon, given by the ancient metaphraser of the British history who has been, perhaps incorrectly, designated Gildas. As that author and his work are little known, I transcribe the version *verbatim et literatim*: —

"The sea imbraceth round a happy Ile
where all th' Indulgencys of nature smile.
nor theeues lurk there, nor uiolence of foes,
noe heat nor cold intemperancy knows.
eternall spring, the lilly and the rose
reign there, and what's more sweet than they, repose.
blossoms & fruit upon one shady green,
are in perpetuall succession seen.
Uirginity liues safe, Age is unknown
noe sicknesses torment nor sorrows frown
Content, that quiet Godess, gouerns all,
none doe there own, but all things comon call.
A princely maide rules in this sacred place,
guarded by maides whom she excells in grace
a Nymph whom noble birth & decent forme
Prudence & medicinall art adorne
When Arthur did the royall crown dispose,
& on a substitute the weight impose,
in th' year of Christ fiue hundred forty two
imoderately wounded he did goe
to Auallons Pallace, where this Royall dame
his wounded limbs restor'd, & tis the fame
if to such fame we may a credit giue,
that she & Arthur still together liue."

In the same chapter, a little farther on, Ussher quotes some Latin verses concerning the Welch Saint Patern, with the metrical translation of which I conclude my specimens of this portion of the work: —

"Seeing how fraile the world was & how uain,
he wholy bent his mind heauen to gain,
wholy to Christ himself he dedicates,
& rigorously his body macerates,
in inexhausted labour perseueres,
in prayers & fasting, watching & in tears
the hungry, thirsty, Prisoner from him gaines
relief, & he the stranger entertaines.
the naked he doth cloath, & the sick heal
wisly he all things doth, doth all things well
& soe attain'd unto that kingdom bright
where all the Saints are bless'd, & cloath'd with light."

One more specimen, to exemplify the general style of this translation, will be sufficient. I take it from the seventeenth chapter, where Ussher, after relating the conversion of the Prince and people of Dublin by St. Patrick, proceeds thus: —

"Dublin has two Cathedrall Churches, one without the walls of the City, known by the name of St. Patrick; the other in the midst of the City dedicated to the holy Trinity, within the bounds whereof the house of the Archbishop of Dublin was heretofore seated as we learn out of Giraldus. Within the limitts of the Church of S. Patrick, not farr from the Bellfry, we see that Well (late inclosd & stop'd up in priuate houses) att which the new conuerts of Dublin were baptiz'd by him, near the city Southward as we haue heard before out of Jocelin. The other consecrated to the holy name of the Trinity comonly called Christ Church is built upon subterraneous uaults, whereof in the Black Book of that church wee read thus. The Arches or Uaults were founded by the Danes before the coming of S. Patrick, & att that time Christs Church was not founded nor built as it is now, therefore S. Patrick celebrated Mass in one of the Uaults, which to this day is called, S. Patricks Uault."

In the translation of proper names this MS. has several manifest errors, and some variations, concerning which I do not know whether they may not have been intended as corrections of the original text. Thus in one place "Josephus Exoniensis" is rendered "Joseph of Oxford." In another I find "Wigorniensis" is translated "of Winchester." Ussher's "juxta urbem Pontanam" becomes "near the city Pontana." It should have been translated "near the town of *Drogheda*," to which the Latinised equivalent *Pontana* exactly agrees. Again, where Ussher says "in *Killenensi* Martyrologio invenio," the MS. has, "I find in the Martyrology of *Killkenny*," a variation which I would submit to the investigation of the Kilkenny Archæological Society.

Perhaps there is no work connected with our early ecclesiastical history which stands more in need of a competent editor than this of Ussher. As to Dr. Elrington's edition, it is at most but a reprint, without a line of annotation or reference to the many additional sources of information which have become accessible since the time of Ussher. An English translator would require as

great an extent of acquaintance with the subject, as would be required in the editor of the Latin original. It is scarcely creditable to our literature, that as yet we have neither a translation, nor a good edition of the Latin. ARTERUS.

Dublin.

SHAKSPEARIANA.

Shakspeare's Will (2nd S. vi. 494.) — Having formerly asked your influential correspondents to press for a photograph (however imperfect) of Shakspeare's will, I am glad to find that Mr. W. J. Smith introduces the subject again, and forcibly supports the proposal. Pray Mr. Editor use your personal influence with your many correspondents to get this photograph *at once*. Surely the present Administration needs no pressing on such a literary matter as this. As to the cost, it would be amply repaid, and a large surplus realised. Scores of your readers, like myself, would be glad to give a guinea for a copy of the will as it is, however damaged by time and careless hands. The letter-press copy, with the facsimile signatures, published by Mr. Halliwell, is valuable, but a photograph would be invaluable. If any difficulty occurred, I could name one or two Shakspearian photographers to whom the work would be a labour of love. ESTE.

Who was J. M. S. of Shakspeare's Second Folio? — The well-known beautiful lines signed J. M. S. prefixed to the second folio of Shakspeare (1632) have given rise to much speculation as to their authorship. Some (Mr. Hunter and Mr. Singer) have thought from internal evidence that they are by Richard JaMeS; but there seems no reason why he should have put J. M. S. for James. Mr. Collier thinks they are the production of Milton, who signed *J*ohn *M*ilton, *S*tudent. But this also seems far-fetched. Others have attributed them (with very little cause) to Jasper Mayne. But why should he write J. M. *S.*? I am not aware whether my conjecture has been forestalled, but at all events I will hazard it, with your permission. The fine portrait prefixed to Chapman's *Iliad*, so admirably reproduced in Mr. Russell Smith's pretty edition, has the following lines affixed to it: —

"Seven kingdoms strove which theyres should Homer call,
And now one Chapman ownes him from them all.
"Scotiæ Nobilis.

"Eruditorum Poetarum hujus Ævi facilè Principi, Dno Georgio Chapman, Homero (velit nolit Invidia) Redivivo, J. M. Tessellam hanc χαριστήριον, D. D.

"Ille simul Musas et Homerum scripserit ipsum
Qui scribit nomen (Magne Poeta) tuum."

Now who was this J. M. who presented Chapman with this plate? Was he the Scotiæ Nobilis who wrote the above lines? If so, J. M. S. would be J. M. *S*cotus. I hazard this query and suggestion, as I have but few books near me, and have no means of referring to authorities. Perhaps some of your correspondents could clear the mystery, and the J. M. of Chapman *may* be identified as the J. M. S. of the second folio of Shakspeare. I am aware that some have thought Chapman himself the author of the lines (*viz.* in Shakspeare), but they are not in his style. The date of the portrait prefixed to the *Iliad* is 1616. CEYLONENSIS.

Portraits and Busts of Shakspeare (2nd S. vi. 91. 227. 255.) — In your 1st S. iv. 307. is a notice by Mr. Halliwell of a cast recently completed by Mr. Tite, Stratford-on-Avon, of the bust of Shakspeare. I have a copy of this. It can scarcely be called a "bust;" it is a "head." I have, however, another one, a full-sized bust, with the cushion and hands. It cannot be the same as the one to be had in Birmingham for a few shillings (see "N. & Q." 255.); this must be a reduced copy. I am satisfied mine is from a cast the mould of which was taken direct from the original at Stratford-on-Avon. The head agrees perfectly with Mr. Tite's so taken.

I have now lying before me a considerable collection of Shakspeare portraits of all sorts, and engravings from the bust, taken from the sides, full front, &c. &c. The best engraving I consider to be the one issued under the superintendence of Mr. Britton. The following extract from his prospectus has, I think, been strictly adhered to: —

"Copy the Bust, I pray you, as it is: nothing extenuate, nor set down aught from fancy. In doing this the Artist will have an ample reward in the approbation of the discriminating connoisseur and critic." "To gratify the lovers of Shakspeare I am induced to have this Portrait engraved, and am determined to have only good and perfect impressions of the Plate sold, each of which will be numbered and signed by

"J. Britton,
10. Tavistock Place,
London.

"January 31, 1816."

My copy is a fine proof, on India paper; but Mr. Britton has omitted to number and sign it. I think Mr. Lowne will find the frontispiece to Mr. Singer's last edition of Shakspeare to be from one of the photographs. I do not consider it agrees so closely with the bust as Mr. Britton's, but decidedly better than those in Boaden and Wivell.

When the Shakspeare Society published their engraving from the "Chandos portrait," Mr. J. Payne Collier was to give the members a volume showing the authenticity of the Chandos picture. I trust Mr. Collier still intends carrying his intentions into effect, although the Society is defunct.

S. Wmson.

Glasgow.

A Shakspeare Autograph?—The subjoined account of an autograph, supposed to be that of the poet, is extracted from the *Manchester Guardian* of Monday, 10th January, 1859, where it occurs in a notice of the objects exhibited at the last meeting of "The Brotherhood," a literary and antiquarian society of that city: —

"A description was given of two autographs in a Bible, purchased a few years ago by Mr. William Sharp, of Roman Place, Higher Broughton, of a man named James Butterworth, of Heywood. The first of the two autographs which give interest to the volume is '*William Shakspere*, 1614,' written on the blank, or verso, of the title-page to the New Testament. The other is written inside the end-back of the volume, and is '*Willm. Shakspere, off S. O. A. his Bible*, 1613.' Of the few admittedly authentic autograph signatures of Shakspeare, these most resemble that written in the copy of Florio's edition of Montaigne's *Essays*. The next writing in date to these is 'John Fox off Warwick was the owners off this Bible, Ano. Dom. 1633.' There is much writing in the book, especially of births, baptisms, and deaths of two families — of Bradshaws, of Bradshaw in this county [Lancashire] 1664—1681, and of Halls of Failsworth, 1727—1790, with quotations from Scripture, verses of hymns, &c. The title to the Old Testament is gone; that to the New has the imprint 'Imprinted at London, by Robert Barker, printer to the King's Most Excellent Majesty, 1611.' The title-page to the metrical version of the Psalms, by Sternhold and Hopkins, shows that this portion of the volume was 'printed at London, for the Company of Stationers, 1612.'

From the particulars which are given, it appears possible, perhaps I might even say probable, that the Bible thus described was really in the possession of the great dramatist; but it will remain for the practised archæologist to determine by actual inspection and examination whether it be genuine. Should the result of such examination be favourable, would it not be desirable that such an interesting relic of one of England's greatest names should be secured for some provincial city, in preference to depositing it in the British Museum, where the concentration of all that is valuable in arts and letters appears already to have been carried to an extent which is inconvenient and unwieldy? Arterus.

Dublin.

"*Baccare:*" "*Soud! soud!*" *Was Shakspeare ever in Italy?*—In the *Taming of the Shrew*, Act II. Sc. 1., Gremio says to Petruchio:

> "Let us, that are poor petitioners, speak too:
> Baccare! you are marvellous forward."

This word has generally been considered to mean stand *back*, or go *back*; but I think Shakspeare would never have coined such a word, especially as Gremio does not want Petruchio to go away, but rather to stand still, and give them an opportunity to speak. The Italians are very fond of invoking Bacchus, a custom they no doubt have derived from classical times. The old deity furnishes them with materials for semi-oaths, or swearing, as Hotspur says, "like a comfit-maker's wife;" and you hear "body of Bacchus," "visage of Bacchus," and sometimes even "nose of Bacchus," apostrophised with every variety of tone and gesticulation. May it not be "Bacc' are," "altars of Bacchus?" The name of the town of Baccharach on the Rhine is said to have been derived from this phrase.

In Act IV. Sc. 1., when Petruchio brings the lady home, and is impatient for his supper, he says: —

> "Where are those ——. Sit down, Kate, and welcome.
> Soud, soud, soud, soud. . . . ."

This word seems to have baffled all the commentators. Malone supposed it to be a word invented to express weariness; but Petruchio is anything but weary, as we see in the sequel. Is not the word the Italian "sù," mispelt? "Sù, sù, sù," is "Up, up, be active,"—a word you hear on board ship, or anywhere where there is or ought to be a bustle. I remember being much struck when I first heard the phrase, and immediately thought of this passage. He evidently means: "Where are those idle loitering fellows? Come! up! up! with you, bring up supper!" On board ship the phrase "sù! sù!" is equivalent to our "Come! tumble up, lads!"

I often think Shakspeare must have been in Italy. He was evidently fond of travelling; and in the prime of his life must have been in easy circumstances, and have had leisure to indulge his curiosity. He seems to have understood the language well, even better than French. He appears to have been acquainted with the topography of the country. There are none of the slips of the pen as to Verona, Padua, Mantua, or Venice, that there are when he writes of Bohemia, Illyria, or Epidamnum. The character of the Italian gentleman is so natural. He is different from Prince Henry, Hotspur, Falconbridge, or the French Biron, or Bertram. The manner of the servants, too, towards their masters, and the way in which they offer their adieus and mingle with the conversation is so very Italian. In short, there are numerous undefinable traits of manners and characters that lead me to the conclusion that Shakspeare must have travelled in Italy. A. A.

Commentators on Shakspeare and Dante, Steevens and Lombardi, a Parallel.—The comment of the former on the passage of Shakspeare, "There is a divinity that shapes our ends," &c. is too well-known to need repetition in the pages of "N. & Q." The parallel absurdity of Lombardi will, I have no doubt, be new to many of your readers:—

> "Mostrocci un' ombra dall' un canto sola,
> Dicendo: colui fesse in grembo a Dio
> Lo cuor, che 'n su 'l Tamigi ancor si cola."
> Dante's *Inferno*, xii. 118.

"Nell' anno 1270 Guido, Conte di Monforte, nella città

di Viterbo, in chiesa e in tempo di messa, anzi nel tempo stesso dell' elevazione della sacra Ostia, con una stoccata nel cuore proditoriamente ammazzò Arrigo, nipote d' Arrigo 3, Re d' Inghilterra; in vendetta dell' obbrobriosa morte che Adoardo, cugino dell' ucciso, aveva per giusta ragione di stato fatta in Londra subire a Simone di Monforte, suo genitore. Trasferito in Londra il corpo del morto Arrigo, fu sopra di una colonna, a capo del ponte sul Tamigi, riposto il di lui cuore entro una coppa d' oro, per ricordare agl' Inglesi l' oltraggio ricevuto (il Landino, Vellutello, Daniello, e Venturi tutti d' accordo dicono la coppa con entro il cuore d' Arrigo posta in mano alla statua del medesimo Arrigo, innalzato sopra il di lui sepolcro nella capella dei Re. Gio. Villani però, più favorevolmente al parlare del Poeta nostro, riferisce collocata quella coppa su di una colonna sopra il ponte del Tamigi. *Cron.* Lib. 7. cap. 40.). Questa notizia premessa, ecco la costruzione insieme e spiegazione de' presenti due versi. *Colui*, Guido di Monforte; *in grembo a Dio*, espressione enfatiea invece di dire nella casa di Dio ed alla di lui presenza; *fesse*, da fendere; *tagliò, feri lo cuor* di Arrigo, *che 'n sul Tamigi* (riportaci tal lezione, invece della volgata, *che 'n su Tamigi*, trovata nel ms. di Filippo Villani, il ch. autore degli Aneddoti, Verona, 1790, n. v. fac 12.) sul ponte del Tamigi; *ancor si cola* gli Espositori tutti intendono per antitesi detto invece di *si cole*, si onora; chi sa però che non fosse quella coppa forata a guisa di colatojo, accio se ne vedesse il sangue a scolare, e cosi maggiormente si eccitassero gli animi alla vendetta; e che *ancor si cola* non vaglia quanto *ancora se ne sta nel colatojo.*"

The Florentine editor of Dante, 1838, adds

"Il Biagioli trova questa seconda opinione del Lombardi indegna di lui, non che di Dante, e ridicola quanto mai si può dire; ne in questo sappiamo come il Lombardi possa aver luogo a buona difesa."

ANON.

Hamlet's "Eisell."—The "Eisell" controversy makes no less than seventeen appearances in volumes ii. iii. and iv. of the 1st S. of "N. & Q.," one of the articles thereupon extending to more than four pages! Allow me to add a brief quotation to the mass of evidence already adduced.

"The Saxon etymon of *Iseldon*, according to Mr. Sharon Turner, is *Ysseldune*, i. e. the Down of the Yssel, which I take to have been the original name of some river, most likely of the river of Wells, which joined or fell into the Fleet River; but I consider also that *Ysel* or *Eysel* is the same as *Ousel*, the diminutive of *Ouse*, or *Eyse* in the British language, signifying either a river or water. . . . Many places situated on or near rivers have the prefix of *Isel* or *Isle*." (*Yseldon; a Perambulation of Islington*, by T. E. Tomlins, Esq.)

CUTHBERT BEDE.

Shakspeare Query.—Who was "W. C. O.," the author of "Memoir of William Shakespeare, Esq." (*sic*) in two volumes of *Poems by William Shakespeare, with Illustrative Remarks Original and Select*, published by C. Chapple, Pall Mall, in 1804?* My chief reason for asking the question is that I do not find this edition named in Wilson's Shakspeariana, nor in Mr. Halliwell's still later list. Is it not time to issue another catalogue of Shakspeariana? and could it not be done by your numerous contributors sending you the name, date, &c. of every book about Shakspeare *not* in Wilson's or Halliwell's Catalogues? A "List of Books Wanted" by J. R. Smith, contains many useful hints about miscellaneous Shakspeariana in periodicals, &c. ESTE.

Shakspeare's Sonnets.—It appears exceedingly probable (as I very briefly pointed out in the corner of a periodical several years ago), that the 107th sonnet, at least, was addressed to the Earl of Southampton:—

"Not mine own fears, nor the prophetic soul
Of the wide world, dreaming of things to come—

[This evidently refers to some event of notoriety and public interest.]

Can yet the lease of my true love control,
Supposed as forfeit to a confined doom.

[An allusion to Southampton's imprisonment in the Tower for his share in the conspiracy of Essex.]

The *mortal Moon* hath *her eclipse* endured;

[The death of Elizabeth.]

And the sad augurs mock their own presage;

[Apprehensions respecting the fate of Southampton.]

Incertainties now *crown* themselves *assured*,
And peace proclaims olives of endless age.

[The accession of James.]

Now with the drops of this most balmy time
My Love* looks fresh, &c. &c.

[The release of Southampton from imprisonment, and restoration of his titles and estates.]

And thou, in this, shalt find thy monument,
When *tyrants'* crests and tombs of brass are spent."

[Another allusion to Elizabeth.]

The 78th, 80th, and some other sonnets appear to contain references to Ben Jonson. J. G. R.

CURIOUS INACCURACY: DE QUINCY AND COLERIDGE—PYTHAGORAS ON BEANS.

It has often been said that "nothing is so pleasant as to correct a critic." As to the pleasure of administering such retributive justice, I will not decide, but I think I have found an occasion in which it ought to be done.

Soon after the death of S. T. Coleridge, in 1834, there appeared in *Tait's Magazine* several articles from the pen of De Quincy on the deceased; in one of which an insidious charge of plagiary was put forward in the shape of the following dialogue between Poole and the writer, both foremost friends of the deceased:—

"*Poole* (*loquitur*). Pray, my young friend, did you

[* By Walley Chamberlaine Oulton, dramatic writer, and continuator of Victor's *History of the Theatres of London*, and other works.]

* "The love I dedicate to your lordship is without end;" "What I have done is yours, what I have to do is yours." (Preface to *Rape of Lucrece.*)

ever form an opinion, or rather did it ever happen to you to meet with any rational opinion or conjecture of others, upon that most irrational dogma of Pythagoras about beans? You know what I mean, that monstrous doctrine, in which he asserts that a man might as well, for the wickedness of the thing, eat his own grandmother as meddle with beans.

"*De Quincy.* Yes, the line is in the Golden Verses: *I remember it well.*

"*Poole.* True," &c., &c.

Upon this the dialogue proceeds to charge Coleridge with having done "some German author," "a poor stick of a man," the honour to *steal* from him an explanation of this mystic prohibition, to the effect that "beans being in use in voting and balloting, Pythagoras intended to charge his disciples, symbolically, not to interfere with electioneering or political intrigue." And this charge of shabby theft is conveyed in as honied phrase as Mrs. Candour herself could wrap it in: "Our dear excellent friend Coleridge, than whom God never made a creature more divinely endowed, yet, strange to say, he sometimes steals from other people, just as you or I might do," &c.

Mr. Henry Nelson Coleridge, in editing the *Table-Talk* of S. T. Coleridge, notices this attack, with natural indignation, and shows that the explanation which a "best friend" and "foremost admirer" charged his relative with "honouring a German scamp by stealing from him to pass as his own original," was familiar to the "fifth form boys of his day at Eton." And though he expresses some surmise that his masters, Dr. Keate and others, might have learned it from the German, and acknowledges himself ignorant whence the explanation originally came, yet he might easily have found that other interpreters, besides the "stick of a German," had noticed this explanation: Dacier (*Vie de Pythagore*, tom. i. cxi.) expressly refers to this as one of the solutions of the symbol held by the ancients, and quotes Hesychius as explaining the word "bean" as synonymous with "voting." So that Coleridge could as little claim originality for the explanation (*if he ever did claim it*) as be obnoxious to the charge of plagiary from a "stick of a German" (name unknown).

But the curious part of the whole affair is, that H. N. Coleridge, in his anxiety to vindicate his great namesake, should have overlooked the *double blunder* of his candid critics: first, that of Mr. Poole in quoting, as a *dictum* of Pythagoras, that which is not his at all; secondly, that of Mr. De Quincy, when, with an "*opium-inspired*" reminiscence, he "*remembered well*" a line of the "Golden Verses" which *has no existence whatever in that poem!* There is not a word, much less a line, about beans in the "Golden Verses." An allusion there may be to them, as forbidden elsewhere, in the 67th line; but the Pythagorean prohibition is among the "*Symbola*," and nowhere else.

The fact is, that when Mr. Poole makes Pythagoras say that "*a man might as well eat his own grandmother as meddle with beans*," and when De Quincy "remembered the line so well," where it never existed, they had both a confused recollection of a proverbial *on dit* attributed to the Egyptian priests, which is quoted by Bayle from *Sextus Empiricus* as follows: —

"Θᾶττον ἂν τὰς κεφαλὰς φαγεῖν φασὶ τῶν πατέρων ἢ κυάμους."

"Dicunt se parentum capita citius esuros quam fabas."

Sext. Empiricus, *Pyrrhon. Hypotypos.* quoted by Bayle, art. Pythagoras.

The editor of *The Table-Talk* calls the critique of De Quincy — based, as he says, on a supposed conversation eight-and-twenty years before — "*sharp, learned*, and *charitable*," meaning, obviously, that he considered it quite the reverse; but he seems not to have observed how *specially* disentitled it was to the two first of these epithets.

A. B. Rowan.

PSALM CXXXVII. BY THE EARL OF BRISTOL.

On the fly-leaf of an old edition of Dr. Donne's *Poems* (date 1669), which I purchased at a second-hand bookseller's a little time ago, I found written the enclosed in the handwriting and spelling of either the last or the preceding century.

Can you tell me who this Earl of Bristol was, and if his poems are published?

"*Psalm* 137. *by y^e^ E. of Bristoll.*

"Sitting by y^e^ streams that glide
Down by Babell's towering wall,
With our tears we fill'd y^e^ tide,
Whilst our mournfull thoughts recall
Thee O Sion, and thy fall.

"Our neglected harps unstrung
Not acquainted with y^e^ hand
Of y^e^ skillfull tuner, hung
On y^e^ willow trees y^t^ stand
Planted in y^e^ neighbour land.

"Yet y^e^ spitefull foe commands
Songs of Mirth, and bids us lay
To dumb harps our captive hand
And to scoff our sorrows say
Sing us some sweet Hebrew laye.

"But say we our holy strain
Is too pure for heathen land;
Nor may we our hymns profane,
Tuning either voice or hand
To delight a savage band.

"Holy Salim, if thy love
Fall from my forgetfull heart,
May y^t^ skill by which I move
Strings of Musick tuned by Art
From my withered hand depart.

"May my speechless tongue give sound
To no accent, but remain
In my prisoned roof fast bound,
If my sad soul entertain
Mirth till Thou rejoyce again!

"In y^t day remember Lord
Edom's brood; thus in our groans
They triumphe with fire and sword,
Burn their city, hew their bones,
And make all one heap of stones.

"Cruell Babell, thou shalt feel
The revenger of our groans,
When y^e happy victors steel,
As thine ours, shall hew thy bones,
And make all one heap of stones.

"Men shall bless y^e hand y^t tears
From y^e Mother's soft embraces
Sucking infants, and besmears
W^th their brains y^e rugged faces
Of y^e rocks and stony places."

D. P. C.

KING HENRY STEWART.

In the volume of Scotch Songs and Ballads recently published by Mr. T. G. Stevenson of 87. Princes Street, Edinburgh, there is a very remarkable old ballad, entitled the "Complaint of Scotland," written upon the murder of Darnley. The editor has prefixed some observations on the character of the murdered monarch which do not correspond with those usually entertained by those various writers who have had occasion to consider it.

There is grave subject for reflection in what has been urged on behalf of the unhappy youth who was murdered at the early age of twenty-one, having espoused in minority his cousin Mary, who was his senior by at least two years. An additional suggestion may be added to those there given as to the unfair manner in which historians have uniformly dealt with his character.

Scotland was at the time of Darnley's marriage divided into parties — the Roman Catholics and the Presbyterians — each regarding the other with the most inveterate hatred. The boy-husband lived and died a Papist. From the Protestant party he had little justice to expect. On the other hand, the Roman Catholics could not uphold him without throwing discredit on his wife, who they were bound to support at all risks. To invest him with anything like goodness was to render his assassination the more detestable. By making Queen Mary the injured wife, sympathy was on her side: hence originated all the stories about his ill usage of her and so forth. Had he been a Calvinist he would have no lack of defenders; but as he adhered to the ancient faith no one arose to say one word in his favour.

Nevertheless *scripta litera manet;* his poems exist, and show, not only a highly cultivated and amiable mind, but afford positive proof of much poetical excellence. He was confessedly an accomplished lad. In England his education had been carefully attended to; he was a scholar, a translator, besides excelling in those manly sports in which it was the pride of youths of high birth to indulge. Mr. John Colville, who had every means of knowing the truth, in the life of his son, tells us that Darnley was affable, courteous, and generally liked; adding that his great fault was his inability to keep a secret.

Such a lad was of all others the most likely to be early influenced by designing persons, and the Scotch nobles by whom he was surrounded were, with few exceptions, a set of most unprincipled ruffians. Even as regarded Bothwell their behaviour was infamous; they sanctioned his dealings with Mary, and when they had got him in the pit left him there. Whatever may have been the real nature of the connexion between Rizzio and the queen, it is easy to see that the admitted familiarity between them was an excellent ground for infuriating the youthful husband, and bringing him forward as the leader of the persons engaged in the slaughter of her majesty's minion. Mary's abominable French education, in a court where all was vice, and where virtue was only mentioned to be laughed at, was not the one exactly suited for the climate of her northern dominions, and a familiarity which Catherine de Medici might in Paris with impunity indulge in with a menial, could not very safely be introduced by her daughter-in-law amongst the Calvinistic citizens of Edinburgh. J. M.

Minor Notes.

Best mode of repairing fractured Sepulchral Urns. — During the sojourn of the late John M. Kemble in Ireland, and a very short time before his lamented death, I received from his lips the following recipe for the best mode of repairing fractured unglazed pottery, of the class usually denominated "sepulchral urns." As few persons had more experience in such matters than Mr. Kemble, I think it may be useful to place on record in the pages of "N. & Q." the following "Note" which I made February 21, 1856: —

"Put the pieces together with best cabinet-maker's glue, then glue thin calico inside the urn. Mix equal parts of rye meal (or, if that is not at hand, oatmeal,) and plaster of Paris, and moisten: with this fill up cracks and breaches. Dry *perfectly* in the sun, or by slow heat; when dry, dap over the mended parts with linseed oil."

James Graves.

Kilkenny.

Painless Operations without Chloroform. — Dr. William Turner, in his *Herball*, published in the year 1551, mentions a wine made

"of the roots of the mandrake, to be given to persons who had to be *cut, seared,* or *burned,* and they shall feel no pain, but they shall fall into forgetfulness and sleepish drowsiness. The apples, if a *man* SMELL of them will make him sleep, and also if they be eaten."

These are facts similar to those which the poet in a *Pleasant Comedy* refers to, as cited by T. C.

Smith in "N. & Q." 2nd S. vi. 470., but they cannot properly be termed *prophetic*. S. B.

Scribbling on Tombstones. — As the subject of scribbling on windows, fly-leaves, &c. has had a corner in "N. & Q.," perhaps the following may be also worth recording. In many churchyards in Ireland, and on mural slabs in very old churches, I have often remarked lines and sentences scribbled on the stones, evidently with nails or other sharp-pointed implements, beside that of the cutter's chisel. One of the most remarkable that I have met with is the following, written on a tombstone in the centre of the ruins of the celebrated cathedral on the rock of Cashel. Curiously enough it bears the initial letters of my own name at the end. The following are the lines: —

"The Rock of Cashel is a proud memorial
Of the former greatness of the Emerald Isle:
The scenes about it so exquisitorial,
Since good St. Patrick did on them smile.
But in the Round Tower
There's no shady bower
From winter shower
Or summer sun;
But in King Cormac's Chapel
There one may grapple
With a marble friar or freestone nun.*

"There's an old Abby nicely situated,
Standing all convenient on the plain below;
But how it came there, or was fabricated,
No man is living now at all to know.
The snow white thorn
The green fields adorn
At roscy morn
And scent the gale,
Through low and high-land
In this beauteous Island,
And wafts it sweetly to Innisfail.

S. R."

Innisfail is an island near Cork. In North Wales I have met with a great deal of scribbling on tombstones, but nothing so remarkable at any place as the above. S. Redmond.

Liverpool.

Epigram on Dr. Willis.—As you have inserted (2nd S. vii. 88.) an epigram rather disparaging to the medical attendants of Geo. III. during his insanity, I hope you will find room for the following, rather more complimentary and just to one of those gentlemen, to whose skill and judgment I believe his temporary recoveries were generally attributable.

When on one occasion (the first attack I believe), the King suddenly recovered in the very crisis of the great Regency debate, the rush of congratulation to St. James's was extraordinary. Books were opened in the apartments to receive the signatures of those who came to record their loyal anxiety, and among the rest many waverers, who had hitherto hung between the "rising sun" of *the Prince's party*, and "the Pittites," who stood by the King, now flocked in amazingly loyal and anxious. My father told me that as he was struggling up the staircase among others, he heard one gentleman, looking significantly at a knot of these trimming courtiers, observe to his friend, "*Tempora mutantur et nos mutamur in illis.*" "Yes," replied the other quickly, "*The king's recovered, thanks to Doctor Willis.*" Although my father followed these gentlemen close into the reception room, he was unable to discover the names of the authors of this admirable "*impromptu.*" A. B. R.

Belmont.

John Wesley's Visit to Zeyst. — In *An Extract of the Rev. Mr. John Wesley's Journal from Sept.* 4, 1782, *to June* 28, 1786, vol. xx. (London, New Chapel, City Road, 1786), we find some particulars concerning a visit he paid to Zeyst, a Moravian settlement in the province of Utrecht. As I am able to give you the translation of a transcript from the *Diary* of the Brethren's community in that place for the year 1783, I think you will perhaps consider it worthy of insertion: —

"On June the 28th the Children's Prayer-meeting was held, and Brother Würgatsch presided at all their assemblies. At nine o'clock they prayed their wonted Litany, had a sermon in the afternoon, at three o'clock their love-feast, and, after that, the prayer. This afternoon we had here from England, by way of Amsterdam, the well-known minister of the Methodists, John Wesley, in the company of some other ministers. He came to visit our Brother Anthony [viz. Anthony Seiffert], his old friend; went hastily over the Brethren's and Sister's Houses, and was present at the love-feast of the Children, who sang in his behalf a couple of benedictory verses, on the occasion of his eightieth birthday, which he is just celebrating. In conclusion the blessing: 'The mercy of our Lord Jesus Christ be with us all, Amen!' was sung. At half-past four he returned with his company to Utrecht, where he had preached yesterday."

In the Sister's house at Zeyst there still is a lady living who remembers having joined in the children's hymn, and who thus can be said to have concurred to the blessings of John Wesley's eightieth birthday. J. H. van Lennep.

Zeyst, Jan. 15, 1859.

Queries.

Burt (Captain), Author of "Letters from the North of Scotland, etc."

Can any of the correspondents of "N. & Q." furnish me with any particulars of Capt. Burt, the reputed author of the above-mentioned curious letters? * I have had four different editions of

* This is in allusion to the chapel of King Cormac, the underneath of which is remarkable for the beauty and classic character of the figures, representing the religious.

[* Gough's conjectures of the authorship of this work will be found in our 1st Ser. xii. 496.—Ed.]

the work in my possession, the last of these published in 1822, edited by J. Jamieson and Sir Walter Scott. In this edition occurs the only notice I have ever met with of Capt. Burt. In it the editors say, "The author is commonly understood to have been Capt. Burt, an officer of engineers, who about 1730 was sent into Scotland as a contractor, &c."

I have had for some time by me a MS. volume of the business letters of an Inverness merchant dated from 1744—1746, and in this MS. I find the following addressed to "Edwd. Burt, London," who I am inclined to believe is one and the same individual as Capt. Burt. Taken in connection with what Jamieson and Scott say of Burt being sent to Scotland as a *Contractor*, and the subject of the Highland merchant's letter, there seems little doubt of my being correct. A Celt.

"Inverness, 22nd February, 1745.

"Edwd. Burt, London.

"Sir,

"This in Consequence of the Inclosed to which please be referred, goes Chiefly to advise that I have of this date drawn bill on you payable at ten days' sight to the order of Mr. Alexr. Innes, Edinr, pr 92*l.* 10*s.* 3*d.* value of a year's Coal and Candle for Fort George from the 24th June last to the 24th June next, to which I doubt not your giveing due honour. You'll please observe that in the Estimate now made on, the Coals are only valued at eighteen pence pr barrel, which is at least sixpence pr barrel below their present value, so that when our Coal Ships Come in whatever the Coals cost above Eighteen pence pr barrel must be brought to your Debit in a new Account. I am very Glade to heare that the Marshall * is in good health, and if good Wishes would avail him anything, he has none more sincere for his person and interest than mine, I have hade the honour of attending him through the Highland Barracks and of seeing him in my own house here. I wish all health, happiness, and Prosperity may attend him.

"I am, Sir,

"&c., &c."

Minor Queries.

Words used by Milton. — Milton uses "metal" more than once for "mine," in the sense, that is, of the Latin "metallum." He uses "symbol" as contribution to a common stock, in the sense, that is, of the Greek *συμβόλον*. Can any of your readers inform me whether any other English writers use these words in these meanings; and if so, give the quotations, or the references?

In like manner, Milton uses "temperament" in the sense, that the Latin "temperamentum" sometimes has, namely that of compromise. He uses both in prose and verse, "to assassinate" in the sense which "assassinare" in Italian sometimes acquires, namely, as "grievously to wrong." Will any of your readers likewise inform me whether they can adduce any similar uses of these words by other writers? T.

* Marshall Wade?

The Pococke Family.—Richard Pococke, Bishop of Meath, author of *Travels in the East*, &c., was born Nov. 19, 1704, and died Sept. 1765. He was the son of Richard Pococke and Elizabeth (Mills) his wife, who were married April 26, 1698. Dorothea Pococke, sister of the father of the bishop, married the celebrated Joseph Bingham. Mary Bingham, issue of this marriage, married Thomas Mant of Havant, and thus became grandmother of the late Richard Mant, D.D., Bishop of Down and Connor. Giles Pococke, rector of Chively, Berks (died in 1682), had a son, Giles, who married Eliza Mant. They had a son, John Pococke, rector of Langley and Bradley. I wish to discover, if possible, the connexion between the latter Giles Pococke and Richard Pococke, Bishop of Meath. Also, who was the father of Eliza Mant; and where I can find any account of the Pococke and Bingham pedigrees. Alfred T. Lee.

Cursitors in Chancery.—Is any MS. list of these officers in existence? and if so, where? The period wanted is during the reigns of Charles I. and II. C. E. L.

The Ascension. — In what part of Judea did our Lord take his final leave of his disciples, and make his ascent into heaven? Wn.

Sir Richard Fry, Knt., tempore Hen. VII. — Information is requested concerning Sir Richard Fry, Knt., who married Joane Beaufort, second daughter of Edmund Beaufort, Duke of Somerset, slain at the battle of St. Albans, 1455, and widow of the Lord Howth of Ireland. His name occurs in all the larger *Peerages*, as Collins, Edmondson, Lodge, &c.; but no particulars are furnished which throw any light on his birth or family. It should perhaps be mentioned that the querist is already acquainted with the following notices, and that his object is more to ascertain some clue to his ancestry than to his descendants, if any.

1st. The first reference I find is in the *Parliamentary Rolls*, vol. vi. p. 454., 7 Hen. VII., 1492:

"A saving unto the daûrs, &c., of Alianore, late Duchess of Somerset; among the rest to Richard Fry, Squier, and Jane his wife, another of the daûrs of the said Duchess."

2nd. His name occurs among the guests at Thornbury Castle, Gloucestershire, the residence of his cousin, the great Duke of Buckingham, during the Feast of the Epiphany, 23 Hen. VII., 1507. See *Archæologia*, vol. xxv. ar. 17., 1834, "Household Expenses of the Duke of Buckingham."

3rd. His will, dated 1504, was proved at Doctors' Commons in 1510. Therein he devises all his land at Stanford (no county named) to his wife Joane: witnesses, Dr. Fysher and Beken-

shaw, a priest. No other person is mentioned in the will; his widow survived him a few years only, and died, according to Lodge, 7 Hen. VIII., 1515. E. Horton.

Red Coats.—I have always heard that the red colour for soldiers' uniforms (the very worst for service at home, abroad, or in the field), came in with the Elector of Hanover, George I., of England, whose troops "over the water" were clothed in that colour.* Centurion.

Constable of England. — Can any of your antiquarian readers give instances of the office of Constable of England, which the Duke of Wellington filled at the Coronation of George IV., having ever been really held as an efficient post? It does not appear, unless I am mistaken, that it was ever held by Shrewsbury, or Chandos, or Leicester, or Salisbury, or any of the great knights in the time of the Norman and Plantagenet kings whom one would most expect to find invested with it. Consive.

Prayers and Intercessions. — Will some correspondent learned in "Forms of Prayer" tell me anything of the following, an 8vo., containing 53 pages and a table of contents: —

"Prayers and Intercession for their use who mourn in Secret for the Publick Calamities of this Nation."

This clearly refers to the Great Rebellion. The character of the book is penitential throughout. Contains four prayers of K. David; his tears; prayers for the King, Queen-mother and her Royal progeny, &c.; Confession, Absolution, &c., and ends with a proper prayer for the 30th of January, being the anniversary of England's captivity and tyrant's liberty.

My copy, though very well bound somewhere about 1670 or '80, had lost its title. I want to know when and where printed, by whom composed, and what was the title? J. C. J.

Charles Odingsells, of Trin. Coll. Camb., B. A. 1602—3, M.A. 1606, published, 1620 (London, 8vo.), *Two Sermons on Matt.* vii. 22, 23. He was created D.D. 1621, and occurs in 1630 as a commissioner for causes ecclesiastical in the province of York. We shall be glad to know where he was preferred, and when he died.

C. H. & Thompson Cooper.

Cambridge.

Thomas Ingledew, Chaplain to Bishop Waynflete, the Founder of Magdalen College, Oxford. — Dr. Chandler, in his Life of the Bishop, states that Thomas Ingledew of the diocese of York, one of the bishop's chaplains, gave to Magdalen College, Oxford, in October, 1461, a sum of money to be applied to the purchase of land and rents for the augmentation of two Fellowships to be filled by clerks born in the dioceses of York and Durham, who were to celebrate mass for his soul, the soul of John Bowyke, the souls of his parents, and the soul of Eleanor Aske. Can any of your readers inform me in what place or parish in the old diocese of York Thomas Ingledew was born or officiated as a clerk or clergyman, or where the Ordination Registers of that period are to be found? Henry Ingledew.

Newcastle-upon-Tyne.

William Easdall, educated in Cambridge, LL.B. 1616, LL.D. 1621, was Chancellor of the diocese of York, and Official Principal of the Bishop of Durham. Peter Smart, Prebendary of Durham, brought an action against him in respect of the proceedings in the Court of High Commission. It appears that Dr. Easdall was living in 1642. Farther information respecting him will be acceptable to C. H. & Thompson Cooper.

Cambridge.

Archbishop's Mitre. — Can you give me the origin of the coronet on the mitre of English archbishops? J. Ms.

Governors of Carrickfergus Castle. — Fynes Moryson, in 1598, states that the salary of the governor of this castle was 182*l.* 10*s.* per annum. An imperfect list of governors, given in M'Skimmin's *History of Carrickfergus*, contains several celebrated names; but my object is to discover, if possible, the names of any persons who held that office previous to 1568, and subsequent to 1828. The name of the first governor of whom I can find any record is William Piers, appointed in 1568. Those who have held that office in the present century are: —

1809. Francis Dundas.
1823. General Sir Baldwin Leighton.
1828. Sir Henry Moncrief.

Has any governor been appointed since 1828? If not, who was the last who held this office, and when and why was it abolished? Alfred T. Lee.

Inscription in St. Nicholas Church, Abingdon.— In Ashmole's *Antiquities of Berkshire* (fol. 1736) occurs the following curious inscription (p. 65.):—

"v. a. b. i. n. d. o. n. r. f. i

"Take the first Letter of youre foure Fader, with A, the worker of *Wer*, & I and N the Colore of an Asse; set them together, & tel me yf you can, what it is than. *Richard Fannande*, Irenmonger, hathe made this Tabul, & set it here in the Yere of King *Henry* the Sexte, XXVI^te^.

What is it? Querist.

Lives of Furlong, an Irish Cistercian Monk, and Hugh M'Caghwell, Titular Archbishop of Armagh. — Walter Harris, in his *Writers of Ireland*, in treating of "White (Candidus) Furlong," a native

[* This coloured uniform was used by the soldiers of William III. See N. & Q. 1st S. ix. 55.]

of co. Wexford, who studied in Oxford, and after travelling through France, Italy, and Spain, became a Cistercian monk in the monastery of Nucale in Gallicia, and finally settled in Ireland, where he died 1614, or 1616, states his life was written by Chrysostom Henriques in two books in Spanish, as also by Sebastian Shortal, an Irish Cistercian monk, in heroick Latin verse. My Query is, have these lines of Furlong been printed and published, and are copies to be found in any of our public libraries? Harris was not aware whether Shortal's work was printed, but he gives the title as *Vita Candidi Furlongi, Monachi Nucalensis, Heroico Carmine*, as also of some hymns and epitaphs on him, and states that Shortal himself died 3rd Dec. 1639, being then Titular Abbot of Bectiff in Meath.

Harris, in the same volume, writes that Patrick Fleming, a Franciscan friar, published, in 1626, *Vitam Reverendi Patris Hugonis Cavelli*, the original Irish name being M'Caghwell. He had been a Minorite, and Harris gives a short note of his life, by which it appears he was appointed Titular Archbishop of Armagh in 1626, and died 22nd Sept. same year. Is this life in any of our public libraries? T. V. N.

James Davies: Sabbation. — Can any of your readers inform me who James Davies was, mentioned by Dean Trench in his *Notes on the Parables*, "The Talents," p. 268.

Also, where any account of *Sabbation*, so beautifully versified by the same writer in his *Justin Martyr*, is to be found? A Constant Reader.

The Grave of Pocahontas.—Pocahontas was the daughter of the American Indian Chief, Powhatan. She saved the life of Capt. John Smith, by throwing herself upon his body just as the tomahawk was raised to behead him. She afterwards married an Englishman, came to this country, and died here.

I have learned that she was buried at Gravesend, but can obtain no information respecting the precise spot. Can you inform me?

An American Lady.

Bossuet.—In all the editions which I have seen of the *Histoire des Variations des Eglises Protestantes*, Bossuet refers to the works of his adversaries, but translates their Latin into his own French. Is there any edition in which the original passages are given? H. B. C.

U. U. C.

Portraits of Cromwell and Lambert. — Mr. Gilbert, in the second volume of his *History of the City of Dublin* (Appendix, No. iv.) gives a list of "Engravings executed by Michael Ford [engraver], of Cork-hill, Dublin;" one being "Oliver Cromwell and John Lambert. Dobson pinxit." I have in my possession a well-executed engraving of these two personages, from a painting in the collection of George Rochfort, Esq., dedicated to Lord Viscount Molesworth, and "sold by Mich. Ford, painter in Ann Street, near Dawson Street;" and there is added, "Andrew Miller fecit, Dublin, 1745." Is Mr. Gilbert incorrect? or does he refer to an engraving different from mine?

It may be well to notice an erratum (not corrected by the author) in p. 318. l. 9. from bottom, respecting the family-seat of Cope of Loughgall. For "Co. Antrim," read "Co. Armagh." Abhba.

Redfin, Redfyne, Redfield. — Do either of the above family names now occur in England? and if so, where? and is there any evidence of the one form being derived from the other, by corruption or otherwise?

In the United States the name Redfield is not uncommon; but all who bear it are supposed to descend from William Redfin or Redfyne, who emigrated to America about 1649. On the public records of New London, in Connecticut, the name first appears as Redfin; but in a few years afterwards as Redfield. Burke, in his *Encyclopædia of Heraldry*, gives the arms of Redfin and Redfyne (and they differ but slightly), but mentions none of Redfield. This would seem to indicate Redfin as the original form. The arms of Redlefeld have by some been assumed for Redfield, but on what evidence we do not know. The name Redfern occurs on both sides of the water, but probably has no connexion with either of the above.

Any information bearing on this subject may serve to connect the New-World family with that of the old, and will oblige J. H. R.

Colonel Blood.—Colonel Blood, who attempted to carry off the Regalia, *temp.* Car. II., is stated in biographical dictionaries to have died 1680 at his house in Westminster, being then in receipt of a pension of 500*l.* per annum from the crown. There is a distinct and generally received tradition in Hampshire that he once resided in the old manor-house at Minley, then a wild district (being a manor and tything in the parish of Yately) adjoining Elvetham, and about three miles from the present Farnboro' station. This property belonged, 1720, to John Tylney Viscount Castlemaine, the son of Earl Tylney, grandson, I suppose, to Sir Josiah Child. Was Child likely to have had any dealings with Blood? I should be obliged for any information as to Blood's residence at Minley. A farm house, now called Minley-Warren, stands on the site or near to the site of the old manor-house. R. C.

Wm. Hawkins's Monument. — Can any of your readers inform me when the monument to Wm. Hawkins (brother to the famous admiral) was

removed from St. Nicholas Church, Deptford, and where to? The inscription is given in Thorpe's *Registrum Roffense*, p. 946. Esshetisford.

Quotations Wanted.—I should be grateful to any reader who would inform me through the medium of "N. & Q.," where any of the following passages are taken from:—

"Fleres, si scires unum tua tempora mensem;
Rides, cum non sit forsitan una dies."

"Quicquid agunt alii, sis memor ipse tui."

"Mediis immotus in undis."

"Tanto melius nebulam videt, qui extra nebulam est."

"Difficillimum est simul et multa et opportuna dicere."

S. T. P.

Minor Queries with Answers.

Francis Sanders, Confessor of James II.—At the end of an 8vo. volume called *Curious Fragments of English History*, collected by "William Helme," and printed at Brentford, 1815, I find an account of the "Death of King James the Second as related by Father Francis Sanders of the Society of Jesus, and Confessor to His Majesty." Can you inform me of the antecedents of this man? whether he was Confessor at the English Court during the above-mentioned king's reign, or any particulars respecting him? W. H. W.

[Francis Sanders was received a convictor of the English College at Rome in 1667; and on Jan. 4, 1674, enrolled himself among the children of St. Ignatius. For a time he was Confessor to King James II. at St. Germains, and most assiduously attended his Majesty during his last illness, from Aug. 22 to Sept. 5, 1701. He survived his royal master several years, dying at St. Germains, Feb. 19, 1710, aged sixty-two.—Dr. Oliver's *Collection of Biography of British Jesuits*.]

Circumcision.—This rite has undoubtedly been practised since a very early period in the history of the world, and is said to be of Phœnician origin. I should be very much obliged if any of your readers can inform me of the earliest period at which circumcision can *be proved* to have been practised, and also the nature of the evidence which is supposed to establish its pre-Abrahamic origin. An opinion is at present gaining ground, even among the Jews, that this singular and barbarous rite was copied by the Jews from some more ancient people (probably the Egyptians), and that Moses incorporated it with other Egyptian customs into the code of laws which he gave to the Jews. It would be most desirable and humane if increased knowledge of the origin of this custom could induce the Jews to give it up, and therefore any facts connected with this subject will be much appreciated by A. G. H.

Lincoln's Inn.

[The earliest mention of circumcision occurs in Gen. xvii. 9—14, where it is not instituted, but referred to; and, in consequence, must have existed as an observance, before it was sanctioned as a law to Abraham and his descendants. Herodotus traces the origin of it to the Egyptians (ii. 104.), from whom, he says, the Phœnicians and the Syrians in Palestine (*i. e.* the Jews) learned it. And Wilkinson says:—"The antiquity of its institution in Egypt is fully established by the monuments of the upper and lower country, at a period long antecedent to the exodus and the arrival of Joseph" (v. 317—18.). He is farther of opinion that the practice was general among them. Calmet, however, thought otherwise; contending that "circumcision never was of general and indispensable obligation on the whole nation; certain priests only, and particular professions, were obliged to submit to it."—(Vide *Dict. Bibl. in loc.*) As the practice of it was commanded by the Almighty to Abraham and his posterity, we cannot therefore share in the sympathies of A. G. H., and consider it either "singular or barbarous." The rite is as necessary to the Jews as baptism to ourselves. We beg, in conclusion, to refer our correspondent to Fairbairn's *Typology of Scripture* (vol. i. 321. *sq.*), where its origin, nature, and meaning, are most fully and satisfactorily explained.]

Bonaparte Family.—What are the armorial bearings and crest of the Bonaparte family?

J. A. C.

[The arms of the Bonapartes of Corsica (engraved in *The Illustrated London News*, Jan. 3, 1852, p. 23.) are Gu. two bendlets sinister, between two stars of five points or. For these family arms the Emperor Napoleon substituted the well-known ensigns of the French Empire, Az. an eagle clutching a thunderbolt or.]

Pronunciation of Turquoise.—Will you enlighten me as to the right pronunciation of the word Turquoise? It seems that Mr. Kean in playing the *Merchant of Venice* lately pronounced it Turkise, or something like it. I find in Johnson that Turquoise is a French word, and refers to Turkois as if it were an English word. Now nothing is more likely than that Shakspeare should have used a French word, and that he did so use Turquoise. If so, why should it be pronounced as an English one? If, on the contrary, he used an English word, why should he have spelled it, as it is in all editions I believe, as a French one? Mr. Kean's pronunciation has been much canvassed, and it will, I think, be satisfactory to your readers to know your opinion upon it.

C. H. Cottrell.

[Mr. Charles Kean would probably justify his pronunciation by the early orthography of the word. Thus as we learn from the notes in the Variorum Shakspeare (ed. 1821) v. p. 77., "The Turkey Stone," as it was sometimes designated, is called *Turkise* by Ben Jonson in his *Sejanus*, *Turkesse* by Drayton, and *Turkeys* by Edward Fenton in his *Secret Wonders of Nature*, bl. letter, 1569.]

Ovid, 1502-3.—Can you give me information about an Aldine edition of Ovid dated 1503? Is it only a reprint of the 1502 edition praised by Dibdin? I have lately met with one volume containing the *Fasti*, *Tristia*, and *De Ponto*, dated Feb. 1503. J. A. S.

[This is one and the same edition in three volumes, 12mo. Vols. I. and II. are dated 1502; Vol. III. (the

one possessed by J. A. S.) is dated 1503. See Dibdin's *Introduction to the Classics*, edit. 1827, ii. 263.]

"*The Gentoos.*" — Books about India, when I was young, used to speak of the Gentoos; we never hear of them now. Who were the Gentoos, and what became of them? SENEX.

[The term *Gentoos* (a fanciful allusion to Gentiles or Pagans) was a Portuguese appellation for the natives of all India. By the English they were, and still are, designated Hindoos, and are distinguished from the other inhabitants of the Indian continent by their attachment to Brahminism.]

Growth of Deism in England. — Can any of your learned contributors inform me who was the author of *An Account of the Growth of Deism in England; in a Letter to a Friend*, 1696, reprinted, together with other tracts by the same author, in one vol. 8vo. 1709. Dean Hickes says he was a clergyman. (Preface of his *Apologetical Vindication*, 2nd ed.) C. F. S.

[This work is by William Stephens, Rector of Sutton in Surrey. In 1705, he published *Occasional Thoughts upon the "Memorial of the Church of England," in a Letter to the Author*, reflecting upon Secretary Harley and the Duke of Marlborough, for which he was indicted, fined 100 marks, sentenced to stand twice in the pillory, and find sureties for his good behaviour for twelve months. The pillory was remitted, but not till he had been taken to a public house at Charing Cross, and seen it prepared for him. It is a curious coincidence that he should die on the 30*th of January* (1717-18); for on preaching before the House of Commons on one of the anniversaries of the Martyrdom of Charles I., he omitted the prayer for the King and Royal Family, and suggested the impropriety of continuing the observance of the day; upon which the House resolved that no person be recommended to preach before this House in future, who is under the dignity of a Dean in the Church, or hath not taken the degree of D.D. — *Vide* Manning and Bray's *Surrey*, ii. 487.]

Replies.

THE ELEPHANT.

(2nd S. vii. 89.)

An inquirer under the signature of LIBYA has quoted from Maccabees a passage which implies that the elephant, when used in war, was stimulated by the sight of the red juice of mulberries and grapes: —

"And to the end they might provoke the elephants to fight, they showed them the blood of grapes and mulberries." — 1 *Maccabees* vi. 34.

The passage in question involves a very curious point regarding the instincts of the elephant; and from it, it might be inferred that the effect was produced solely by the sight and colour of the fluid. But the word "showed" (ἔδειξαν) is in this instance equivalent to the term "exhibited," by which, in medical parlance, is meant "administered." This will be seen by turning to the Third Book of Maccabees (which is not printed in our Apocrypha, but which will be found in the Septuagint), where the author, in describing the persecution of the Jews by Ptolemy Philopater, B.C. 210, states that the elephants employed to crush them to death in the hippodrome at Alexandria, had previously had wine given them *to drink: οἴνῳ πλείονι ἀκράτῳ ποτίσαι*, &c., 3 Maccab. v. 5. The statement is repeated in the 10th and 45th verses of the same chapter.

LIBYA inquires whether this custom is recorded in any other work, and whether such means of excitement are ever resorted to now. I have some recollection that the practice alluded to is noticed by Armandi in his *Histoire Militaire des Eléphants*; but I am not able to turn to the passage. Another author by whom the custom is mentioned of exciting the elephant by wine, previously to taking him into battle, is Manuel Philé, who early in the fourteenth century dedicated to the Emperor Andronicus the Elder his metrical description of the elephant, Σύντομος Ἐλέφαντος. In the 145th and following lines he says if the wine of the grape cannot be had the elephant will take that of the lotus or the palm, or even arrack distilled from rice: —

"Οἶνου δὲ τὸν τοσοῦτον εὐφραίνει κύλιξ;
Ὃν ὁ τρυγητὴρ ἐκκενοῖ τῶν βοτρύων.
Ὀρεκτιῶν δὲ καὶ σφαδάζων εἰς μάχην,
Τὸν ἀπὸ λωτοῦ καὶ τὸν ἀπὸ φοινίκων
Καὶ τῆς ὀρύζης ἑκροφεῖ τῆς ἀγρίας
Ὡς ἂν ὁ θυμὸς ἀκρατῶς ὑποζέων
Ἀντιστατικῶς καρδιώττειν ὀτρύνῃ."

Philé, *Eleph.*, l. 145. &c.

J. EMERSON TENNENT.

The only author, I believe, who mentions the custom of exciting elephants to fury in battle by showing them the juice of grapes and mulberries, is the celebrated Spanish physician, Francis Valesio. He is thus cited for the practice by Cornelius a Lapide: "Valesius S. Philos. c. 82."

F. C. H.

CONSECRATION OF BISHOP BARLOW.

(2nd S. vi. 526.; vii. 48. 91.)

I am glad to see that F. C. H. does not attempt to answer Lingard, or to deny altogether the fact of Bishop Barlow's consecration. He only endeavours to throw doubt on certain portions of the evidence adduced in its favour, and draws his own conclusions therefrom. This is a question of *facts*, and as such must be treated. It would have been far more satisfactory if F. C. H. had given the authority for his statements; as it is, he only makes a number of assertions without proof.

First F. C. H. states that on his introduction to St. David's, Barlow is described as *full* Bishop of St. Asaph's. What meaning F. C. H. may attach to this word, it is difficult to determine, but he himself acknowledges that Bishop Barlow was

translated to St. David's, April 21, 1536. Now we find that, in the *Congé d'Elire* to the Dean and Chapter of St. Asaph to elect Barlow's successor, dated May 29, 1536, more than a month after the translation of Barlow, it is stated that the see was vacant "per liberam transmutationem Willielmi Barlowe ultimi episcopi ibidem *electi*;" and the same words occur in the commission to consecrate his successor, Robert Warton, to the see of St. Asaph, dated 24th of June, 1536. This being the case, it would be interesting to know in what document Barlow is described as *full* Bishop of St. Asaph, on, or previous to, April 21, 1536.

F. C. H. proceeds to say: "In Henry VIII.'s reign it was not necessary even to be a bishop, but sufficient to be a representative of a diocese to be summoned to parliament;" but he gives no reference to support this. Here, far from libraries, I have no means of fully investigating this point, but Courayer says that, "according to the laws of England, the writs are addressed *only* to *Consecrated* Bishops." Can this be refuted? But to establish his point, it will be also necessary for F. C. H. to prove that *un*consecrated Bishops were allowed to sit as bishops in Convocation, and sign accordingly: for among the signatures to the articles agreed upon by Convocation in 1536 (Collier, iv. 356. ed. 1852), there occurs "Willielmus Meneven," immediately followed by that of his successor "Robert (Warton) Assaphen." Warton was consecrated at Lambeth, July 2, 1536. Barlow, therefore (unless it can be *proved* that unconsecrated bishops were allowed to sit and sign as bishops in Convocation) was consecrated before Warton: for surely, if unconsecrated himself, he never would have been allowed to sign his name before that of a consecrated bishop. Can F. C. H. supply instances in which unconsecrated bishops have sat both as Peers in Parliament, and as *full* Bishops in Convocation?

As regards Bishop Barlow's marriage, I stated it on the authority of H. J. Rose in his *Biographical Dictionary*, where F. C. H. will find the particulars of his daughter's marriage as I have given them. I should be glad to know Burnet's authority for stating him to have died unmarried. F. C. H. says Courayer has been solidly refuted; but how can he answer the *indisputable* facts given by J. Y. in your last number, and which alone are sufficient to convince any unprejudiced mind that Barlow was duly consecrated. The truth is, that the Romanists have no other means of invalidating the Anglican succession than by stoutly denying Bishop Barlow's consecration; and this some of them persist in doing in spite of any amount of proof that may be brought forward in its favour, and which would be considered abundantly sufficient in any similar case. ALFRED T. LEE.

Few events of history are more certain than this fact. In spite of Father Hardouin's paradox, who delighted in nothing else but paradoxes, and in spite of F. C. H., no one need travel beyond your pages to satisfy himself of the probability, strong presumption, and positive certainty, that Thomas Barlow was consecrated Bishop of St. David's: 1. F. C. H. states that he went to Scotland in February, and "returned about May," but he has forgotten to add that he was in London certainly in April: it should have been that he went to Scotland in February or March, that he came to London in April, and went again to Scotland in May. As he was confirmed in person at Bow church, April 21, we may conjecture that he made the journey from Scotland for the purpose of being consecrated, since confirmation did not require his presence. It is true that the record of that consecration does not appear in the register of Canterbury, but F. C. H. destroys the force of any argument that may be deduced from this silence. The consecration of Gardiner is equally wanting, though "a record of Gardiner *has been found*," or rather I imagine from the allusion to "MS. Lowth è Regist. Cant.," F. C. H. meant to say, that by reference to MS. Lowth it would seem that the record of the consecration of Gardiner had been entered in the Lambeth register, but had now disappeared. Since then consecrations have taken place, and been entered in the register, and have since disappeared, why not Barlow's? This much as to the probability. 2. I think there is strong presumption of his consecration from the fact that a mandate was issued for his consecration: for certainly if Henry VIII. disbelieved in the necessity of episcopal consecration, and yet issued on the 22nd Feb. 1536 (Rymer, vol. xiv. p. 559.) a mandate to Cranmer to consecrate Barlow a bishop, and then acknowledged him afterwards, in contempt of his own mandate, as bishop without consecration, such conduct, to say the least, is so comical that history would have recorded something about such singular facts. 3. But we are not left to probability, or strong presumption; we have documentary evidence of the most unexceptionable nature as to Barlow's consecration. Mary in her *Congé d'Elire* for the election, and again in her mandate for the consecration of Gilbert Browne as the successor of Thomas Barlow, declares him to have been duly consecrated; for she says in the first document that the see is vacant "per liberam et spontaneam resignationem ultimi *episcopi*," — not the pretended bishop, but the bishop; and in the second document that it is so vacant "per deprivationem et amotionem ultimi *episcopi*." But no one without consecration is a bishop. To make F. C. H.'s revival of Father Hardouin's theory even plausible, we must therefore suppose that Mary, who had every reason to proclaim the nul-

lity of Thomas Barlow's episcopal character, had such been the case, was yet a party with him, but against herself, to a conspiracy to pass him off as a real bishop! Strange people those Tudor princes, but not so strange as all this would imply! Really, to doubt of Barlow's consecration seems to involve so many outrageous suppositions that I cannot imagine how any one can have been misled as to the nature of Father Hardouin's theory. It was meant as a paradoxical jest, but has been mistaken for sober argument.

Wm. Denton.

FISH MENTIONED BY "HAVELOK THE DANE:" "STULL" AND "SCHULLE."

(2nd S. vi. 382.; vii. 79.)

1. *Stull.* Your correspondent wishes to ascertain the derivation of the word *stull*, which he finds to be the name of a large kind of *mackerel* taken on the coast of Norfolk. I would submit with my best respects, that both words, *stull* and *mackerel*, involve the same radical idea, that of being mottled or spotted. Mackerel has generally been derived from macula, a spot; and Webster states that the same fish is in British *brithilh*, and in Arm. *bresell*, on account of its spots. Again, *stull* is *stellatus*, mottled or spotted: "Salamandra animal lacerti figurâ *stellatum*" (Pliny.). Hence a certain kind of lizard was called *stellio* because its back was variegated with spots: "tergum habens lucentibus quibusdam guttis depictum ad modum *stellarum*" (Forcel.). It may be asked, What has a lizard to do with a mackerel? But in Naples a mackerel is called lacerto, a *lizard* (Lacépède); no doubt for this very reason, because like the lizard it is spotted or mottled (stellatus). Any one who has not had the opportunity of witnessing this mottled or spotted appearance, as seen in its perfection on a mackerel fresh caught, may realise it in that well-known sign of atmospheric change, a mackerel sky.

The large mackerel is in Danish *stockaal* (Sonnini).

Mackled is an old English word for *spotted* (maculated).

With regard to the word *sull* (2nd S. vi. 382.), applied, like *stull*, to a large sort of mackerel, it is worthy of observation that the horse mackerel, which in the Mediterranean sometimes attains the length of two feet (French), is at Genoa called *sou*, and in the S. of France *saurel*, *sieurel*, and *sicurel* (Buffon and Sonnini). May not these names have some connexion with the term *sull*, as applied on our eastern coast to that large-sized real mackerel of which your correspondent speaks?

2. *Schulle.* It is clear, from the reason assigned by your correspondent, that *schulle*, or *skull*, cannot be a *sole*. In all probability it is a *plaice*. The plaice is in Swedish called *skolla*, and in Dutch *schol*. (The sole itself is in Dutch *tong*, tongue, answering to the Portuguese *linguado*.)

As however the *skull* is stated to be "comparable in taste and delicacy unto the sole," which is much more than anyone can say of the *common* plaice, I would suggest that by *skull* or *schulle* we are perhaps to understand the fish well known on the eastern coast of England as the *Dutch* plaice, which some persons consider quite equal to sole or turbot.

Thomas Boys.

The origin of the name of this fish appears to me to be the old Norse *skolli*, a fox. I do not find that this word is used as denoting a fish in old Norse, but it has evidently given rise to the Swed. *skál*, a sea-dog or seal, which in Norse is *selr*; and the name might easily have been transferred to a large English fish, such as the *stull* appears to be. The fact of the fish being found on the coast of Norfolk gives great probability to a Norse derivation of its name. And for the connexion between foxes and fish, we need only refer to the ἀλωπεκίας of Oppian and Aristotle, and to the *vulpes marina* and *squalus vulpes* of Pliny, all apparently large carnivorous sea-fish.

I regard *stull* merely as another form of *skull* or *schulle*. The interchange of the *k* and *t* is too common to need examples, but I may refer to two or three which appear to me to be singularly in point. In the early English Psalter published by the Surtees Society we have *stakered* for *scatered* in Psalm cxl. 7., and *out-stere* and *outsterandnes* for *outscere* and *outscerandnes* in Psalm cxl. 4.

Herbert Coleridge.

Replies to Minor Queries.

Precedency in Scotland (2nd S. vii. 68.)—G. J. will find all he requires in Sir George Mackenzie's *Observations upon the Laws and Customs of Nations as to Precedency*, fol., Edinburgh, 1680. G.

Derivation of Pickle (2nd S. vii. 77.)—The ground in which *error* is sown, would seem to produce a rotation of crops: for however diligently it may be extirpated, it seems sure to spring up again in full vegetative vigour after a short interval. I am reminded of this by the renewed assertion that the word *pickle* is derived from one "Wm. Beukels of Bierfleet," the inventor of pickled herrings. It is derived from no such person; but from the Dutch word *pekel*, signifying *brine*. The mistake has been corrected over and over again: among others, in so ordinary a book as Murray's *North Germany*, p. 57., edit. 1858.

K. N.

The Holy Coat of Treves (2nd S. vii. 69.)—In an exact representation in my possession, brought

from Treves at the time of the exposition of this sacred relic in 1844, and touched by it, the holy tunic is coloured light brown. It is, I believe, generally supposed that it was originally red, but age may have changed the colour, as I have portions of vestments taken from bodies of ecclesiastics long buried, which had been red, but are now of the same brown colour as the holy tunic.

F. C. H.

Quotation wanted (2nd S. vii. 29.) —

"The blood of the martyrs is the seed of the Church."

This is derived from the expression of Tertullian: "Semen est sanguis Christianorum," which occurs at the conclusion of his "Apologeticus adversus Gentes." F. C. H.

Supposed Quotation from Swift (2nd S. vi. 188.) — Your correspondent desires to know where in Swift's *Works* he can find the following opinion:

"I as little fear that God will damn a man that has Charity, as I hope any Priest can save one who has not."

I have not, after considerable search, found such a sentence in Swift's *Works*; but if your correspondent will turn to Pope's *Works* (vol. ix. p. 15., edit. 1754), he will find, in a letter to Edward Blount, Esq., dated 10th Feb. $17\frac{15}{16}$, Pope makes use exactly of the above expression. Φ.

Life of De Lolme (2nd S. vii. 89.) — A short Life of De Lolme is given in the preface of an 8vo. edition of *The Constitution of England*, published in 1816. He is there stated to have been born at Geneva in 1745. He received a liberal education, and embraced the profession of the law. His first work was written in English, and appeared in 1772 with the following title: —

"A Parallel between the English Constitution and the former Government of Sweden: containing some Observations on the late Revolution in that Kingdom, and an Examination of the Causes that Secure us against both Aristocracy and Absolute Monarchy."

He soon after commenced *The Constitution of England*; it was written originally in French and published in Holland. The first English edition appeared in June, 1775. He also wrote *The History of Flagellants, or Memorials of Human Superstition*, 1783, 4to.* In 1787 he published a judicious essay intended as an introduction to De Foe's *History of the Union between England and Scotland*. And in 1789, when the question of the Regency was agitated, he wrote *Observations upon the National Embarrassment, and the Proceedings in Parliament relative to the same*. In this pamphlet he advocates Mr. Pitt's view of the case. His circumstances were much reduced towards the end of his life; and he is said to have received aid from the Literary Fund. He died in Switzerland in the spring of 1807. There is a short notice of him in H. J. Rose's *Biographical Dictionary*. Alfred T. Lee.

[* This was a reissue with a new title of *The History of the Flagellants, or the Advantages of Discipline*, 4to., 1777, and 8vo., 1778.—Ed.]

Composition during Sleep (2nd S. vii. 85.) — To the instances adduced by Exul, I may add that besides some verses occasionally made in sleep, it once occurred to me to dream that I was playing with three others at an entirely new game of cards, which was so well remembered in the morning that I wrote it down, and have often played it, and taught it to others, who have been much amused by it. F. C. H.

A curious instance related by Bede (*Hist. Eccles.*, iv. 24.) has not yet been mentioned, that of Caedmon, to whom a person appeared in his sleep, and after some conversation said: —

"Sing the beginning of created beings; whereupon he presently began to sing verses to the praise of God, which he had never heard, the purport whereof was thus: 'We are now to praise the Maker of the heavenly kingdom, the power of the Creator and His counsel, the deeds of the Father of glory. How He, being the eternal God, became the author of all miracles, who first, as the Almighty Preserver of the human race, created heaven for the sons of men, as the roof of the house, and next the earth.' This is the sense, but not the words in order as he sang them in his sleep; for verses, though never so well composed, cannot be literally translated of one language into another, without losing much of their beauty and loftiness. Awaking from his sleep, he remembered all that he had sung in his dream, and soon added much more to the same effect in verse worthy of the Deity."—Translated by Giles. Bohn's *Antiq. Library*.

E. M.

An additional instance occurs in the *Life of Sir Simonds D'Ewes*, where he tells us, —

"And yet sometimes the soul showeth admirable effects of its power in many dreams, when men conceive set orations and speeches, read in their imaginations difficult authors, and propound sublime and difficult questions to some other they fancy to be present, who answers them and resolves the doubts, when it is but one and the same soul which doth all this; which in each particular of it I have myself found true by experience; conceiving sometimes long discourses in so lofty and elegant a Latin style, and with so exact a method, as I am persuaded I never could have framed the same waking, with long and much study."

M.

Bishop Hurd (2nd S. vi. 245.) — Watkins's *Life of the Duke of York*, pp. 38, 39., details the causes of his appointment as tutor to the royal princes.

Madame D'Arblay's *Diary*, iii. 248. &c., 263. 271.; iv. 9. 226. 315.; v. 10, 11. 14. 81.; various allusions, &c.

Letters of Horace Walpole to Mason, i. 271. 279. 310.; ii. 161. 167. 176. 220. 297. 349. 395.; various allusions.

Life and Times of Countess of Huntingdon, i. 18., anecdote of, and a poor man.

Rev. W. Romaine's *Works*, vii. 249., refers to a sermon by the Bishop, "A Christian Bishop," at Bow Church, and quotes an expression he used.

Middleton's *Ecclesiastical Decades of George III.*, p. 196. Dr. Hurd "came off with torn pontificals" at the riots, 1780.

Forbes' *Life of Dr. Beattie*. See reference to, in letters of January 22, 1777, June 28, 1781. That of July 21, 1786, was addressed to the Bishop. S. M. S.

Separation of Sexes in Churches (2nd S. vii. 76.) —This custom exists at Ditchingham Church, Norfolk. G. W. M.

In Bulkington Church, Warwickshire, the men occupy the north aisle, the women the south. W. T.

Halsham of Sussex, temp. Henry IV. and VI. (2nd S. vii. 105.) — Philippa de Strabolgi, the younger of the two daughters and coheirs of David de Strabolgi, Earl of Athol, and third and last Baron de Strabolgi (in England), obiit 1369, married to her first husband Sir Ralph Percy, younger brother of the renowned Hotspur (her sister Elizabeth having married another brother, Sir Thomas). By Sir Ralph she had no issue. She married, secondly, John Halsham, Esq., *temp.* Richard II. and Henry IV. Presuming Joan Halsham to be the daughter or descendant of John Halsham, and to have had no brothers surviving, she would be the representative of the younger coheir of David de Strabolgi, &c. The issue of the other sister terminated in the families of De Burgh of Gainsborough, and De Vere of Oxford. Frecheville L. B. Dykes.

Ingwell.

Drury Sir Drue (2nd S. vii. 89.) — In Davy's Suffolk Collections in the British Museum (Add. MSS. 19,127.) is a carefully-compiled pedigree of the family of Drury of Norfolk. Sir Drue Drury, of Eccles and Rollesby, married Anne, daughter and heir of Thomas Lord Burgh; but as it is not shown that either he or his brother, Roger Drury, left any descendants, I conclude that both died *s. p.* It is not, however, so stated. Mr. Swatman alludes to the sale of Rollesby; but I know not when that occurred. Perhaps Sir Drue resided at Eccles afterwards. Mr. Swatman is of course aware that there were two other Sir Drue Drurys living *temp.* James I., viz. the first baronet of that name and his father. The latter died 1617, aged ninety-nine, and the former 1632, aged forty-four years, leaving a son of the same name, born 1611, who succeeded him. John Maclean.

Hammersmith.

Drowning the Miller (2nd S. vii. 70.) — In this part of the country, Derbyshire, this is a very common expression, but is never used except with regard to baking. When the housewife, in mixing her dough (*paste*, as it is called here), puts too much water to her flour, she says she has "drowned the miller." It is a very expressive phrase when used in this sense, and this must have been its original meaning. L. Jewitt.

Derby.

"Drown the miller" means too much water at the mill. If the mill-stream below the mill is dammed or stopped, the water is ponded back and the mill becomes what the millers call "tailed;" and there being too much water, the mill cannot work, and so the miller is said to be "drowned." D.

Madame de la Motte (2nd S. vii. 9.) — Carlyle states that the house from whence Madame de la Motte fell out of window was situated near "the Temple of Flora."

Many years ago there was a very celebrated artificial flower manufactory bearing that name, and conducted by a man of the name of Lambert, situated in the London Road, *i. e.* the road leading from the Elephant and Castle to the Blackfriars' Road, Southwark. The house in question stood on the left-hand side about a quarter of a mile from the well-known sign. The shop must have existed under the name of the Temple of Flora for many years, and it was much frequented by customers from the west end. Probably even at this day some of the old inhabitants in the neighbourhood might be able to throw farther light on the matter. I believe the locality lies within the Rules of the Bench. M. G.

Hudibrastic Couplet, "He that fights," &c. (2nd S. vi. 218.) — In the *Satyre Menippée* (my edition, and that not the first, is dated 1599) will be found some verses composed for or at an event which occurred in 1593. The following is one: —

"Souvent celui qui demeure
Est cause de son meschef;
Celui qui fuit de bonne heure
Peut combattre de rechef."

A. J. H.

Nicholas Brady (2nd S. vii. 33.) — The following items from the parish register of Christ church, Cork, may be of interest to those engaged in compiling the pedigree of the Brady family: —

"Burials, 1664, Jan. 27, Dorothy, dr. of Nicks Braidy."
"Baptisms, 1665, March 1, Berberrie, dr. of Nick Braidy and Martha."

The above register is the oldest in this city. It was discovered by the writer about a year and a half ago; a description of its contents shall be given in a future number. R. C.

Cork.

Leathern Dollar (2nd S. vi. 460.)—The passage of which D. R. retains a faint recollection, may possibly be the following one from Camden's *Remaines*, art. "Money": —

"There also hath been stamped money of leather, as appeareth by *Seneca*, who mentioned that there was in ancient time *Corium forma publica percussum*: and also

that *Frederick* the Second, when he besieged Millan, stamped leather for currant. And there is a tradition that in the confused state of the Barons' warre, the like was used in England, yet I never saw any of them." (6th impression, by Phillpot, 4to. 1657, p. 179.)

Ache.

Lareovers for Meddlers (2nd S. vi. 481.) —The reply given to H. B.'s Query is hardly correct. The expression as used in Derbyshire is "*Layhouds* for meddlers." When a child is "meddling" with anything it ought not, and becomes troublesome by asking and "bothering" as to its use or "what it is," it is immediately told it is a "layhoud for meddlers" — which simply means a *layhold*, — a something which shall lay hold of those who meddle with it. It is intended to frighten the children, and deter them from meddling with things which don't concern them.

Llewellynn Jewitt, F.S.A.

Derby.

Oysters (2nd S. vii. 29. 77.) — The Querist who wants information on oysters would do well to read a paper on that subject which appeared in the October number of the *Irish Quarterly Review* for 1857. Having read this popular and interesting paper with both pleasure and profit, I would earnestly recommend its perusal to anyone who desires to be informed on the subject of oysters. A Gourmet.

William Whately (2nd S. vii. 69.) — S. B. will find a very interesting account of this popular man in Clarke's *Marrow of Ecclesiastical History*, 4to. 1634, p. 929., with his portrait. I once had a copy of his *Carecloth* or treatise of the cumbers of marriage, which was destroyed by a lady lest it should frighten young men from entering upon those terrible cumbers. He was a powerful preacher — the Spurgeon of his day. Consult also Brooks' *Puritans*, ii. 436. George Offor.

Ballad of Sir John le Spring (2nd S. iii. 254). —Mr. Robert S. Salmon says he is not able to answer the question whether this ballad was the composition of Robert Surtees, the historian of Durham. In the *Memoir* of Mr. Surtees by George Taylor, Esq., prefixed to the fourth volume of his History, that ballad will be found; and among the poetry by Mr. Surtees attached to the second edition of the *Memoir* (as reprinted for the Surtees Society in 1852) there is another copy, selected from several in Mr. Surtees's handwriting, by the editor, the late Rev. Dr. Raine, as that which had apparently received its author's latest touches. J. G. N.

Sledby Wodhouse in Bollond (2nd S. vi. 433.) — Sledby is probably Slaidburn or Sladeburne, a parish in the West Riding of Yorkshire; and Bolland is probably the ancient forest of Bowland (sometimes spelt Bolland), situated in the said parish of Slaidburn. W. H. W. T.

Eighteen Convicts hanged at one Time. — The *bona fides* of your aged correspondent, J. N., is so apparent, that I have been wishful to discover the occasion on which he had witnessed at the Old Bailey the execution of nineteen criminals, whose offence he supposed was participation in the riots of 1780. (See "N. & Q.," 2nd S. vi. 243.) The recently published volume of *Horace Walpole's Letters* furnishes a clue which probably guides us to the occurrence in question. Walpole, in a letter to the Countess of Ossory, dated February 1, 1787, alluding to women, says: —

"How much ready wit they have! I can give you an instance, Madam, that I heard last night. After the late execution of *eighteen* malefactors, a female was hawking an account of them, but called them *nineteen*. A gentleman said to her, 'Why do you say *nineteen*? there were but *eighteen* hanged.' She replied, 'Sir, I did not know *you* had been reprieved!'" — *The Letters of Horace Walpole*, Cunningham's edition, vol. ix. p. 92.

On reference to the periodicals of the time I find the fact to be, as is stated, that on January 9, 1787, no fewer than eighteen convicts were hanged at the Old Bailey; and, farther, that eight days afterwards, on January 17, another *batch* of nineteen received sentence of death; of whom, however, only a majority were executed.

Now, the circumstances of the number nineteen being "cast" for death so soon after the actual execution of the eighteen, and of the numbers being confused within a fortnight of the occurrence, as Walpole's letter shows, and also that this appears to have been the only occasion on which so many persons were legally "done to death," induce me to think this execution is what was dwelling on J. N.'s memory when he forwarded his communication to "N. & Q."

All the sufferers were men, and for the most part young. No particular atrocity appears to have characterised their offences. Nine were burglars, six were ordinary thieves, and three were horsestealers. At the present day not one of these criminals would have had the punishment of death awarded him. Robert S. Salmon.

Newcastle-on-Tyne.

Rising of the Lights (2nd S. vi. 522.; vii. 58.)— This complaint is neither of Dorsetshire nor Berkshire, but is as well known in the bills of mortality as Chrisomes, Headmouldshot, Jawfallen, Stopping of the Stomach, Swinepox, Tissick, Purples, Starved at Nurse, or any other now disused name of a disorder, unintelligible, intelligible, or too intelligible. It was very respectable, taking one out of 70 or 80 of those who died in 1657 and adjoining years, but not one out of 10,000 in 1757 and thereabouts: the reason being, most likely, that the cases were referred to other disorders as knowledge of disorders advanced. John Graunt, in his well known *Observations*, connects it with *Rickets* and *Stopping in the Stomach*, as the three

increased together: "and," he says, "that what is the Rickets in children, may be the other in more grown bodies." But he does not describe it. It is clear that the names of disorders forced their way into the bills of mortality from time to time at the fancy of the almost uneducated practitioners who attended the lower classes: the *stopping of the stomach*, first mentioned in 1636, with six cases, had 480 cases in 1695, in the London Bills of Mortality. The numbers fluctuated backwards and forwards, on which Graunt observes: —

"Now, such backstartings seem to be universal in all things; for we do not onely see in the progressive motion of the wheels of *Watches*, and in the rowing of *Boats*, that there is a little starting, a jerking backwards between every step forwards, but also (if I am not deceived) there appeared the like in the motion of the *Moon*, which in the long *Telescopes* at *Gresham-College* one may sensibly discern."

No doubt the long telescopes had tremors, which they communicated to the moon, a kind of astronomical *rickets* from which the telescope, then in its infancy, communicated *rising (and falling) of the lights* to the "more grown body."

While finishing this Note, I received a work in which the old story of Sir William Petty being the real author of Graunt's well known work is revived. This story was disposed of by the *Biographia Britannica;* and I have endeavoured to choke the revival in a letter which will perhaps appear in the next number (35.) of the *Assurance Magazine*, a periodical of a character as novel as "N. & Q.," and, in its way, as much wanted.

A. De Morgan.

Exchange of Rubbings of Brasses (2nd S. vii. 84.) — The proposal of W. H. Hart to facilitate the exchange of rubbings of monumental brasses is truly admirable. The difficulty of procuring rubbings of brasses from a distance has been felt by every person who has attempted to form a collection of these interesting memorials. I hope that brass rubbers, who, although not so numerous as they were some ten or twelve years ago, still muster a goodly number, will show their due appreciation of Mr. Hart's excellent suggestion, and the readiness with which you adopt anything calculated to extend the usefulness of "N. & Q."

John L'Estrange.

Stamp Office, Norwich.

List of deserving Students (2nd S. vii. 68.) — Sir W. Boswell's list would be a very interesting document if it could be recovered, which I fear is doubtful. Would it interest Mr. Lee to know that Dr. Cudworth, Master of Christ's, was consulted by Secretary Thurloe, on behalf of the Protector, "with regard to the characters of such persons in the University as were proper to be employed in civil and political affairs?"

Cudworth's answer is printed in Birch's Life of Cudworth, prefixed to his *Works* (London, 1820, 4 vols. 8vo.), pp. 11, 12. S. Cheetham.

Lawrence of Iver (2nd S. vii. 47.) — An account of this family will be found in the *Collectanea Topograph. et Genealogica*, iii. 280. Their coat was argent, a cross ragulée gules. J. G. N.

Bishop Thomas West of Ely (2nd S. vii. 69.) — The Christian name of West, Bishop of Ely, 1515, was Nicholas, not Thomas. Far from being a son or other descendant of the Delawarrs, he is described by Bentham as "the son of John West, a baker at Putney in Surrey."

"At the east end of the south aisle of Putney Church is a small chantry chapel, erected by Nicholas West, Bishop of Ely, who was a native of Putney." — Lewis.

W. T.

Letters of Horace Walpole (1st S. ix. 135.) — Walpole, writing to the Countess of Ossory, under date of 22nd July, 1788, says: —

"I have got a new admirer, though an anonymous one. It is the gentleman who has dedicated to me and Sir Joshua Reynolds two quarto pieces, called 'Imperfect Hints for a new Edition of Shakspeare.'"

At the foot of the page is a note, thus:

"Malone? — Cunningham."

The author of the above was Samuel Fenton. (Halliwell's *Shakesperiana*, 28.) Charles Wylie.

Old China (2nd S. vi. 480.) — I am obliged to M. (2.) for his reply to my Query. The yellow vases of which he seems inclined to doubt the genuineness are undoubtedly ancient. I should be happy to show M. (2.) a sketch of them, if he will inform me where it can be sent for his inspection. Vebna.

Halflings and Feorthlings (2nd S. vii. 66.)—The halfling of the time of Richard I. could not have been the *minted* halfpenny, as there were no minted halfpence or farthings ("fourthings") till the time of Edward I. During his reign the penny was first coined without indenture. W. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Quarterly Review, No. 209. *January*, 1859. (Murray.)

The new Number of *The Quarterly* is, as usual, distinguished by the agreeable variety of its Papers. We have nothing to do with the political article, which is *on Reform* — those on what we may call social reform, or social interests, are four, namely, *Patents; The Consular Service; Soldiers' Lodging, Food and Dress;* and *Bread.* The article on *Pius VIII. and Gregory XVI.* is of considerable historical interest — while the historical and biographical are well combined in the opening paper on the *Correspondence of Lord Cornwallis.* An article on *Shakspeare*, in which the reviewer gives great praise to Mr.

Dyce's recent edition, and an admirable sketch of *The Life and Writings of Johnson*, are the papers which will most interest the student of our national literature.

Local Etymology. A Derivative Dictionary of Geographical Names. By Richard Stephen Charnock, F.S.A. (Houlston & Wright.)

This volume contains the etymology of about three thousand names of places of most interest to the general reader. But it should be added that the reader may, by applying the information furnished by Mr. Charnock with reference to the prefixes and affixes of local names, carry the work far beyond the limits within which the author has confined himself.

Painting familiarly Explained, with Historical Sketches of the Progress of the Art. By J. T. Gullick, *Painter, and* John Timbs, F.S.A. (Kent & Co.)

Every one who knows the information which Mr. Timbs can bring to bear upon any subject, and the tact with which he produces it, may feel assured that a work on the subject of painting, in which he has had the assistance of a practical artist, will contain much useful knowledge pleasantly communicated.

Early Statutes of the College of Saint John the Evangelist in the University of Cambridge. Now first edited with Notes by J. E. B. Mayor, M. A., *Fellow of the College.* Part I. (Cambridge: Macmillan & Co.)

Mr. Mayor is doing good service, not only to his own College, but to the University at large, by producing the Early Statutes of St. John's. The present part contains 1st. Baker's History of the Statutes. This is followed by Bishop Fisher's Statutes (1530), and the Statutes of Henry VIII. (1545), printed in parallel pages; and Bishop Fisher's Statutes (1524) conclude this division of the work. Mr. Mayor's name is a sufficient security for the care and fidelity with which the documents have been edited.

Brief Memorials of the Case of Trinity College, Dublin, A. D. 1686—9, *compiled (by permission) from the College Records and other authentic Authorities, by the* Venerable A. B. Rowan, D. D., *Archdeacon of Armagh.* (Dublin: Hodges & Smith.)

A valuable contribution to the History of the Times. Few are aware that while the heads of Magdalene, Oxford, were engaged in their memorable conflict with James II., and Cambridge was refusing to admit Benedict Francis to a degree, in violation of their statutes, a battle of the same nature was being fought in Ireland between "Dick Talbot" and Trinity College, Dublin. The history of this struggle is admirably told by Archdeacon Rowan in the little book before us.

Russia by a Recent Traveller; a Series of Letters, originally published in "The Continental Review." Revised and illustrated. (W. F. Graham.)

The interest with which these Letters were read, as they appeared from week to week in the very able journal to which they were contributed, justifies to the fullest their reproduction in this more handy form.

Jahrbuch Fur Romanische und Englische Literatur under besonderer Mitwirkung von Ferdinand Wolf. *Herausgegeben von* Dr. Adolf Ebert.

The importance of this journal, specially devoted as it is to Romance and English Literature, to all interested in the study of those important branches of the world's literary history, may be assumed from the fact that it appears under the special superintendence of so rare a scholar as Ferdinand Wolf. The subjects of the present, the first Number, are the Life and Works of Wace, by Edélestand du Méril; The English Mysteries, by Adolf Ebert; The Troubadour Cercamon, by Dr. C. A. F. Mahn; and critical Notices of Foreign Publications connected with the special objects to which this *Jahrbuch* is dedicated, by Ebert, Mussafia, and Ferdinand Wolf. We may add that we have been informed the assistance of English correspondents is much desired.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Sequel to Blakeway's Attempt to Ascertain the Author of Junius' Letters. 1815.
Refutation of the Claims of Sir P. Francis and Gibbon. 1812.
Pamphlet on Junius about 1780, signed P. T. Philip Thicknesse], advocating claims of Horne Tooke.

Wanted by *William J. Thoms, Esq.*, 40. St. George's Square, Belgrave Road, S. W.

Alban Butler's Lives of the Saints. Dublin. 1833. Stereotyped. Vol. II.

Wanted by *Rev. W. Hubert*, 49. Vincent Square, Westminster.

Thiers' Histoire du Consulat et de l'Empire. Vols. VIII., XI., and the following. Leipzig edition, J. P. Meline, preferred.

Wanted by *F. W. J. Deacon*, 4. Navarino Villas, Navarino Road, Dalston Rise.

Zouch's Memoirs of the Life and Writings of Sir Philip Sidney, 4to. 1808.
Jackson's Life of John Goodwin. 8vo.

Wanted by *Messrs. Hemingham & Hollis*, 5. Mount Street.

Innes's Critical Essay on the Ancient Inhabitants of Scotland. Vol. II. 1729.
Horatii Opera a Pine. Vol. II. 1737.
Retrospective Review. Nos. 25 and 27.
Ditto ditto Second Series, 2 Vols.
Trial of Col. Townley. By Jefferson. 12mo. Carlisle. Two copies.
Lives of Leland, Hearne, and Wood. Vol. II. 1772.
Peter's Letters to his Kinsfolk. Vol. I. 1819.

Wanted by *Thomas G. Stevenson*, 87. Princes Street, Edinburgh.

Notices to Correspondents.

Among other Papers of great interest which will shortly appear in our columns, we may mention Cromwelliana, *by Sir Frederick Madden;* Illustrations of Charles I. from the Exchequer Rolls, *by Mr. Hart; and another curious Paper on* Carleton's Memoirs, &c.

M. Ason. *Not the name of the artist, but of the Pinakothek at Munich in which the original is preserved.*

A Constant Reader *will find the information respecting the Mistletoe of which he is in search in* "N. & Q." 2nd S. iv. 47. 153. 191. 219. 399.

A Bloke *is referred to* "N. & Q." 1st S. v. 214. 258. 522. *for evidence that the Enigma on the letter H was written by Miss Fanshawe.*

J. H. v. L. *received.*

P. B. *The Psalms in the Book of Common Prayer were translated in* 1539; *those in the Holy Bible in* 1611. *See* "N. & Q." 2nd S. iv. 310.

Zeta. *Respecting Voltaire's phrase* "écrasez l'infâme," *see our* 1st S. x. 282. 425. 493.; xi. 50.

T. F. D. *The derivation of* "*Topsy-turvey*" *or* "*Topside t'other way*," *will be found in* 1st S. viii. 385. 526. 575.

Iota. *The subject of Dr. Edward Barnard's play,* The Somewhat, *in Three Acts, is the inculcation of virtue on the youthful mind. The characters: Augustus; Edoceo; Docilis, nephew of Edoceo; Clarissa and Cleora, two intimate friends and acquaintance of Augustus.*——*The words of the Oratorio,* The Prophecy of Enoch, *were selected by the Rev. S. S. Greatheed from Montgomery's* World before the Flood.

Abbha. The History of Duelling, 12mo. 1770, *is a translation of a French work by M. Coustard de Massi, one of the French King's musquetteers.*

Errata.—2nd S. vii. p. 65. col. ii. l. 20. from bottom *for* "clavices" *read* "clarius;" 2nd S. vii. p. 117. col. ii. l. 20. *for* "horslockhead" *read* "horshochead."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, FEBRUARY 19. 1859.

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Notes.

CROMWELLIANA.

Although I am unable to point out the precise date of the death of Richard Symonds (2nd S. vii. 67.), yet it is certain that he was living in March 1659-60, as proved by one of his Memoranda Books in the British Museum, MS. Harl. 991. This volume contains a collection of anecdotes and notes communicated to Symonds by various persons between 1653 and 1660, and jotted down at the time; with the names of the authorities from whom they were received. Many of these anecdotes relate to Oliver Cromwell, to whom the Royalist writer was no friend; and it is to him we are indebted for the well-known stories of Cromwell's mad behaviour at his daughter's marriage to Mr. Rich, and his forcing open the coffin of Charles I. with the pommel of a sword. With these anecdotes are intermixed memoranda concerning the parentage, estates, &c., of several individuals, which may interest biographers. Extracts from these memoranda were printed in the *Gentleman's Magazine* for 1796 (vol. lxvi. Pt. i. p. 466.); and at a later period (in 1816), a few of the anecdotes appeared in the same work (vol. lxxxvi. Pt. ii. p. 498.). Noble, in his *Memoirs of the House of Cromwell*, had previously availed himself of one or two of these stories; but he only derived them at second-hand from Dr. Hutton's MSS., and does not give the authorities for them mentioned by Symonds. As several anecdotes still remain unpublished, and the others have not yet been given in an authentic or complete form, I thought it might be acceptable to the readers of "N. & Q." to have them collected together. Even if not true, they will serve to show what sort of stories were circulated at the period, in reference to "Noll," the Protector. F. Madden.

O. Cromwell.

P. 16. Russel, the taylour, sayes he alwayes observd of him, that what he pretended to doe, and gave promises and assurances of, and gave directions to Ireton, in puhlique to suitors, he secretly ordred the contrary.

He told the Lady Capel that great pitty it was so noble a gent as her lord was should dy, and putt her in great hopes.

When the D. Mayor Foulke went to him for reparations for the affronts the Anahaptists had done, he promisd and made him beleive great matters: next Sunday [he] was seene sitting among the crowd, to heare one of them preach, at the Glasthowse Hall.

Cromwell *alias* Williams his name is, and that he pretends [to] he by Williams descended of Perkin Warbeck.

Thursday, Novemh. 9, [1654], in the lower House, he made a speech, laying all the warr of England, the death of King Charles, &c., upon the Dutch."

P. 17. Upon Friday, December 16, 1653, in great state, attended by the cheife officers of the army, except Major-Genll. Harrison, he went to the Chancery Court in Westminster Hall, habited in a black plush suit and cloake, where he stood bareheaded an howre, and Lisle, the Commissioner of the Great Seale, read to him the new Charter, as also his Oath; which Oath he repeated after Lisle, and signed this Charter, and then sealed it with the Great Seale. The Judges were all present, except Cheife Justice Rolls and the Mayor of London. Vyner. Then Lambert and Whaley were the cheife officers, and assisted him to his seat, which was a stately chayre, with costly footclothes and most rich cushions, and then he sate in it, and put on his hatt, none els being covered in the Court. The Mayor gave him his sword, and he rendred it him againe; the Keepers the seale, and he gave it them againe.

Then the Mayor went afore him thorough Westminster Hall, which was throng'd with people, and with a great guard to his coach. — *This cousen (?) Harison saw.*

Gessop, secretary to the Earle of Warwick, having supplyd the roome of Thurloe, Secretary to the Councell of State, consisting of the army officers, did read the Charter openly in the Chancery. All the while Cromwell held up his right hand to sweare it; it shooke extreamly, and notoriously, for that is the new way of Swearing, and not kissing the hooke.

P. 20. Un giorno congiuro il suo cogino Will. Cromwell, per dirlo tutto che lui ne dimanderebbe. Dimando che persona era il Rè, di che fattezza et costumi, &c. Rispose con molti lodi. 'Then you like him?' 'And if you knew him as well as I, you'de like him too.' 'Then you are taken with him, are you?' Et non piu.

Invited by Vyner, Mayor of London, to dinner, and he chose Ashwednesday. [8 Feh. 1653-4.]

The streets were rayld, and the Companyes sate in their gownes, and the pennons of each Company fixt, from Temple Bar to Grocers' Hall, where the dinner was provided.

The Mayor and Aldermen went up to Temple Bar, to meet him. He came thither in coach, and downe Fleetstreet. This was the maner of proceeding: —

The 8 Trompets of the Citty on horseback.

The Aldermen 2 and 2 [on] horseback, in red gownes.

The Officers of the Mayor and the City Councell, a foot.

His Life guard on horsehack; among them Greg, his taylour.

Two Heralds, one hlack . . . . and Riley, in cotes with the crosse and harpe, on horseback.

The Swordbearer and Cap of Maintenance, on horseback.

Pages bare, on horseback.

The King of Armes, in the like cote, on the right hand; the Mayor Vyner on the left, holding the sword, both abreast; the Mayor caryed the sword.

Cromwell alone, in an olive-coloured cloth, with gold buttons and loopes, and gold hatband; often pulling of his hatt.

Claypoole, his son-in-law, Mr of his horse, leading a led horse, with a great saddle of red velvet embroydered.

Divers led horses.

Lambert, Leiftenant-general.

The Officers of the army, 4 and 4.

Divers serving men, 4 and 4.

Some coaches.

[This account differs in several particulars from those printed in the *Weekly Intelligencer* and *Perfect Account of Daily Intelligence*, &c., Feb. 8-15, 1654.]

At his returne by Arundel howse, he being in a coach, which was rich, all guilt, one threw a stone of 6 pound weight upon his coach.

P. 21. One Major Huntingdon having understood that Oliver Cromwell had made articles with the King at Hampton Court, and Nol tampering with this Huntingdon, to execute some of his commands concerning the King, Hunt. said to Nol: 'How can you doe this, being contrary [to] your Articles and Agreement with the King?' 'What,' says Noll, 'keep Articles with a Tyrant!' —*Coll. Phil. Honywood.*

P. 22. In the play at Cambridge calld *Lingua*, he acted the part of *Tactus*, and stumbled at a Crowne, and tooke it up and putt it on, and twas fitt, and askd if it did not become him. — *Sr Wm Courtney.*

July 23, 1654. One Southworth, a preist long condemnd to be hanged, the Portugal Emb[assador] went to the Lord Protectour for a repreive. 'God forbid his hand should be consenting to the death of any for religion;' and did promise a repreive. The next evening [he] sent the Emb. word, he was sorry he could not perform his promise; for since that, his Counsell had advisd him that the lawes should be executed, to which he had swore; and he was hangd and quarterd, and the quarters the Spanish Embassadour bought of the hangman for 40*s.*

P. 23. At the mariage of his daughter to Rich, in Nov. 1657, the Protectour threw about sack posset among all the ladyes, to foyle their rich clothes, which they tooke as a favour, and also wett sweetmeates; and dawbd all the stooles, where they were to sitt, with wett sweetmeates; and pulld of Riches his perucque, and would have throwne it into the fire, but did not, yet he sate upon it.

An old formall courtier that was Gent. Usher to the Queene of Bohemia, is enterteyned among them, Sir Thomas Billingsley, *senza barba;* and he danced afore them in his cloke and sword, and one of the 4 of the Protectours Buffons made his lip black like a beard, whereat the Kt drew his knife, missing very little of killing the fellow. — *This Hatton Rich told his acquaintance.*

In the time of the long Parliament, a minister was ready to be sequestred, and O. C. being his freind, turnd their intentions with these words: 'I am persuaded that God has sett a seal upon his ministry, and there is a stamp upon his professions, &c., and I must needs say, he has lived up to the word of God.' — *Mr. Crisp.*

Afore the Parliament began, 17 yeare ago or there abouts, divers would meet with him [Cromwell] sometimes in a barne, and other places; among the rest one Mr. Goad, who was chaplin to Lord Say and brother to Dr. Goad, father-in-law to Mr. J. Byng, and their prayers tended to pulling downe that goverment, and for a reformacion; and when he had prayed, this Goad (as beleiving it true) has told his said brother for certayne, that he has heard a voice saying, as afar off, 'Verily it shalbe done, Verily it shal be.' — *Mr. J. Byng.*

Feb. 1657. When he had beat up the Parliament, one night in bed could not sleep, and rose, and of a sudden struck his bedchamber man, and called him Presbiterean rascall. He went out to his fellow servants, and when they came in, they found O. crying and howling.— *Idem.*

P. 24. Nol sent one Major Claytor of the army into Ireland (as Cl. told Mr. Crisp), with great pretences of love to him and for his preferment, and told him that in the bowels of the Lord Jesus he had a tender affection to him; and tooke him by the sholder, and wept over him, giving him letters to his son Harry in Ireland, telling him those letters would doe his buisnes. Claytor goes, and having at Chester a mynd to open the letters, found that there was expresse order to hang him. Then he skulckt up and downe, living private and obscure. — *Mr. Crisp, Mr. Jo. Temple.*

When the King was beheaded, and the body and head putt into a coffin, and set in the banquetting howse, Oliver Cromwell came, with one Bowtell of Suffolk, neare Franingham, and tryed to open the side with his staffe, but could not; then he tooke Bowtells sword, and with the pummell knockt up the lid, and lookt upon the King, shewing him to Bowtell. Then at that time this Bowtell askt him what government wee should have? He said, 'the same that is now.' — *This Bowtell told Coll. Rolston, who at first was his great enemy, and persecutor of Rolston, but after this left off the service. Coll. Rolston.*

P. 25. One Mr. Robert Compton had playd at dyce or cards with Oliver Cromwell, afore the warrs, and Oliver having some of Sir Simeon Steward's lands yet left unsold, his conscience told him of the cheat he made upon this Compton, who was a genteele lad, and his father was a draper, or some other tradesman in London; and this Compton, being at an ordinary in London, or the suburbs, was told that some bayliffs wayted without, to arrest him for a debt of his, of 20*l.* or thereabouts, [and] would not stirr out of the ordinary roome, least they should attacque him; it hapned that Oliver had in that very point of time sent a gent. with a letter to this Compton, and order to restore him his money, so gayned in pay [play], being toucht in conscience concerning the manner of acquiring it. This money came so luckily to this Compton, that he paid his debt, for which those bayliffs waited, and went away with about 100*l.* in his purse. — *Mr. Jo. Byng, Jan.* 1659.

P. 81. An old man told one Harvey of Nol Cromwel's Court, and advised him to leave his place, telling him that Nol should shortly dye, and his son Richard should come in his place, but should not continue. Then there should [be] other changes which should not last. Then King Charles should come in, and governe, but be slayne. Next him should rule the Duke of Yorke, which also should be slayne, and then the Duke of Glouc. who should hold his goverment 4 yeares, but with much trowble, and then the Romish goverment shall sway this nation. — *Mrs. Coggan. told me*, 21 *Octob.* 1659.

P. 88. Henry Cromwell, 2d son to Oliver, our Projectour (*sic*) might have kept the goverment of Ireland, for [he] wanted no meanes to accomplish it. But a letter from Fleetwood's wife wheedled him into England, and leave that goverment; and landing at Chester, he seut to . . . (*blank*), a gent of quality neare, to borrow his coach and horses, to carry him to London. The gent. sent him word that a Cart was fitter for him. — *Mr. Elkenhead, brother-in-law to Sir Henry Chichley, that lives in Ireland, told it [to] divers in presence of Coll. P. Honywood.*

P. 94. "O. Cromwell. When he sent his son Henry to

be Governour of Ireland, he would suffer no officers of the army to have power in Ireland, but onely those that had lands in England, that if they stirrd or acted against his mind, he might seize their lands here in England. This after proovd the ruyne of his son Henry in Ireland, for no officers would stirr there to defend his power and goverment, when the army here under Lambert and Fleetwood turnd out Dick Projectour, because they feard the sequestration or losse of their lands in England.—*Franc. Cave.*

Its undoubted that he was *velenato*, and Jo. Thurlo the Secreatary had a lick of it. Credo che quel Thurlo lo disse al Cavalier Rico. Willys. — *S[ir] R. W[illys]*.

One of the Dutch Embassadours coming to Noll, Noll cryd, in his speech to him, and when he spoke agen, the Dutchman howld out aloud. Noll lookt over his sholder, and said, 'this fellow outdoes me.'

P. 95. Farr of Essex wrote a letter to Haynes, Deputy Major Gen^{ll}. to Fleetwood, and thus superscribd it. 'To the right reverend Father in God, Right Hon^{ble}. in his Highnes the L^{d}. Protectour, Right Wo^{ll}. in his countrey, and Right Worthy in himselfe, Major Gen^{ll}. Haynes.' Fleetwood showd this to Noll. 'They will jeere us.' 'Has he any fleece on the back?' 'No.' 'Wee had best suffer their geeres,'—and let him alone then.

CHARLES FARLEY.

Timour the Tartar has gone to his rest, at the good old age of eighty-eight. Cloten is dead; Osrick is no longer in the flesh, and the foolish amorous Roderigo has done with earthly loves and follies.

To say that Charles Farley is dead, will not awaken perhaps a very wide emotion. The bearer of the name belonged rather to a past generation than to this. Nearly seventy years ago he commenced a career at Covent Garden, which ceased not very many years since. In his youth he was contemporary with Macklin, and he was probably just before his death the last of the actors who had played in Rich's old theatre. He had gone thither before the Kembles; and many an actor who has run through his glittering career, and whose history seems ancient to us, was not born when Charles Farley was in his prime, and died ere the curtain fell on Charles's last public scene.

Charles had literary cousins, and his family name is not unknown to book-collectors. John Farley was the author of that curious mixture of verse and prose which was presented to Charles I. on Midlent Sunday, 1621, entitled *St. Paule's Church, her Bill for the Parliament.* Some of your readers may remember the fine, scholastic, unpronounceable name which the late actor used to give to the miscellaneous entertainment on his benefit night, performed between the play and the farce. May not this bit of ostentation have descended to him from old Robert Farlæus, who under that Latinised name published, in the seventeenth century, his *Lychnocausia, sive Moralia facum Emblemata*; and his *Navlogia, sive Inventa Navis?* Then, is it not to Abraham Farley that we owe a transcription and revision in two goodly folios of the Domesday Book?—and while our Charles was yet in his teens, did not Edward Farley give to the world his pamphlet, pleasant to men struggling under liabilities, and satisfactorily proving that "Imprisonment" for debt (was) unconstitutional and oppressive? Charles, as an author, only stands in a humble position on the literary list. The sole work of his which I have seen in print, is the one entitled "*Airs, Glees, and Choruses*, in a new grand ballet-pantomime of action, called *Raymond and Agnes, or the Castle of Lindenburgh;* composed by Mr. Farley. Now performing (1797) at the Theatre Royal Covent Garden." In that nerve-shattering piece the "composer" enacted Don Raymond, and the Prince of Wales placed a copy of this book, with the "actions" printed, and the songs in MS., among the pamphlets which he thought worth preserving. It is now in the British Museum.

It was in the getting-up of such pieces that Farley exhibited himself in the light of an artist. The picturesque groupings of *Aladdin*, in which he was the most obstinately wicked magician that ever worked evil to his own undoing; the harmony in the stage action of *Robinson Crusoe*, in which character he himself made some of our grandmothers hard put to it to conceal their emotions; the dazzling glories of *Cherry and Fair Star*,—noted for the mutiny of the waves, who would not uphold the splendid galley of the Queen of Cyprus till Sixpenny Forbes had restored them to their full pay of one shilling, nightly; the pictorial finish of his *Fortunatus*, both piece and character of that name,—all these and many more were owing to his unsurpassable taste. But the glory and grandeur of all were eclipsed by *Timour the Tartar*. People went to the doors at midday to be first in the rush towards the enjoyment which that name held out to them. And surely the Timour they beheld was a much more enjoyable chief than the original Tartar! How grand, dignified, condescending, brave, yet gentle-hearted! Who could have believed that Barnardine, that arch-brute in *Measure for Measure*, was identical with very superb Khan? The latter, however, was the more popular though not the more artistic performance, and for many a year the afterpiece at Mr. Farley's benefit was "*Timour the Tartar, with all the horses.*"

He began his stage life as a boy when eleven years old, in 1782, and when he assumed men's characters he displaced old actors from favourite parts, and made the latter permanently his own. After he came, Bernard no longer played Cloten, nor the Gentleman Usher in *King Lear*, nor Sparkish in the *Country Girl*. Before him, Mr. Macready, the father of the better-known actor of that name, possessed (so to speak) the parts of Fog, Poins, Ro-

derigo, Osrick, and Count Basset. Farley took them, and kept them to the last. His Poins was a speaking picture; his Osrick, Cloten, and Roderigo, all fools in different ways, were charmingly discriminated by him. There are few such true bits of Shaksperian acting now to be seen, — acting in which the person represented, and not the player, stands before you, except perhaps in the Gravedigger (in *Hamlet*) of Mr. H. Widdicombe.

How he looked in Canton is well known to most of us by the engraving containing the portraits of himself, Mr. Farren, and Jones, in the toilet-scene of *The Clandestine Marriage*. This was one of the best of his French parts, of which no two were alike; and yet he was in some degree a mannerist. We may have heard his Count Sans Château described, and also his Champignon; but many of us can remember him in Canton and Dr. Caius; and in these, not inferior to his Papillion in *The Lyar*, he was admirable for variety and minuteness. The same may be said for all his fops. In the representation of these his voice assisted him, for he had a curious bubbling sound, which he could less control as his very remarkable nose grew larger and larger. But he did not depend on a *defect* for an *effect*. He was great without speaking, and his performance of the dumb Francisco, in the *Tale of Mystery*, was as eloquent and touching as though he had had a hundred tongues all tuned to tell with irresistible force a tale of suffering.

Some of the parts of which he was the original performer, may occasionally yet be seen upon the stage — metropolitan or provincial. I may name as a few of them, Bronze, in *The Cure for the Heart-Ache;* Sir Charles Crofton, in *The Poor Gentleman;* Valentine, in *Valentine and Orson;* Francisco, in *The Tale of Mystery;* Kalig, in *The Blind Boy;* Count Grenouille, in *We Fly by Night;* and Grindoff, in *The Miller and his Men.* To the middle-aged and elders of the present generation, he will be best remembered by the last character. As the bandit-miller he was, night after night, hard at work — loving, jilting, grinding corn, singing glees, and getting blown up by a final explosion, which, with rare discrimination, injured only the wicked — to the intense delight of audiences who made the streets musical with "When the wind blows," &c.

Jolliest of millers, most imposing of Tartars, most wicked of sorcerers, most abominable of ruffians, gayest of Frenchmen, most laughable of fops, — a score of years ago, he laid down all, and, curiously enough, got rid, with medical assistance, of a great portion of that huge nose that used so well to serve him on the stage. He lived surrounded by troops of friends, and died regretted by them, — not altogether, we believe, unindebted to the Fund, of which he was a great promoter, a staunch supporter, and to which he was a steady contributor during the years he was "in harness."

J. Doran.

DIABLERIE ILLUSTRATED BY HARSNET.

If your pages are open to diablerie of any kind, the following extracts from that scarce, curious, and caustic book of Dr. S. H. (Samuel Harsnet), entitled *A Declaration of egregious Popish Impostures, &c.*, London, 1603, may prove interesting, especially as they afford significant illustrations of passages in two of our greatest poets.

Harsnet's work, which I have gone through paginatim for the Philological Society, abounds with curious words and quaint phrases which I cannot now particularise, but proceed to give a list of Devils from his tenth chapter, as Anonymos, Bernon, Bonjour, Cliton, Cocabetto, Cornerd-Cappe or Corner-Cap, Delicat, *Frateretto, Fliberdigibet,* (Lustie) Dicke or Dickie (Lustie), Huffe-Cap, Haberdicut or Hoberdicut, Hob, Helemodion, *Hoberdidance*, Hilo, Hillio, Hilco, Lustie Jollie-Jenkin, Killico, Killicocam, *Maho, Modu*, Modion, Malkin, Motubiyanto, Nurre, Philpot, Pippin, Portiricchio, Pour-Dieu! Pudding-of-Thame, Puffe, Purre, *Smolkin*, Soforce, Tocabetto, Wilkin.

Warburton, in his notes on Shakspeare, first I believe pointed out the above as the source of the names of Edgar's devils in *King Lear*, to which he was not improbably led by a perusal of Dr. Francis Hutchinson's *History of Witchcraft*, 8vo., 1718, who refers to and quotes (p. 18.) Harsnet's book, as also his *Discoverie of the fraudulent Practises of John Darrell, &c.*, 1599, *vide* p. 189.

Compare Edgar, in *King Lear*, Act III. Sc. 4., where he speaks of

> "The foul fiend Flibbertigibbet,"

and

> "Peace, Smolkin; peace, thou fiend."

Again: —

> "The Prince of Darkness is a gentleman:
> Modo he's called, and Mahu."

Again: —

"Frateretto calls me; and tells me, Nero is an angler in the lake of Darkness."

Again: —

"Hop-Dance cries in *Tom's belly*," &c.

and

"Five fiends have been in poor Tom at once; of Lust, as Obidicut; Hobbidídence, Prince of Dumbness; Mahu of Stealing; Modo of Murder; *Flibbertigibbet* of Mopping and Mowing, *who since possesses chamber-maids and waiting-women.*"

This exactly applies to the case of Sara Williams, of whom Harsnet says (p. 21.): —

"She was a long time managed (*menagée?*) to be brought to the Line, and for her better advancement in her Maister's Eye shee was made Mistris Peckham's chamber-mayd Pardie."

Fliberdegibbet, moreover, was one of the fiends alleged to have been cast out of "Sara" with Frateretto, Smolkin, Maho, and many others. (See Harsnet, p. 181.)

I think the following passage must have been in Milton's recollection, who was an *omnivorous* reader, when he wrote the lines in *L'Allegro*: —

> "She was pincht and pulled, she sed,
> And he by Friar's lantern led.
> Tells how the drudging Goblin sweat,
> To earn his Cream Bowl duly set," &c.

"And if that the *Bowl of Curds and Creame were not duly set* out for Robin Goodfellow (the Friar?) and Siste the Dairymaide to meet at '*Hynch-pynch and Laughnot*,' when the goodwife was abed, why then, eyther the Pottage was burnt to next day in the Pot, or the Cheese would not curdle, or the Butter would not come, or the Ale in the *Fat* never have good head." — *Harsnet*, p. 134., 1603, or about forty-three years before the publication of Milton's *Minor Poems*, 1645.

J. M. N.

EDWARD THE CONFESSOR'S FONT.

I have often been asked by antiquaries and others about "Edward the Confessor's Font," as it is called. Your readers may perhaps be interested by a short account of it as to the past and present.

It is spoken of by Camden, and engraved in Plot's *Natural History of Oxfordshire*, ed. 1677, p. 356. It never was in the parish church of Islip, but originally belonged to a chapel attached to the royal palace, once existing there. Plot, about 1670, says: —

"In the chapel above-mentioned not many years since, there stood (as was constantly delivered down to posterity) the very font in which that religious prince, (viz. Edward the Confessor) received the sacrament of baptism, which, together with the chapel, in these latter days, being put to some indecent, if not profane use, was carefully and piously rescued from it by some of the right worshipful family of the Browns of Nether Kiddington, where it now remains in the garden of that worthy gentleman, Sir Henry Brown, set handsomely on a pedestal."

This removal from Islip took place in 1660. Dean Vincent treats at large of the subject in his MS. memoranda of Islip, now in my charge as rector of the parish. He alludes to the year as one very likely for a removal of the relic, from the rector (Hinton) being a Puritan and Sir T. Brown (as he conjectures) a Roman Catholic.

The font has since that time had many changes of place. When in the possession of Mr. Mostyn Brown, afterwards Lord Vaux, it was purchased by the late Sir Gregory Page Turner (as I have heard) for the sum of 400*l.*, and sent to Langford, near Bicester, the residence of Mr. Paxton. Some little time afterwards, at the solicitation of Dr. Ireland, then Dean of Westminster and Rector of Islip, it was sent back to its native village (if I may use the expression), but, the chapel being no more in existence, was put in the rectory garden. I have a picture of it in my possession, with ivy for the background.

In a note on Dean Vincent's Memoranda, quoted before, Dean Ireland describes this restoration as having taken place July 13, 1829, "to the great joy of the parish." He adds, "Its size and great weight prevented us from receiving it within the house, and a complete covering was made for it during the winter."

When Sir G. P. Turner died, his effects were sold, and the font was then disposed of at a very different price from that which it formerly gained. At this time it was sold for five pounds. Mr. Paxton, of Bicester, was the purchaser; he presented it to Lady Jersey of Middleton Park, not far from Bicester, who placed it in the fine picturesque old church of Middleton Stoney, and there it will probably remain. I must now conclude with stating — for the truth must be told — that, in reality, the font is not older than the fourteenth century, and therefore its connexion with Edward the Confessor is a mere fiction.

Francis Trench.

Islip Rectory, near Oxford.

Minor Notes.

Warren Hastings' Impeachment.—I have heard that the whole of the speeches delivered in Westminster Hall on this occasion are to be printed at the public expense. It is usual for public speakers to correct for publication the short-hand writers' notes of what they delivered on important occasions; and it might have been expected, especially, that Mr. Sheridan's speech at this interesting trial (on the preparation of which he is said to have employed several months, and which caused the greatest sensation on its delivery) would have been given to the world, in a corrected form, soon after its occasion. But, in the year 18—*, being in company with Mr. Gurney, the Lords' reporter, who took notes of the trial by authority, I asked him whether that speech had been published in any more authentic form than in the newspapers of the day. He replied that it had not; adding, that in an interview with Mr. Sheridan on the subject, the latter had promised to revise Mr. Gurney's transcript of his notes, with a view to its publication, but never did so.

It is to be hoped that we shall, at length, see this and the other splendid orations which were delivered at this impeachment, in their original form: and that, being able at this distance of time to read them with a more dispassionate judgment than was possible to their excited and

[* The last two figures of this date are illegible in the MS.—Ed.]

entranced hearers, we may learn the lessons of wisdom which that trial has left us, and apply them, as far as they are applicable, to the momentous business of our Indian government.

P. H. F.

Robert Burns. — The following, from the *Manchester Guardian*, Jan. 10, 1859, may perhaps be thought worthy of preservation in the pages of "N. & Q.":—

"*The First Copy of Burns's Poems.* — The first copy of Robert Burns's *Poems* issued from the press was presented by the bard himself to Hugh Morton, who was his fellow-ploughman on the farm of Lochlie. Burns handed the book to Morton when standing at the publisher's door in Kilmarnock, on the morning when the poems were ready to be issued. This copy of the poet's works is now in the possession of the son of Hugh Morton."—*Ayr Advertiser.*

Arterus.

Dublin.

The Centenary of the Poet Burns. — The following paragraph, copied from the *Edinburgh Evening Post and Scottish Record*, bearing date January 26th, 1859, and describing the festivities held in Edinburgh in commemoration of the centenary of the birth of Scotland's greatest poet, on the day previous, contains a notice of what appears to me to have been the most remarkable event of the day, and to be worthy of a place in the pages of "N. & Q." The paragraph relates that the centenary festival was held in the Edinburgh Music Hall, Lord Ardmillan being chairman, and then proceeds as follows: —

"The Chairman gave the 'Peasantry of Scotland,' which was drunk with *rural** honours. After this toast had been drunk, the Chairman introduced Mr. Glover, a *contemporary* of Burns, who was upwards of 100 *years of age*, and who recited 'Tam O'Shanter' with a humour that drew forth loud laughter from the audience."

John Pavin Phillips.

[On the same day there was a tea banquet in the Corn Exchange, under the auspices of the Edinburgh Total Abstinence Society, when towards the close of the proceedings, Mr. Walter Glover, the centenarian, arrived from the Music Hall, and related several interviews he had had with Burns, "the gauger," in 1795, when employed in his vocation as a carrier to drive a number of puncheons of rum from Dumfries to Leith; and how, on one occasion, being storm-staid at Dumfries in the severe winter of that year, he was treated to share of half-a-mutchkin in his landlady's by Mr. Burns. He described Burns as a "weel-made man, with dark hair and chestnut eyes," and said "he was not talkative; but of coorse he had nae business to converse with me; he just signed my permits, and my business was dune wi' him."—*Times*, Jan. 27, 1859.]

"*A Man's a Man for a' that.*—In looking over *The Plain Dealer*, a comedy by Wycherley, altered by Isaac Bickerstaff for the stage in 1766, I came upon the following passage, Act I. Sc. 1. (Manly *loq.*): —

"A lord! What, you are one of those who esteem men only by the value and marks which fortune has set upon them, and never consider intrinsic worth! But counterfeit honours will not be current with me; I weigh the man, not his title: *it is not the king's inscription can make the metal better or heavier.* Your lord is a leaden shilling, which you bend every way, and debases the stamp he bears, instead of being raised by it, &c. &c."

This is certainly (if nothing else) a curious coincidence of ideas with those expressed in Burns's song, "Is there for honest poverty," and may at this time, when everything relating to the poet seems interesting to the public, be deemed worthy of notice in "N. & Q." J. R.

The word Rapid. — There is a use of the word *rapid*, among the inhabitants of some parts of Gloucestershire, which seems worthy of notice in your columns. This noun is employed in the signification of *great* or *violent*, as in the very common expression of "rapid pain." It will be found, I think, that equivalents in other languages are used in a similarly metaphorical sense. W. J. D.

* *Query.* What are "rural" honours?

Queries.

"O MI JESU, QUI SUBIRE:" DEAN TRENCH'S SACRED LATIN POETRY.

I too am rejoiced to see that this volume is being re-edited. It is perhaps too much to hope that every one's favourite hymn should find admission in the new edition of this delightful book. But as the one which I should like to crave admission for was given to me in MS. many years ago, its authorship — unknown to my friend the donor — still remaining unknown to me, and as I have sought for it hitherto in published collections without success, I do hope that you will be able to afford space for it, if it be only to secure its being once edited, with the bare chance of some of your readers informing me as to its author's name. It is as follows: —

"O mi Jesu, qui subire
Voluisti pro me diræ
Crucis ignominiam;
Qui pro meis Te peccatis,
In hac ara pietatis,
Dederas in hostiam;

"Coram Te en supplex cado,
Et me Tibi totum trado,
Ac in servum consecro.
Scio quidem me peccasse,
Et ut ovem aberrasse,
Ah! condones obsecro.

"Tandem rogo tot labores,
Tantus sanguis, et dolores,
Fac in me non pereant:
Sed quod hactenus peccavi,
Tua Crux, cum Spinis, Clavi,
Ac Mors Tua deleant."

N. S.

Avington.

Minor Queries.

Anne Boleyn's Ancestry. — I have just been reading John Donne's *Five Sermons upon Speciall Occasions*, 1626, 4to., and on p. 23. of the first Sermon came to the following passage (Donne is addressing the merchants of London) : —

"We have many noble families derived from you; one enough to enoble a World; *Queene* Elizabeth was the great granchild of a *Lord Maior of London*" (Sir Geoffrey Boleyn, in 1457).

Rather an odd place for a piece of historical information, was it not? Is any other queen of England known to have been similarly related to a civic monarch? G. M. G.

Sir John Calf. — Where are the following lines to be found? —

"Here lies Sir John Calf,
Three times Lord Mayor of London.
Honour! honour!! honour!!!"

And underneath, written by a wag: —

"O cruel Death, more subtle than a fox,
That would not let this Calf become an ox,
That he might browse among the briars and thorns,
And near beside his brethren, horns! horns!! horns!!!"

J. G.

Letter to Mr. Bayes. —

"You are free from the charge of resembling the French poets, though you may have imitated them. They are pedantic and correct, but you are full of bounce and fustian; more like the Spaniards, whose great playwright Roxas, according to Mr. Gayton's translation, begins a tragedy thus. The heroine, an Amazon, says: —

"'Echo, whose constant voice knows not restraint,
Repeats the utterings of my dire complaint:
Rivers, mountains, meadows, travellers shall feel
The trenchant edge of my avenging steel.
Plains, flowers, and fruits, the echo and the river,
Before my kindled anger soon shall quiver;
I am the Rose of courage pure, which scorns
These catifs, and will make them feel my thorns.'

"To which the hero replies: —

"'O worthy Rose, rose without a stain,
Transplanted out of Africa to Spain;
Rose, more resplendent than the solar ray,
May made not thee — thy brightness made the May.
Perfect in thee we valour's beauty see do,
Sister of Selim, Monarch of Toledo.'

"Beat this last rhyme if you can, Mr. Bayes!"

The above is from *A Letter to Mr. Bayes*, London, 1686, p. 32. Is this a real translation? If so, I shall be glad to be referred to the passage, and to any account of Roxas. The *Letter* is a feeble attack upon Dryden. C. E.

Cross at Somersby, Lincolnshire. — In the *Antiquarian Cabinet*, published 1807, vol. v., is an engraving of a stone cross in Somersby Churchyard, similar in design to many we see by the roadside in Roman Catholic countries. On one face, under a pointed roof or canopy, is a representation of Christ on the cross, on the other the Virgin and Child. The author states that the cross was standing, and in very good preservation, in 1806, adding that it was the only instance in England of such a cross having escaped the ravages of fanaticism. I shall be glad if any of our antiquarian friends can inform me if it is still in existence; and whether the above statement as to its being unique is correct? G. (1.)

Jacob Gingle, Esq. — Who was the person who adopted this pseudonym, — "by divine permission, metre-monger in ordinary to the two great and populous cities of London and Westminster," — and author (1729) of a Hudibrastic poem entitled *The Oxford Sermon versified?* Cuthbert Bede.

Faunes Family. —

1. Can any of your readers inform me who were the descendants of Adam de Faunes, who lived somewhere in Berwickshire about 1250, and married a Haig of Bauerside?

2. Is the family of Fauns Scotch or English? Burke gives one branch at Leamington. Is this the original family, or some descendants of a collateral branch?

3. What is the motto of the Fauns family?

B. M. B.

Witchcraft near Berwick. — In a book entitled *The Border Exploits*, &c., by W. Scott, Carlisle, 1832, p. 118., it is said: —

"In a village near *Berwick*, containing fourteen houses, *fourteen* persons accused of this crime [witchcraft] were condemned to suffer by fire."

This was about the year 1647. Can any reader of "N. & Q." inform me what particular village is alluded to? Menyanthes.

Caxton's Birth-place. — Is it known in what part of the Weald of Kent the father of English printing was born, and the modern name of the locality? * E. D.

Sir Hans Sloane. — The father of the founder of the British Museum was Alexander Sloane of Killyleagh, where Sir Hans was born, 16th April, 1660. He was, I believe, receiver of the rents of the Clanbrasil family, and it is probable that either he or his father came over from Scotland with Sir James Hamilton, afterwards Lord Claneboy. Can anyone inform me who his father was, and if the ancestors of Sir Hans have been traced farther back? Is there any list of Scotchmen who settled in Ireland in the train of Sir James Hamilton and Sir Hugh Montgomery, whose plantation of the Co. Down was quite distinct from what is generally called the Plantation of Ulster? E. H. D. D.

John Rutty, M.D. — I am under the impression that a biographical sketch of Dr. Rutty, author of *An Essay towards a Natural History of the County*

[* See "N. & Q." 1st S. iv. 436.; v. 3.]

of Dublin (2 vols. 8vo., Dublin, 1772), appeared within the last few years in some one or other of our periodical publications. In what periodical? and by whom? I happen to possess a very interesting copy of Rutty's *Essay towards a Natural, Experimental, and Medicinal History of the Mineral Waters of Ireland* (8vo., Dublin, 1757), interleaved, and with a large amount of corrections and additions in the author's handwriting, evidently intended for another edition. ABHBA.

Author of "Comparative View." — Does anybody know who was the author of a little volume bearing the title of *A Comparative View of the State and Faculties of Man with those of the Animal World?* My copy is of the 4th edit. It is a small octavo (?) printed for Dodsley, 1767, and dedicated to Lord Lyttelton. In Watt there is mention of the 2nd edit., 1766, but no information as to the author. Nichols does not notice the work; though the number and quick succession of editions prove that it must have been very popular in its day. My own conjecture is that it was written by William Melmoth. H. E. B.

Abbey of Bury St. Edmunds. — I have in my library a folio volume which appears to contain a large portion of the Cellarer's (?) accounts of the manors and possessions of the Abbey of Bury St. Edmunds. They are written on parchment, and the character appears to be that of the time of Henry VII. My volume begins abruptly at letter H, and finishes with letter W. Is it known where the first portion, preceding letter H, is to be found? H. E. B.

Swift's Drapier Letters. — Has any editor, reviewer, or essayist discussed Swift's opposition to Wood's halfpence from the point of view of the political economist? I should be glad to know how far the storm raised by Swift and his party was justifiable. Whether modern monetary science would support the Drapier's grievances, by which he grew so much in fame and popularity? and, if not, how far Swift's errors were excusable from the small progress that had been made in economical science in the age in which he lived? S. L.

Enniskillen School. — I am in search of the charter of one of the royal schools in Ireland — that now near Enniskillen, but which when founded was established at Cleenish, about six miles from Enniskillen. Can you tell me where such a document is likely to be kept, and how to get at it, or at a copy of it? There is a vague idea in Ireland, that this document is preserved somewhere in the Tower; if so, which is the most likely department? GEORGE H. LEE.

Sir Hugh Vaughan. — Can any of your readers inform me if Sir Hugh Vaughan, a knight *temp.* Henry VIII., who is mentioned by Stowe as having slain a Sir John Parkar in a single combat, regarding the use of certain arms granted to the latter, left issue? His arms, granted March 27, 1508, were quarterly 1 and 4., az. a fesse or, between 3 horses' heads erased of the last, within a bordure gobonated ar. and vert.: 2 and 3., three lucies' heads erased or, ingulphant 3 spears arg. If he left issue, does the family still exist, and where? HENRY DE MESCHINES.

The Godwin Family. — The family of Godwin was an old and wealthy one. They were settled in Wells for a long period, and some of the name represented the city in parliament nine or ten different times, commencing in 1538 and ending in 1592. The name also occurs in the list of mayors no less than seventeen times, the first in 1427, and the last in 1613. Can any of the readers of "N. & Q." give me any particulars of the descent of this family, and what were their armorial bearings? INA.

Wells, Somerset.

Merandune. — Will any of your readers be kind enough to inform me what reason all the authorities (Hume, Lingard, Lappenberg, &c.) have for identifying the *Merandune*, at which, according to Anglo-Saxon chroniclers, Cynewolf, king of Wessex, was murdered, with the *Merton* in Surrey? Dr. Milner, in his *History of Winchester*, makes it the same as *Merdon*, five miles from Winchester, which surely would be more likely. There are the ruins of an ancient castle at *Merdon*.

G. H. M.

Epitaph on Duke of Marlborough. — The following appears with other epitaphs on the great Duke of Marlborough in *A Guide to Blenheim and Woodstock*, Oxford, 1757. Where is the original Latin? S. H. S.

From the Latin.

"The grateful antients him a god declar'd
Who wisely counsell'd or who bravely warr'd;
Hence Greece her Mars and Pallas deify'd,
Made him the hero's, her the patriot's guide:
Antients within this urn a mortal lies:—
Shew me his peer among your deities."

Biographical Queries.—1. *The Rev. James Bean*, one of the librarians of the British Museum, and assistant minister of Welbeck chapel, Mary-le-bone. *When did he die?* And is there any epitaph for him in Welbeck chapel, or elsewhere? Any notice respecting him would be acceptable. 2. *John Burke, Esq.*, the senior author of the *Peerage* which bears his name, was buried in the cemetery Aix-la-Chapelle (vide *Patrician*, May, 1848, p. 503.). Can any of your readers furnish a copy of his monumental inscription? 3. *Thos. Frognall Dibdin*, D.D., F.R.S., rector of St. Mary's, Bryanston Square, and vicar of Exning, Suffolk, died Nov. 18, 1847. A copy of his epi-

taph, if any monument has been erected to his memory, either at Exning or St. Mary's, Bryanston Square, or elsewhere, would be very acceptable to F. G.

Lines on Toothache.—Who was the author of the lines, and where may the poem be found?

> "Ruthless tormentor! who with constant gnawing
> Scoops thy dark caverns in my aking grinder
> Like mining mole!"

J. L. P.

Spinny or Spinney.—In Bedfordshire and Berkshire this name is given to any small wood. Can it be derived from the Anglo-Saxon *pinn*, a pine tree, and signify originally a clump of pines or fir trees? The word, however, seems to be applied to small woods of any kinds of timber.

A. A.

Poets' Corner.

The whole Duty of a Christian, by the Author of the Devout Communicant.—Can any of your correspondents kindly inform me who was the author of these works, published about the beginning of the eighteenth century? Eden Warwick.

Birmingham.

Minor Queries with Answers.

Robert Belus.—Where can I find any account of Robert Belus, as he is called in a Latin document? All I know is that he was a secretary of Privy Council to Queen Elizabeth in 1577, and was by her sent on an embassy to Germany. What was his proper name? Early information will fulfil the saying, "Bis dat," &c. B. H. C.

[Robert Beale was a descendant of the family of Beale of Woodbridge, in Suffolk, and by marriage related to Sir Francis Walsingham, under whose patronage he first appeared at court, and was appointed Secretary for the Northern Parts, and a Clerk of the Privy Council. As a bitter enemy to the Romanists, he was chosen to convey to Fotheringhay the warrant for the beheading of Mary Queen of Scots. He read that fatal instrument on the scaffold, and was a witness to its execution. In 1600, he was one of the commissioners at the treaty of Boulogne, which was his last public service."—Lodge's *Illustrations*, ii. 264., and Strickland's *Queens of Scotland*, vii. chap. lxii.]

Ben Jonson helped to build Lincoln's Inn.—Has the information contained in the following note been admitted into any life of Ben Jonson, whose early career was marked by so many vicissitudes?

"Ben Johnson . . . honest Ben, I say, was himself a bricklayer, and helpt his father-in-law to build Lincoln's Inn."—*Terræ Filius*, No. XLIV.

Cuthbert Bede.

[We believe that Fuller is the only authority for the story of Jonson having assisted his father-in-law "in the structure of Lincoln's Inn." From the fact of Gifford, in his memoir of the dramatist, overlooking the circumstance, it may be inferred that he disbelieved it, as well as the statement that young Ben worked with a trowel in one hand and a Horace or a Homer in the other. They are, says he, "figments pleasing enough to merit to be believed; but, unfortunately, they have no foundation in truth."]

Thomas Johnson, M.D., the editor of Gerard's *Herbal*, and author of a Latin tract on the Bath waters, is said in Lloyd's *Worthies* to have undertaken "a dangerous piece of service" at the siege of Basing House, and to have died there. Is there any account of this siege which gives a fuller statement of Johnson's part in it than is related above? R. Wilbraham Falconer, M.D.

[The following notices of Dr. Thomas Johnson occur in *A Description of the Siege of Basing Castle*, Oxford, 1644, 4to. Johnson had the care of the Grange; and on Sept. 14, the writer states, that "the town of Basing not yet repossest, a hundred musqueteers are sent under command of Captain Fletcher to guard our carts fetching provision thence, on whom the enemy with horse and foot falls out towards evening, Norton himself there present; ours taken in disorder are beat back, but soon restored by the coming forth of the field officers, and they forced back into their works, sixteen being slain in the retreat, and eleven taken: of ours, an ensign and two common soldiers killed, six hurt, whereof four died, and eight made prisoners. Lieut.-Col. Johnson, Doctor of Physic, was here shot in the shoulder, whereby contracting a fever, he died a fortnight after, his worth challenging funeral tears, being no less eminent in the garrison for his valour and conduct as a soldier, than famous through the kingdom for his excellency as an herbraist and physician." Consult also Fuller's *Worthies*, art. "Yorkshire;" Pulteney's *Botanical Sketches;* and Granger's *Hist. of England*, i. 275. edit. 1775.]

"*Pandion and Amphigenia.*"—Who is the author of this play? It is not noticed in the *Biographia Dramatica*, but it appears that the author was concerned with Dryden and Shadwell in the publication of a pamphlet entitled *Notes and Observations on Settle's Empress of Morocco.* See Wood's *Athenæ*, ed. Bliss, vol. iv. p. 684.

Iota.

[This is a romance adorned with sculptures by John Crowne, the dramatist, and is entitled *Pandion and Amphigenia; or the Coy Lady of Thessalia.* 1665. 8vo.]

Churchill's "Divi Britannica."—A short time since I met with a copy of *Divi Britannica*, by Sir Winston Churchill. Can you inform me where I can learn the proper colours for the arms therein given, as they are only done in outline? Also, are they considered correct? Most of the coats have a MS. note, with queries as to whether they should not be different from what is given, and a reference is made to L. in Coll. Armor. Is the *Divi* considered of any value now? Any information will greatly oblige S. V. P.

[Sir Winston Churchill was the father of the great Duke of Marlborough. In Sandford's *Genealogical History of England*, the authenticity of such of the Royal arms as are doubtful is amply and judiciously discussed, according to evidence drawn from sources of genuine antiquity, viz. seals, coins, tombs, &c. The proper colours for the arms may be found in Willement's *Regal Heraldry*, 4to., 1821.]

Dean Swift. — A critique upon Sir Walter Scott's edition of Dean Swift's *Works* was published in the *Edinburgh Review* for September, 1816; and in the year 1819, there appeared a tract entitled *A Defence of Dr. Jonathan Swift, Dean of St. Patrick's, Dublin; in Answer to certain Observations passed on his Life and Writings in the Fifty-third Number of the Edinburgh Review.* Can you give me the names of the respective writers? ABHBA.

[The article in *The Edinburgh Review* was by Francis Lord Jeffrey, and is republished among his collected pieces. *The Defence of Dean Swift*, by the Rev. Edward Berwick, Editor of *The Rawdon Papers*. One can almost fancy that Rowley Lascelles ("N. & Q.," 2nd S. vi. 350-1.) had just perused Jeffrey's article when he penned the following remarks: — "Even Swift's memory had been libelled, until ample justice had been done to it by William Monck Mason's *History of St. Patrick's Cathedral*. That Life should be published separately, as a work by itself, being, where it now stands, out of all proportion to the rest of the work; and next to thrown away in the notes. But that Life has vindicated talent and virtue from personal envy, faction, and national prejudice. In fact, the reputation of Swift had been again and again rendered next to infamous by Scotch compliments, buried under Johnson's criticisms, and absolutely damned by Irish panegyric." — *Liber Hiberniæ*, ii. 22.]

Sir Henry Colet. — Wanted information concerning the arms and pedigree of Sir Henry Colet, Lord Mayor of London in 1485, and father of Dean Colet, the founder of St. Paul's School; and also if any descendants are now living.

SCRUTATOR.

[The particulars required by our correspondent will be found in Knight's *Life of Dr. John Colet*, 8vo. 1724. The pedigree at p. xiv.; notices of his descendants at pp. 263. &c., and the will of Sir Henry Colet, p. 462. Arms: Sa. on a chev. between three hinds trippant ar. as many annulets of the first.]

Replies.

CARLETON'S MEMOIRS.

(2nd S. vii. 54. 74.)

The title of these *Memoirs*, as given by Wilson, in his *Life and Times of Defoe*, differs materially from the edition of 1728, in the Grenville Library, which last-mentioned corresponds exactly with the title-page quoted by LETHREDIENSIS. Probably neither of us has yet seen the *original* edition of the *Memoirs!** From the fact of all the known editions containing what purports to be a biographical sketch of the author, we might reasonably infer that the work was a posthumous one. This, however, was not the case. I am curious to know upon what authority Sir Walter Scott termed his edition of 1809 the *fourth*. He states, too, that "the *Memoirs* were first printed in 1743" (a double error, as I have before pointed out). Whereupon MR. MARKLAND asks: "Was this a mere inaccuracy?" Undoubtedly, if the "English Officer" may be permitted to answer for himself. In his account of the famous action fought on the 28th May, 1672, between the combined fleets of England and France under the Duke of York, and the Dutch under De Ruyter, he writes: —

"Sir Harry Dutton Colt, who was on board the Victory, commanded by the Earl of Ossory, is the only man *now living* that I can remember was in this engagement."

As Sir Harry deceased on the 25th April, 1731, it follows that the *Memoirs* appeared twelve years at least before the date assigned to them by Scott. That fact, moreover, is corroborated by other internal evidence bearing upon the period of their composition. The author states that, in the year 1674, he resolved to go into Flanders, in order to serve as a volunteer in the army under the Prince of Orange. He joined the Prince's own company of guards, composed partly of other English gentlemen, also volunteers, and found amongst them "Mr. Hales, *who lately died*, and was for a long time governor of Chelsea Hospital."

That was Col. John Hales, who was appointed governor 11th Nov. 1702, and deceased 31st March, 1726, æt. 74. The *Memoirs*, therefore, must have been composed between the years 1726 and 1728.

There is another passage in the *Memoirs* which, if we could happily discover the despatch it refers to, would enable us to identify most completely the author. He relates that when serving under Sir Thomas Levingston in Scotland, during the rebellion of 1689 in that country, he was particularly recommended to the court of William and Mary for his gallant behaviour. The passage to which I allude occurs in his second chapter, and is as follows: —

"Upon this success [*i. e.* the defeat of the Highlanders upon the Spey, near the Laird of Grant's Castle] Sir Thos. wrote to Court, giving a full account of the whole action. *In which being pleased to make mention of my behaviour, with some particularities*, I had soon after a commission ordered me for a company in the regiment under the command of Brigadier Tiffin."

I reserve for a future occasion a few remarks upon the several notes which my original Query has elicited respecting the authorship of the *Memoirs*. β.

The following advertisement appears in No.

* The earliest announcement of the work with which I am acquainted occurs in *The London Magazine* for Nov. 1742, and is as follows: "The Memoirs of Capt. *George Carleton*, an *English* Officer, who served in the two last Wars against *France* and *Spain*, and was present in several Engagements both in the Fleet and Army. Containing an Account of the Conduct of the Earl of *Peterborough*, and other General Officers, Admirals, &c. and several remarkable Transactions both by Sea and Land. In which the Genius, Pride, and Barbarity of the *Spaniards*, during the Author's being a Prisoner of War among them, are set in a true Light. Printed for T. Astley, price 4*s*."

2967. of *The Evening Post*, from Thursday, July 25, to Saturday, July 27, 1728 : —

"Just Publish'd. The Military Memoirs of Capt. George Carleton. From the Dutch War, 1672 (in which he serv'd), to the Conclusion of the Peace at Utrecht, 1713. Illustrating some of the most remarkable Transactions, both by Sea and Land, during the Reigns of King Charles and King James II., hitherto unobserv'd by all the Writers of those Times. Together with an exact Series of the War in Spain; and a particular Description of the several Places of the Author's Residence in many Cities, Towns, and Countries; their Customs, Manners, &c. Also Observations on the Genius of the Spaniards (among whom he continued some Years a Prisoner), their Monasteries and Nunneries (especially that fine one at Montserat), and on their public Diversions; more particularly their famous Bull Feasts. Printed for E. Symon, over against the Royal Exchange, Cornhill."

As the above corresponds in every respect with the title of the *Memoirs* as quoted by Wilson, most probably that writer derived his knowledge from it. J. Y.

Was Walter Scott the editor of the edition in 8vo., pp. 463., published at Edinburgh in 1808? This I presume was the third edition. In a note at p. xiv. of the preface is a transcript of the title-page of the (second) edition, of 1743, which agrees with a copy in my possession. Was the fourth edition, with the date 1809, that of 1808 with a new title-page? Joseph Rix.

St. Neots.

ANCIENT DEMESNE TENURE.

(2nd S. vii. 87.)

A few remarks on this subject — a remnant of the feudal institutions — will not perhaps be out of place in "N. & Q.," and may be the means of affording some information to others, if not to Mr. Taylor: the authorities are scanty, and rarely to be met with.

The tenure is confined to such manors and lands held in socage of manors, as were actually in the hands of the crown in the time of Edward the Confessor or William the Conqueror, and are so expressed to be in Doomsday Book, wherein the former are described as "*terra Regis Edwardi*," and the latter as "*terra regis*."

Britton, who is followed by Fleta, calls the tenants sokemans, and their tenure sokemanries; which he describes to be "lands or tenements not held by knight service, nor by grand serjeantry, nor by petit, but by simple services, being as it were enfranchised by the king or his predecessors from their ancient demesne." (Blackstone.)

There are three sorts of tenants in ancient demesne. 1st. Those holding of a manor which is ancient demesne, who are described as having continued for a long time pure and absolute villeins, dependant on the will of the lord, and called copyholders of base tenure. They hold by copy of court roll *at the will of the lord*, and in a few respects only differ from common copyholders. 2nd. Those holding of a manor which is ancient demesne, *but not at the will of the lord*, called customary freeholders, whose estates pass by deed of grant, or bargain and sale and admittance thereon at the Lord's Court. 3rd. Those holding freely by grant of the king: these are described as "in great measure enfranchised by the royal favour; being only bound in respect of their lands to perform some of the better sort of villein services, but those determinate and certain; as to plough the king's land for so many days, to supply his court with such a quantity of provisions, or other stated services: all of which are now changed into pecuniary rents."

Lord Coke (4 Inst. 269.) shows the origin of the tenure : —

"They plowed the king's demesnes of his manors, sowed and harrowed the same, mowed and made his medows, and other such services of husbandry for the sustenance of the king and his honourable houshold, maintenance of his stable, and other like necessaries pertaining to the king's husbandry. And to the end these tenants might the better apply themselves to their labours for the profit of the king, they had six priviledges."

And then proceeds to the enumeration of the privileges : —

"First, That they should not be impleaded for any of their lands, &c., out of the said manor, but have justice administered to them at their own door by the little writ of Right Close directed to the Bailiffs of the King's Manors, or to the Lord of the Manor, if it be in the hands of a subject; and if they were impleaded out of the Manor, they may abate the Writ."

The writ of right-close alluded to was abolished, with almost all other actions, by stat. 3 & 4 Wm. IV. c. 27. The plea might have been removed out of the Lord's Court by the tenant for seven causes; as, amongst others, if the lands were not ancient demesne, or had become frank free; if there were no suitors, or only one, they being the judges of the court, or if the demandant was steward. But the plea was not removable by the demandant for any cause. It may be observed that the writ of right-close was not maintainable by the tenants described in the first class.

2. "They cannot be impannelled to appear at Westm., or elsewhere, in any other Court upon any inquest or trial of any cause."

This non-liability to serve on juries is noticed in the arguments in the case of Rex *v.* Bettsworth (rep. 2 Shower 75.), in the time of Charles II.; which case decided that the tenants are not exempt from serving the office of high constable. The following observation of Chief Justice Scroggs in that case is worth noting : —

"The first reason and ground of their privileges was the manuring the king's land, and they were always supposed to have no other estate; in truth anciently they were nothing but the king's ploughmen."

3. "They are free and quiet from all manner of Tolls in Fairs and Markets for all things concerning husbandry and sustenance."

This privilege extends to such things only as arise or grow on the land, or are brought for manuring it, or for the necessary use of the tenant and family, and does not extend to general merchandise. The form of the writ of exemption from toll is given in Fitzherbert's *Natura Brevium*:—

4. "And of Taxes and Tallages by Parliaments, unlesse they be specially named."

5. "And of contribution to the expences of the Knights of Parliament," &c.

6. "If they be severally distreyned, or other services, they all for saving of charges may joyn in a Writ of Monstraverunt, albeit they be several Tenants."

The form of this writ is given by Fitzherbert. It is directed to the lord, commanding him not to distrain contrary to the ancient usage; upon which another Writ of Monstraverunt may be sued, directed to the sheriff, commanding him to cause justice to be done if the lord be disobedient. Should the lord distrain again, the tenants may sue an attachment against him; and if he distrain pending the attachment, they may have a special attachment, directed to the sheriff to make deliverance. But the lord cannot be made to answer the attachment till the Exchequer has certified to the Court that the manor is ancient demesne; to procure which, a special writ may be obtained (the form of which is given by Fitzherbert), to the Treasurer and Chamberlain of the Exchequer to certify.

Lord Coke adds:—

"These priviledges remain still, although the mannor be come to the hands of subjects, and although their service of the Plough is for the most part altered and turned into money."

The tenure may be changed into frank-fee by escheat to the lord, or by the land coming to the king, and it will not be restored by a regrant; by a confirmation by the lord to hold at certain services *ad communem legem*, or by a release from the lord of services or customs. It might also have been changed by the lord's consent to the now abolished process of a fine levied, or a recovery suffered by the tenant.

I have not succeeded in finding any modern case in which the tenure or any of the privileges have been questioned: I believe it to be very rare; there is certainly very little knowledge abroad on the subject. I think, in the Reports of the Real Property Commissioners, some information is to be found, but have not been able to refer to them.

An Old Pauline.

THE QUEEN OF PRUSSIA.

(2nd S. vii. 86.)

Your correspondent, M. G., is strangely at fault in the account of the parentage of the Queen of Prussia, which he supplies as a corrective to that given by the "Times' Correspondent. The present information is derived from the *Gotha Almanack* for the year 1857; entirely agrees with the statement of the "Times' Correspondent," and is as follows:—Elizabeth Louisa, Queen of Prussia, is daughter of the late King of Bavaria, Maximilian Joseph, by his second wife, the Princess Caroline of Baden, and was born Nov. 13, 1801. Her twin sister, Amelia, is wife of the present King of Saxony. Two more twin sisters were born in 1805, of which the eldest, Sophia, married Archduke Ferdinand of Austria, and is mother of the present Emperor. The second, Mary, married Frederick Augustus, late King of Saxony, and is sister-in-law to the reigning monarch. Thus it will appear that instead of being, as stated by M. G., "sister to the abdicated *Queen* of Bavaria," the Queen of Prussia is sister to the abdicated King Louis, whose wife died in 1854. Your correspondent is also involved in an impossible mistake, by affirming the Queen of Prussia to be "daughter to the late King of Saxony;" whereas that monarch died without issue, and was consequently succeeded by his brother Prince John in the year 1854. The assertion of the "Roman Correspondent," concerning the change of faith undergone by her Majesty on her marriage in 1823, bears on it every stamp of probability, as there can be no doubt in any mind who has watched the religious proceedings in Prussia for the last year or so, that the queen is of the same faith as her royal husband, and certainly the Bavarian royal family, of which she is a member, belongs to the Roman Catholic church.

The following information, just received from a very high authority, may satisfy M. G. on the change of her Majesty's religion:—

"The late King of Prussia sent his son to travel through the Courts of Europe, in order to select for himself a wife. He admired and loved this Princess of Bavaria, and told his father of it; but added also, that she was a Roman Catholic. His father refused his consent, but the young Prince said he could marry no one else. A delay was then agreed upon, during which the Prince and Princess both stood firm: the latter declaring her intention not to change her religion to gain a crown. At last the old King, seeing opposition unavailing, relented. The Prince, directly after his marriage, took his bride to stay with his Uncle and Aunt in Silesia. They were excellent and devoted Christian people: the Princess became convinced by them of the errors of Romanism, and turned Protestant."

F. M. O. A.

Deanery, Canterbury.

WHY WAS LUDOVICUS SFORZA CALLED ANGLUS?

(2nd S. vii. 47.)

It is well known that Ludovicus Sforza, though far from exemplary as a public man, was a liberal patron of literature; and the term *Anglus* appears

to have been not so much a name by which he was generally known, as a complimentary appellation, pardonable in a dedicator, and employed solely by the author of the little volume which your correspondent cites.

In order to ascertain what was the author's drift, in thus bestowing on L. Sforza the name of Anglus, we must in the first place notice the name usually given to the duke, which, as your correspondent reminds us, was *Morus*. Just as a distinguished Spanish partisan was from the darkness of his complexion vernacularly called *el Empecinado* (the pitchy or pitch'd), so L. Sforza was on account of his swarthiness styled *Morus* or *Maurus*, the Moor: "surnommé le *Maure*, à cause de son teint basané" (*Biog. Univ.*); and accordingly we find him repeatedly called in French "Louis le *Maure*."

Such was the duke's popular agnomen or sobriquet. The dedicator, however, instead of adopting it, and addressing him as "Ludovicus Sfortia, *Morus*," flatteringly styles him "Ludovicus Sfortia, *Anglus;*" as if he would say, "not a *Moor*, as you are commonly called, but an *Englishman;*" i. e. not a black but a white, not dark but fair.

This complimentary selection of the particular term *Anglus*, as antithetical to *Morus*, was not without a reason. The English have generally been noted amongst Europeans, as distinguished by the fairness of their complexion. Comparatively speaking, call it an advantage or call it a defect, we are, as the Red Man would say, a nation of "Pale Faces." From this complexional characteristic of our race, we find the *Rev. Thomas White*, a priest of the seventeenth century, who appears to have taken delight in a plurality of synonyms, rejoicing in the various titles of "Candidus," "Albius," "Bianchi," and "*Anglus;*" as if the last implied *white*, as well as the other three. Nay, even the Jew of England, says the *Encyc. Brit.*, is *white;* while the Portuguese Jew is swarthy, the Armenian olive, and the Arabian copper-coloured, — each taking the indigenous tint.

It is remarkable that a compliment, precisely similar to that paid in the case now before us to L. Sforza *Maurus*, is paid in Shakspeare to Othello the *Moor:* — the Doge saying to Desdemona's father, "Your son-in-law is far more *fair* than black" (Act I. Sc. 3.). Thus, in the language of laudation, Othello is not so black as he is fair; and Sforza is no *Maurus* but an *Anglus*, no African but a son of Albion, no blackamoor but a white.

THOMAS BOYS.

Replies to Minor Queries.

Negro Slaves sold in England (2nd S. vi. 267.) — Without contradicting the statement quoted from the *Stamford Mercury*, I may perhaps be allowed to state that some contemporary publications do not confirm the public sale of a slave in England at a period quite so advanced as the end of 1771. Granville Sharp's crusade against slavery was then in much agitation, and the well-known case of the negro Somerset beginning to excite attention. Slaves were probably disposed of by private arrangement both then and previously, but it may be inferred that the actual number of public sales in this country has been extremely few; indeed the only instance I have met with appears to have occurred in 1763, and it is thus announced in the *Gentleman's Magazine:* —

"Friday, 28 January.

"At the sale of Rice the broker's effects, a Negro boy was put up by auction, and sold for 32*l.* Perhaps the first instance of the kind in a free country."

In England the "institution" of slavery was never popular, and at the period in question black servants were considered a great nuisance. In 1764, it was computed that in London alone upwards of twenty thousand of them were domiciled, and the newspapers of the day speak of them as "ceasing to consider themselves slaves in this free country," as declining "to put up with inequality of treatment;" as "not more willingly performing the laborious offices of servitude than our own people;" and, if compelled to labour, as being "generally sullen, spiteful, treacherous, and revengeful." We may therefore assume that the system was tending towards its own extinction, and that public opinion was not ill-prepared to receive in 1772 Lord Mansfield's ever-memorable judgment in Somerset's case, affirming the principle that "As soon as any slave sets his foot on English ground he becomes free."

ROBERT S. SALMON.

Newcastle-on-Tyne.

Pythagoras on Beans (2nd S. vii. 125.) — In the note of Henry Stephens on the passage which Baylo cites from Sextus Empiricus are these words: —

"Respicit notos Scholæ Pythagoricæ versiculos, quos Empedocli plerique, alii, ut Didymus libro 2 Geoponicôn, cap. 35. Orpheo tribuunt:

"Δειλοὶ, πάνδειλοι, κυάμων ἀπὸ χεῖρας ἔχεσθαι·
Ἰσόν τοι κυάμους τρώγειν κεφαλάς τε τοκήων."

The latter line, though not in the *Golden Verses*, has often been quoted as belonging to them; and it was not therefore any gross error of memory in De Quincey to have believed he had read it there.

But the explanation, as being a symbolical prohibition against political voting, is *not* derived from a *German* author, but from the *Gallus* (sect. 4, 5.) and the *Vitarum Auctio* (sect. 6.) of Lucian; dialogues read in all schools, and very familiar to Eton scholars. But when one recollects how long a time Pythagoras passed in Egypt, where this superstition was most rife (as appears in Herod. ii. 37., as well as in Sextus Empiricus), one may well

believe that this plausible interpretation was Lucian's own invention.

The conclusion seems to be, that De Quincey was wrong in imputing plagiarism to Coleridge, who simply remembered what he had read at school; but that De Quincey's error in believing a line, so often quoted as Pythagoras's, to have been one of the Golden Verses was very pardonable. Possibly your correspondent neither recollected that line, nor the passages to which I have referred, in Lucian. E. C. H.

Smelt Family (2nd S. vi. 432.) — The family of Mr. Smelt mentioned in Madame d'Arblay's *Memoirs* belonged to the North Riding of Yorkshire. Morris Robinson, Baron Rokeby, succeeded his father, Matthew, Nov. 30, 1800; Thomas, of Gray's Inn a barrister, married Frances, daughter of Leonard Smelt of Kirby Flectham, county of York, and died in 1643. Langton, Leases, and Kirby Fleetham, belonged to William Smelt, father to the Mr. Smelt spoken of in the *Diary*. He sold Leases to Mr. Marriott, and Langton to Nathaniel Cholmley of Howsham in the county of York, who left it to his wife Jessy, daughter of Leonard Smelt, and she sold it to Mr. Bethell.

William Metcalf, Esq., married Ann Smelt, daughter of the above William Smelt of Leases, and Miss Cayley, sister to the Recorder of Hull, and sister to the Russian Consul at Petersburg in the time of the Empress Catherine, with whom he was a great favourite; their daughter married Count Poggenpohl, and *their* daughter married the Rev. John Courtney.

The children of William Smelt of Leases, who married Miss Cayley, were, William, who married Ursula Hankin, died before his father about the year 1752, (leaving issue—William, who married Miss Stanhope); Cornelius, who married Miss Offley, and was Lieut.-Governor of the Isle of Man many years; Mary, who married J. Courtney of Beverley; Dorothy, who married Sir Thomas Frankland, Bart., of Thirkleby Park in Yorkshire. Leonard Smelt, mentioned by Madame d'Arblay, married Jesse Campbell; he died in 1800, leaving issue Dorothy and Jessy. The former married H. Cholmley of Howsham, county of York, the latter Mr. Goulton of Walcot in Lincolnshire. Neither left any children. A. B.

Drying and Keeping Seaweeds (2nd S. vii. 69.)— The instructions for laying out and drying seaweeds, to be found in Dr. Landsborough's *Popular History of British Seaweeds*, are as good as any that can be given. And the common blotting-paper recommended by him is preferable to other drying papers, from the perfect smoothness of its texture. The rougher drying papers, though excellent for ferns and seaweeds, do not answer for plants that require to be laid out on *wet* paper, as the latter receives (during the process of pressure) the marks of all the irregularities of surface on the drying paper.

The other part of Q. (1.)'s Query is more difficult to answer. But Dr. Landsborough's *Popular History* is a perfectly safe guide as far as it goes. It, however, does not contain scientific descriptions of *all* the British plants, as is the case in Dr. Harvey's invaluable *Manual of British Algæ*.

A thoroughly rudimentary work on the subject appears to be still a desideratum, but I hope and intend that this want shall be supplied ere long.
Margaret Gatty.

Good directions for drying and keeping seaweeds may be found in a little book published by Van Voorst, written by Dr. Cocks of Plymouth, and entitled *The Seaweed Collector's Guide*, Lond. 1853. W. H. H.

Trin. Coll. Dublin.

Passage in Burke (2nd S. vi. 347.) — I do not know the passage in Burke; there is something very like it in Demosthenes: —

"'Αλλ' ἔστιν, ὦ πρὸς τοῦ Διός, ὅστις εὖ φρονῶν ἐκ των ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων τὸν ἄγοντ' εἰρήνην, ἢ πολεμοῦντ' ἑαυτῷ, σκέψαιτ' ἄν; οὐδεὶς δήπου."—*Philippica*, iii. c. 3., ed. Dobson, i. 205.

H. B. C.

U. U. Club.

Southey's "The Holly Tree" (2nd S. vii. 26.) — While pointing out the mistake of Southey, E. K. does not satisfactorily correct it. He asserts that the *old* leaves of the holly are everywhere hard and sharp-pointed; and that the *young* leaves are all soft and tender, equally so at the bottom as at the top of the tree. I fear he has been an observer less superficial than Southey; for he has not correctly represented the case of the holly-leaves. The real fact is, that where the leaves are found without prickles, the tree is old, or the shoots weak. When the tree is in full vigour, the leaves are always prickly, whether high up or low down on the tree. Also where a branch has been cut back, it will shoot out again with strong prickly leaves; even when leaves without prickles prevail all around it, and the branch itself had before borne such. The *young* leaves are certainly soft and tender, but whether they are prickly or not does not depend upon their age, but upon the strength and vigour of the tree or branch producing them. F. C. H.

Col. Dillon (2nd S. vii. 68.) — Your correspondent, Pomican, inquires particulars concerning —— Dillon, who was Colonel in the French service in 1783. I presume the person he alludes to is *Arthur* Dillon, born 1750; and who was employed with his regiment in the West Indies in 1777. He was subsequently made Governor of Tobago, where he remained three years. In 1789 he was elected deputy to the States General. Being strongly attached to the Royal cause, he

became obnoxious to the revolutionary party, and was beheaded April, 1794. His aide-de-camp was Mr. Lattin, afterwards so well known in the fashionable and literary circles of Paris and London. Col. Dillon was the grandson of Arthur, Count Dillon, who followed the fortunes of James II. into France. His brother Theobald was also a distinguished officer, and known at the court of Marie Antoinette as Le Beau Dillon; he was murdered in the streets of Lille during the Revolution. Col. Arthur Dillon married a cousin of the Empress Josephine, and their daughter was the Countess Bertrand, who, with her husband, followed the fortunes of Napoleon to St. Helena.

A.

Age of Tropical Trees (2nd S. vi. 325. 402.) — Will J. M. B. kindly explain how it is "there is *only one* period of rest analogous to winter" on the equator? It appears to my humble judgment the contrary *must* be the case, if there be any period of rest at all. Take a map of the world, and look along the line of the equator, and mark Borneo, Sumatra, or the upper part of Peru, in all of which places we hear of these huge trees. At the end of March the sun is vertical there, and at noon-day pours his hottest rays upon them. At Midsummer he has passed twenty-three degrees to the northward, and is vertical to Calcutta, Canton, and Florida. His rays must then strike on Borneo, at Midsummer at the angle of the greatest distance. In fact they will be as far from the sun southward as Lyons, Venice, the Crimea, or Montreal are to the northward. If there be any period of rest this must be one of them. At Michaelmas the sun comes back, and is vertical again, and of course there must be a second hot season. At Christmas he passes away to his greatest distance north, and is vertical to Rio Janeiro, and the middle of Australia. There must be then another cool season, analogous (though the climate still be warm) to a winter. If it be still too hot, so that there be no period of rest, how comes it any rings are deposited at all in the trunks of the trees? If there be, why should it not occur twice in the year, as exactly the same change, exactly the same operations of nature, take place twice in every year as once? If my supposition be correct, and if a ring is deposited twice a year instead of once, it will bring these more than Methusalah trees within a reasonable age: if it be not, what is the cause that disturbs what one would suppose to be an inevitable law of nature? A. A.

Poets' Corner.

Bird's-Eye Views of Cities (2nd S. v. 130.) — I have a very good series of French lithographic bird's-eye views of Italian cities, entitled *L'Italie à vol d'Oiseau* (forty-two in number), and illustrating all the principal cities and seaports in Italy and Sicily. They were published by Hauser, are all views of the actual places, executed within the last ten years, and, in most instances, give a very correct idea of the various localities. The drawings are by an artist named Guesdon, and seem projected from plans of the cities, aided by careful studies on the spot. Rome, Naples, Pompeii, and Verona are amongst the best. I have seen also similar views of London. J. M. L.

Churchwardens' Accounts: Smoke-Farthings (1st S. ix. 513.)—In an extract from the accounts of the churchwardens of the parish of Minchinhampton in the county of Gloucester (communicated by John Bruce, Esq. to the Society of Antiquaries), appears the following item, under date A.D. 1575: —

"Expendyd at the Byshoppes vysytacion to the sumner for Peter-pence or smoke-farthings, some tyme due to the *Anthecriste of roome*, xd." (*Archæologia*, xxxv. 430.)

Smoke-farthings or *smoke-money* was anciently paid as "a composition for offerings made in Whitsun-week by every man who occupied a house with *a chimney*, to the Cathedral of the diocese in which he lived. (Audley's *Companion to the Almanac*, p. 76.) And we learn from Sir Roger Twisden (*Historical Vindication of the Church of England*, c. iv. p. 77.) that *Peter's-pence* were abolished by King Henry VIII., A.D. 153$\frac{3}{4}$; but on the grant of those monasteries to whom they had by custom become payable, they continued payable as appendant to the manors, &c., of the persons to whom granted, "by the name of *smoke-money*."

This will explain the reason why the churchwardens of Minchinhampton spoke of their payment as *Peter's-pence* or *smoke-farthings*. But it will thence also appear that when "the Anthecriste of roome" had ceased to enjoy the *Peter's-pence* or *smoke-farthings* payable by that parish, they failed not to find a claimant and receiver in the Protestant church which succeeded him in authority here.

In the same accounts of the churchwardens of Minchinhampton is the following item: —

"Payed to John Mayowe and John Lyth, for pullyng downe, dystroyenge, and throwinge out of the churche sundrye superstycyous thinges tendinge to the maynteance of idolatrye, vjs. viiid."

In the previous year the Popish ceremonies were observed in this parish as far as might be, so that the parishioners were rather slow in adopting the doctrines of the Reformation. P. H. F.

Rev. Timothy Sheppard (*not Shepherd*) (2nd S. vii. 90.) — He died young, in 1733, and was the subject of Ford's funeral sermon (p. 90. note). His father, Thomas Sheppard, of St. John's College, Cambridge (B.A. 1684, M.A 1688), was instituted, 6th Jan. 1690, to the vicarage of St. Neots in Huntingdonshire, on the presentation of

William and Mary. He is supposed to have been expelled as a Nonjuror; but it is said that after leaving St. Neots he held a living in Buckinghamshire. Query, What parish? and how long? I find no trace of him at St. Neots after 1691, in which year he obtained a faculty for a vicarage pew in the church. William Gibbs was officiating minister from 1692 till 1707, when Queen Anne presented him to the vicarage. The Rev. William Sheppard having resigned the living of Tilbrook in Bedfordshire, became the minister of a dissenting congregation at Oundle. His son Thomas Sheppard followed his example in seceding from the Established Church; and in 1700 was engaged with other ministers in founding a dissenting church at Hail-Weston, a village near St. Neots. In 1697 he preached as a probationary to the Presbyterian congregation in "Poor Jewry Lane," and was elected pastor in 1698 by a majority of one. The election was overruled, and two years afterwards Mr. Sheppard began to preach at Bocking in Essex, to a congregation with whom he continued as their minister till his death, 29th Jan. 1739, at the age of seventy-three. He was the author of many sermons, which in 1726 he collected into a single volume, called *Discourses on various Subjects*, omitting, however, two pamphlets which he had formerly printed in defence of Nonconformity. Joseph Rix.

St. Neots.

"*A Friend to the House of Hanover*" (2nd S. vii. 43. 77.)—R. M'C. has got the key to the meaning of the oracular verses quoted at p. 43., but he is wrong in his application of it. K.'s mistake consisted in copying the sixteen lines *consecutively*, instead of placing them side by side in two columns of eight lines in each, when they might be read *Hanoverian* or *Jacobite-wise*, according as they are read down or across. The lines, as extracted from the Lansdown MSS. (852. British Museum), may be found, with some other curious specimens of this double-faced poetry, in Collet's *Relics of Literature*, pp. 169–70. A. B. R.

Belmont.

List of Works of Great Painters (2nd S. vi. 477.) — Stylites will find much of the information he requires in a work now publishing in bi-monthly parts in Paris, entitled *Histoire des Peintres de toutes les E'coles depuis la Renaissance jusqu'à nos jours*,—containing not only lives of the artists illustrated with their portraits, and woodcuts of a few of the best known works of each Master, but also lists of their authenticated works contained in the principal galleries in Europe, both public and private; notices of prices realised at important sales, and also of the best engravings and etchings by or after each Master. Of course the work, although it has reached its 250th livraison, is very far from complete, but the lives of nearly 200 Masters have been issued (including eight of our own school, Hogarth, Reynolds, Gainsborough, Wilson, West, Lawrence, Wilkie, and Turner), and, if ever finished, it will form a most valuable and perfect "Dictionary of Painters." The French and Dutch schools are fast advancing towards completion, nearly seventy Masters in each being published. The illustrations are remarkable for their brilliancy and beauty, and have the rare merit of being most carefully printed. The facsimiles of the etchings by Lucas van Leyden and Albert Durer; the "Marriage of Cana in the Louvre," by Paolo Veronese, and the "St. Gerolamo," by Dominichino in the Vatican, may be cited as masterpieces of woodcut engraving.

J. M. L.

Annual Register (1st S. xii. 62. 92. 171.)—Prof. Smyth, in his *Lectures on the French Revolution*, vol. i. p. 133., states that the historical portion of the *Annual Register* for 1787 was written by Dr. Laurence. In speaking of the 10th of August, 1792, the day on which the Tuileries were attacked and taken, he has the following passage:—

"Among our English writers, the account given by the *Annual Register* is full, and, on the whole, reasonable and fair. It is the conclusion of that part of the history of the French Revolution which was furnished by Dr. Laurence. The reader sees here the conclusion, and he sees it with regret. He has lost the assistance of a diligent inquirer, and the instruction of an elegant and intelligent writer; in general, and on the whole, a faithful guide; and though not sufficiently on the popular side, always friendly to the best interests of mankind."—Vol. ii. p. 336.

It appears, from the authentic account in the 12th vol. of the 1st Series of "N. & Q." p. 171., that, after Burke ceased to furnish the historical portion of the *Annual Register*, it was contributed by Dr. Walker King, afterwards Bishop of Rochester. Dr. King was succeeded by Dr. French Laurence, the civilian and friend of Burke; and Dr. French Laurence was succeeded by his brother, Dr. Richard Laurence, a clergyman. The latter is stated to have written for the years 1791, 1792, and 1793. Prof. Smyth's account is different: he states that the history for the years from 1787 to 1792 inclusive was written by Dr. Laurence the civilian. L.

Gregorians (2nd S. vi. 206. 273.) — In a former number of "N. & Q." a wish was expressed for information relative to the Gregorians. Recently arranging a collection of single-sheet music for binding, which had been picked up from various quarters at different periods, I found one entitled the "Gregorian Constitution Song." The former possessor had written his name on the back; but he, or some other person into whose hands it had fallen, had obliterated it in the most effectual manner, leaving only the date (1745) of its acqui-

sition. This proves that the song was at least as old as that famous year. It commences as follows:—

"Let Poets and Historians
Record the brave Gregorians
In long and lasting lays;
While hearts and voices joining,
In gladsome songs combining,
Sing forth their deathless praise."

It is set for two voices, and there is a transposition for the flute at the foot. J. M.

[The single sheet referred to by our correspondent is a copy of a song contained in the following work:—*The Musical Century, in one hundred English Ballads, the Words and Music of the whole by Henry Carey.* 2 vols. fol. Lond. 1737—40; 2nd edit. 1740; 3rd edit. 1743. The work itself is not a uniformly printed book, but merely a collection of songs struck off from plates engraved and published by Carey at different periods from about the year 1720.]

Fabled Spear (2nd S. vii. 89.)—The allusion is to the story of Telephus, who received an incurable wound from Achilles, and was informed by the oracle that it could only be cured by the person who had inflicted it. Achilles in consequence healed the wound with the rust of the spear with which he had pierced Telephus. See Dr. Smith's *Dict. of Myth. and Biogr.* art. "Telephus." L.

Execution of Charles I. (2nd S. vii. 69.)—Permit me to suggest that no doubt many prints, woodcuts, &c. are in existence, which would help to supply the information E. M. requests. A note worthy the attention and investigation of any interested in this subject is given in E. Warburton's *History of Prince Rupert and the Cavaliers*, iii. p. 400., where it is stated, as a refinement in the humiliation, that—

"The block was so low the king was forced to lie on the ground. I have seen two prints of the time in which the king is thus represented. This has not, I think, been generally noticed."

S. M. S.

Church Pitle (2nd vii. 90.)—In Newcourt's *Repertorium Ecclesiasticum Parochiale Londinense . . . . The Second Volume; comprising all the County of Essex*, London, 1710, folio, this word occurs several times:—

"Ramsey Vicarage, Terrier, 1637 . . . One croft or pightle of land of 4 acres," p. 484.

"Toppesfield Rectory, Terrier, 1637 . . . A garden with a pightle of two acres," p. 607.

See also pp. 6. ii. 40. 330. 688.

It is spelt *pikle* in three places, pp. 79. 196. 410.

"Boxted Vicarage. It is said that the Vicarage-house standeth in a small pikle, containing about an acre," p. 79.

"Matching Vicarage, Terrier, 1610 . . A little pikle," p. 410.

Holloway's derivation of the word from *piccolo* does not seem very satisfactory. If *pightle* be the old form, it would be more natural to connect it with *pight*, i. e. pitched, fixed, or settled, as it means a close, croft, or enclosed field.

Let me now make a query with regard to the following words which have caught my eye in turning over this *Repertorium:*—

"East Mersey Rectory. By two Terriers exhibited, one in 1610, the other in 1637, it appears that this Parsonage is a Manor, and has Court-Leet and Court-Baron," p. 413.

"Witham Vicarage. There belongs to this Vicarage the View of Frank-pledg, and a Court-Baron at every 3 weeks end," p. 676.

"Tolleshunt-Knights Rectory. Terrier . . . A Chaseway leading from the Church-Chase to a Croft called *Parson's Hoo-Croft*, p. 606."

"Roding Alta Rectory. Terrier, 1610 . . . One Hoppet of about a rood, and the Church-yard," p. 501.

What are *View of Frank-pledg*, *Court-Leet**, *Court-Baron*, *Church-Chase*, *Hoppet*?† Is the last a small hop-garden? Cleric.

Turner's Oil of Talc (2nd S. vi. 500.)—In addition to what is stated in reply to this question, I refer Libya to some of our early *Dispensatories*, in which oil of talc is named as one of the preparations in use during the seventeenth century. In one of these works by Dr. Schroder, 1669, I find *talcum* described "as a stone in shops like the specular stone, but thinner, scaly, greenish, resisting fire, and fixed; it is called by some the star of the earth." The best comes from Venice: it is chiefly used externally for a *fucus*. Among the preparations is—

"*Oil of Talcum distilled, or the Cosmetic of Hartman.*—Take of talcum calcined moist with vinegar, brought to a mucilage; distil it by a luted retort, and a large receiver at the bare fire. First there comes forth distilled vinegar, then a white oil.—*The Virtues.* You may wash the hands with the vinegar, and anoint with the oil. *Note.* They say, if the face be first well washed, it *will stay on a month.*"

I do not find any oil of talc called "Turner's."

S. B.

Cant (2nd S. vi. 458.; vii. 72.)—There is another version of the anecdote (as related by your correspondent Exul) of the supposed origin of the word, thus given in the *Trans. of the Liverpool Lit. and Phil. Soc. for* 1848, p. 58.:—

"An extract from the *Mercurius Publicus* referred to the Reverends Oliver and Ezekiel Cant, two Scotch

[* The *view of Frank pledge* or *court leet* was a court of record held once in the year and not oftener, within a particular hundred, lordship, or manor, before the steward of the leet, being the King's Court, granted by charter to the lords of those hundreds or manors. Its original intent was to view the frank pledges, *i. e.* the freemen within the liberty; who, according to the institution of King Alfred, were all mutually pledged for the good behaviour of each other.—Blackstone's *Commentaries*, iv. 173.]

[† Halliwell has "Hoppit, a small field, generally one near a house, of a square form. *Essex.*"]

clergymen, who preached with such a voice and manner as to give their names *cant* to all speaking of the same kind."

But I think that neither this nor the suggestion of Grose, that the word is a corruption of *chaunting*, can be looked upon as the correct one. It appears to me more than probable that our ordinary word *mendicant* (from the Latin *mendico*) is the primary source; this abbreviated into *cant* or *canter*, signifying a vagrant or beggar, one who cants or asks alms in a whining tone, was certainly in use long before the period of the anecdote above related, as is proved by the quotation from Ben Jonson's *Staple of Newes* given by your correspondent Henry Huth. In Taylor's *Works* (1630) also is the following passage: —

"And gave all their money to the *mendicanting* canters."

Andrew Cant was minister of Aberdeen in the reign of Charles I., and he was buried in the churchyard there, his tombstone having inscribed on it a very highly eulogistic Latin epitaph. Of him Pennant (*Tour in Scotland*, vol. i. p. 122.) says, "Andrew canted no more than the rest of his brethren, for he lived in a whining age."

One can scarcely suppose Skinner, Pennant, and others to be correct in deriving the word from the *canto*, as our word *cant* does not imply a mere sing-song tone, but rather a whining voice, uttered by a person whom you feel is attempting in a greater or less degree to deceive you — you are conscious of hypocrisy being practised, whether the subject be religion, politics, begging, or anything else. Moreover, if the word meant singing, the Anglo-Saxon *cantere*, a singer, is a much more probable source of origin than the Latin *canto*.

T. N. Brushfield.

Chester.

Title of Esquire (2nd S. iv. 134. 238. &c.) — Several of your correspondents have given us many interesting remarks respecting those who are *not* entitled to the title of esquire. I shall be glad if you can inform me who are legally entitled to that appellation. The other day a friend asked me what entitled a gentleman to place a cockade in his servant's hat. I was fain to confess my ignorance. Perhaps some of your correspondents will enlighten me as to this also. N.

St. Paul's Visit to Britain (2nd S. vii. 90.) — Chancellor Harington (no mean authority) in his Tract *The Bull of Pope Pius the Ninth, and the Ancient British Church*, states that "the arguments in favour of the preaching of St. Paul in Britain are so strong, as scarcely to admit of a doubt in the minds of those who have *duly studied* the question, aided by the researches of the Welch archæologists." And he then refers the reader to *The Ecclesiastical Antiquities of the Cymri*, by the Rev. John Williams. Bishop Stillingfleet has fully entered into the question at the end of the first chapter of his *Origines Britannicæ*. He is strongly in favour of St. Paul's having visited Britain, resting his argument, not only on the well-known passage of St. Clement (1 *Ep. ad Corinth.* c. viii.) "St. Paul preached righteousness through the whole world, and in so doing went ἐπὶ τὸ τέρμα τῆς Δύσεως, to the utmost bounds of the West;" but also on many other reliable authorities. Eusebius affirms "That some of the apostles preached the gospel in the British islands." Theodoret (tom. i. in *Psal.* cxvi.) states that St. Paul "brought salvation to the isles that lie in the ocean." And St. Jerome (in *Amos*, c. v.) says that having been in Spain, St. Paul's "diligence in preaching extended as far as the earth itself;" adding elsewhere that, after his imprisonment, St. Paul "preached the gospel in the western parts;" and when we remember that Gildas states "that the gospel was received here before the fatal defeat of the Britons by Suetonius Paulinus," which occurred in the eighth year of Nero, it seems more than probable that St. Paul first introduced the gospel to Britain. St. Paul's imprisonment at Rome, according to the best authorities, ended in the fifth year of Nero, and he was not beheaded till the fourteenth of that emperor; and this agrees well with the gospel being introduced into Britain before the eighth year of Nero. Clemens, Theodoret, St. Jerome, St. Athanasius, and Epiphanius and others say that St. Paul preached in the western parts after his imprisonment at Rome. Where, then, did he spend these eight or nine years? Probably in Spain, Gaul, Britain, and other western countries. I think it may fairly be inferred from Acts xx. 38. that he did not return to the East. Collier (*Eccles. Hist.* i. 12.) maintains the probability of St. Paul's visit to Britain.

Alfred T. Lee.

Swinton Family (2nd S. vii. 46.) — Peter Swinton, Esq., of Knutsford, died in the last century, leaving coheiresses, both of whom have numerous descendants living. To some of these it might be gratifying if he could be connected with the Scotch family of Swintons, from which Sir Walter Scott was maternally descended; and if a relationship could thus be established between the great Scotch novelist and one who is considered by many as the first of our English female novelists. If J. L. Seymour would state what he knows, or has heard, in a less vague manner than he has done, it might elicit information from other sources.

E. H. D. D.

A long genealogy of this family is given by Burke in his *Dictionary of the Landed Gentry* (ed. 1858), under the head of Swinton of Swinton. He states this family to have been originally Saxon, and derives its name from the Barony of Swinton in Berwickshire. Edulphus de Swinton of Swinton flourished in the reign of Macbeth and

Malcolm Canmore. His descendant Sir John Swinton, in 1420, at the battle of Bougé in France, unhorsed the Duke of Clarence, brother of King Henry V., and wounded him so severely in the face with his lance that he immediately expired. Scott thus describes this event in his *Lay of the Last Minstrel*, canto v. st. 4.: —

> "And Swinton laid the lance in rest,
> That tamed of yore the sparkling crest
> Of Clarence's Plantagenet."

The present representative is John Edulphus Swinton, Esq. of Swinton Bank, co. Peebles. The arms of the family are sa. a chevron or, between three boars' heads erased arg. with two boars as supporters. A. T. L.

Lord George Gordon's Riots (2nd S. vi. 243. 315.) — The correctness of the statement of your nonagenarian correspondent, J. N., having, I observe, been impugned, I beg to enclose a cutting from the *Illustrated News* in 1856, authenticated by the name of the writer, which I have just chanced to meet with, and which seems to corroborate the account given by J. N. Surely it would be strange that two persons, totally unconnected, should assert that they were actual spectators of an event which never occurred. The slight discrepancy between the numbers in each statement might fairly be supposed to arise from the youth of the spectators, and their advanced age as narrators. There must be some truth in statements borne out by testimony so independent. Is there no record kept at Newgate of the number of persons executed in each year? W.

"Sir,—

"I am now in the eighty-third year of my age, and remember the riots in 1780, when much, very much mischief was done, and saw several men hanged, in consequence; at which time Newgate and other prisons were broken into, and many prisoners liberated, and prisons burned about the same time. I saw three or four heads on Temple Bar, but when put up I cannot say, but must have been up some years. I think it was between the years 1780 and 1790 that I saw sixteen men hanging all at one time on what was then called the new drop, and one woman burned to ashes; fifteen of the men's faces were turned towards St. Sepulchre's church, and the sixteenth, whose name was Murphy, being a Catholic, his face was turned towards Ludgate Hill; the woman that was burned (whose name I do not remember) lived with Murphy, as his wife, for many years in Wheeler Street, Spitalfields, where they kept an eating-house, and lived in good repute until it was discovered that he was engaged in coining: they were apprehended, tried, and convicted — he to be hanged and she burnt. — J. Dehay, Surgeon, &c., Wokingham, 1856."

"*Horshockead*," "*headmouldshot*," *strongullion*," *&c.* (2nd S. vii. 117.) — We are informed, under the head of *errata* ("N. & Q.," 2nd S. vii. 140.), that for *horshockhead* we should read *horshoehead*. *Horse-shoe-head* is defined by Bailey, 1736, to be "a disease of Infants, wherein the Sutures of the Head are too open;" thus, from the form of the coronal suture, presenting the appearance of a *horseshoe*.

Head-mould-shot, on the contrary, "is when the Sutures of the Skull, generally the Coronal, ride, *i. e.* have their Edges *shot* over one another." (*Ib.*)

Strongullion (accent on the first syllable) is "the Strangury." (*Ib.*) So Boyer, *E. and F. Dic.* 1752, "Strangullion or Strangury;" and Ainsworth, *Thesaurus*, vol. i. 1746, "The strangury, or strangullion."

Our choice vernacular, which has thus transmuted strangury into *stráng'ullion* and *stróngullion*, presents us with many other equally elegant modifications of medical nomenclature. Thus for rachitis we have *rickets*, for hemorrhoids, *emerods*, and for ἡμικρανία, or hemicrania, *megrims!* In this last instance, however, the transition is gradual, as thus: — first, *hemicrania;* then It. *emicrania*, *emigrania*, *magrana;* then Fr. *migraine;* and so, at last, our own *megrims*. (Hemicrania, in its proper meaning, a pain affecting one side of the head; a signification which the Fr. migraine still possesses.)

Amongst other entries in the old Bills of Mortality your correspondent finds "Twisting of the guts" and "eaten of lice." The terms are homely; but they express nothing beyond the range of medical experience.

The former, "Twisting," &c., is the complaint which has been scientifically called *volvulus* or *convolvulus*, and of which an account may be found in Hooper, under the head of "Ileac passion." In this fearful malady there occurs occasional intussusception or introsusception; and "in some cases," says Hooper, "though very seldom," there is actual *twisting*. (*Med. Dic.* 1848).

To die "eaten by lice" is no fiction of the "Company of Parish Clerks." At page 320. of Baron Alibert's splendid *Clinique de L'Hôpital S. Louis*, 1833, those who delight to sup on horrors may see the malady terrifically pictured; and may read, also, an able, but appalling description of the disease itself (prurigo pédiculaire, phthiriasis, morbus pedicularis), which the Baron describes as being at Paris of frequent occurrence.

Some commentators think that the disease with which "Herod the King" was smitten (*Acts* xii. 23.) was no other than this morbus pedicularis; of which Herod the Great, also, is reported to have died. Thomas Boys.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of France from the Earliest Times to MDCCCXLVIII., by the Rev. James White. (Blackwood & Sons.)

The object of the present volume is to furnish a readable account of the country with which we are in closest

neighbourhood, and yet of whose history the generality of us know less than of that of almost any other country. It aims at something more than a mere epitome; gives results rather than abstracts; and, as it is written in the same tone and spirit as *The Eighteen Christian Centuries*, there can be little doubt that the author's ambition will be gratified, and that the work will be found acceptable to a large class of readers who, while they are desirous of acquiring historical knowledge, have not time to devote to the study of works of great extent; while, on the other hand, they are too often repelled from the smaller epitomes by the dryness of their narrative and their uninteresting style.

Life and Books, or Records of Thought and Reading, by J. F. Boyes. (Bell & Daldy.)

Good scholarship, some knowledge of the world, and occasional touches of humour, are the characteristics of this pleasant addition to a class of books of which we have not many in English Literature. Mr. Boyes' preface tells us of an amusing piece of criticism to which his *Illustrations of Æschylus and Sophocles* gave rise. He had quoted Bos, and his critic thereupon reproached him *with ignorance* in not knowing how to spell Mr. Dickens' *nom de guerre*, Boz!

Catalogue of a Collection of Historical and Topographical Works and Civil War Tracts relating to the County of York. Tracts concerning Sir Thomas Fairfax; also, Sermons and other Works connected with the County, in the Library of Edward Hailstone, Esq., F.S.A. Lond. and Scot., *at Horton Hall. (Printed for Private Distribution.)*

Mr. Hailstone has done well in making as complete a collection as possible of all Histories, Local Guides, and Handbooks relating to his native county. But he has done still better, having formed such a collection, in preserving for the use of his brother antiquaries a Catalogue of it. The Civil War Tracts, and Tracts relating to Sir Thomas Fairfax, give additional value to the Catalogue.

An Alphabetical Dictionary of Coats of Arms belonging to Families of Great Britain and Ireland, forming an Extensive Ordinary of British Armorials, &c. By John W. Papworth. Part II.

We are glad to learn from an announcement in this Second Part, that the state of the subscriptions is such as to enable the editor to issue a Third Part almost immediately. As this notice may fall into the hands of some who may not know the characteristics of Mr. Papworth's most useful work, we may mention that it is arranged on an entirely new plan, "in which," to use his own words, "the *arms* are systematically subdivided throughout, and so arranged in *alphabetical order*, that names of families whose shields have been placed upon buildings, seals, plate, painted glass, brasses, and other sepulchral monuments, sculptured or painted portraits, &c., whether mediæval or modern, can be readily ascertained."

Diary and Correspondence of John Evelyn, Esq., to which is subjoined the Private Correspondence between Charles I. and Sir Edward Nicholas, and between Sir Edward Hyde, afterwards Earl of Clarendon, and Sir Richard Browne. Edited from the Original MSS. at Wotton. By William Bray, Esq., F.S.A. *A New Edition, corrected, revised, and enlarged.* Vols. I. and II. (Bohn.)

This admirable book well deserves to be put before the public in a cheap form, and Mr. Bohn is conferring a benefit upon many by including it in his *Historical Library*. The present edition has the advantage of having the additional notes inserted in their proper places.

Carmina Minima. By Charles Cowden Clarke. (Simpkin.)

This small collection of poems, written at long intervals over half a century of varied, busy, and every-day mental employment, shows both the talent of Mr. Clarke, and how, from his long and intimate acquaintance with our grand old poets, he has caught the very trick of their fancy.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Fieldino's Tom Jones. Edited by Roscoe. Cochrane.
——— Jonathan Wilde. Churton.
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*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

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Wanted by *Messrs. Nichols*, 25. Parliament Street, London, S.W.

Crabb, George, English Synonymes explained, with copious Illustrations and Examples, drawn from the best Writers. 8vo. Lond. 1844. (Or any other Edition.)
Taylor, William, of Norwich, English Synonymes. 12mo. Lond. 1813. (Or any other Edition.)

Wanted by *Fred. Wm. Haddon*, 36. Adelaide Road, Haverstock Hill, N. W.

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Bp. Reynolds's Commentary on the Book of Ecclesiastes. 8vo. Lond. 1811.
Thom's Almanac and Official Directory, 1852 and 1853.
Wyndham's Picture of the Isle of Wight. 8vo. Lond. 1794.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

Waller's Monumental Brasses. Nos. 14, 15, and 16.

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Pye's Representation of all the Provincial Copper Tokens of Trade. 1787-1801. 4to. 2nd Edition.
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Berry's County Genealogies: Kent, Sussex, Hampshire, Berkshire, Buckinghamshire, and Surrey.
Mrs. Behn's Novels and Dramatic Works.
Voltaire in English. 36 Vols.

Wanted by *C. J. Skeet*, 10. King William Street, Strand, W. C.

Notices to Correspondents.

J. S. M. (Leeds) *who has written on the subject of some early editions of the Old and New Testament, is requested to say how we may forward a letter to him.*

Centurion, B. (Dublin), Jacobus de Lecetfeld, T. Calver. *We have letters for these correspondents. How can we forward them?*

E. Peacock. *Send the Queries on foreign paper, and we will forward them.*

Indiana. *Not ungrammatical.*

Pheons. *Sometimes* Fulke, *sometimes* Fowke.—Utred.

J. H. L. *will find his Query answered in the present number*, p. 153.

A. *The version of the Scriptures quoted by Hooker was the Genevan Bible*, 1560: *not the Genevan Testament of* 1557, *nor the revised one by Tomson of* 1576.

Libya. *The querist asked for the* modern *appellations of Dutra and Manicon.*

Bellis Minor. *The two hymn-books noticed in Dr. Gauntlett's article are* The Congregational, *and one entitled* The Comprehensive, *edited by Whittemore.*

Errata.—2nd S. vii. p. 24. col. ii. l. 20. *for* "Hudmandston" *read* "Herdmanston." 2nd S. vii. p. 134. col. ii. l. 6. and 50, p. 135. col. i. l. 1. *for* "Thomas" *read* "William;" p. 134. col. ii. l. 49. *for* "Browne" *read* "Bourne."

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LONDON, SATURDAY, FEBRUARY 26. 1859.

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Notes.

LAST DAYS OF CHARLES I. FROM THE EXCHEQUER ROLLS.

The discovery of any new sources of information relative to the reign of King Charles I. and the troublous times in which that monarch closed his last days must naturally be gratifying to the historical student, and more especially to those who devote their attention mainly, as some do, to that most critical and most important era of the history of this country: I am therefore induced to lay before your readers a brief outline of two very interesting Exchequer Rolls of that period, now at the Public Record Office, and which to the best of my knowledge have never met the public eye.

I will remark at the outset that it is not my intention in this communication to enter into any elaborate dissertation on these Rolls: I merely wish to explain to the reader their nature and contents, with such few annotations as necessity may require; to exceed this would be to edit them,—a performance not so well suited to your pages as to the volumes of the Camden Society, whose attention I would earnestly request to these curious documents.

It will be recollected that in the reign of Charles I. there was appointed by the House of Commons a body entitled the Committee for Managing the King's Revenues, of whom frequent mention will be found in the Journals of that House: they acted in the performance of their duties by collecting in all the monies belonging to the royal revenue, and disbursing the same according to the orders of the House of Commons. These two Rolls in question are the "discharge" of this Committee for so much of the royal treasure as is therein stated to have been expended during the years 1647-8 and 1648-9, giving all the particulars in detail; and the information thus afforded being obtainable from no other source is of a highly interesting character. The Rolls are doubtless part only of a series, but at this distance of time it is impossible to conjecture their probable extent: there may even now be some existing in private hands, owing to the distribution and mutilation of Exchequer Records so injudiciously permitted some years back; if so, this may perhaps lead to their discovery.

We are, however, most fortunate in possessing these two Rolls, on account of their period, and this will in some measure atone for the absence of others.

Their existence induces me to cite a passage in Hume on the subject of this Committee, respecting which he appears to fall into an error. He says:—

"The Committees, to whom the management of the different branches of revenue was entrusted, never brought in their accounts, and had unlimited power of secreting whatever sums they pleased from the public treasure. These branches were needlessly multiplied, in order to render the revenue more intricate, to share the advantages among greater numbers, and to conceal the frauds, of which they were universally suspected. The method of keeping accounts, practised in the Exchequer, was confessedly the exactest, the most ancient, the best known, and the least liable to fraud. The Exchequer was, for that reason, abolished, and the revenue put under the management of a Committee who were subject to no control."*

This statement of Hume's seems to be somewhat erroneous; for if the Committees never brought in their accounts, how comes it that we possess these Rolls? It is not a matter on which to argue here: we have the Rolls, and that is enough for our purpose. But without more ado, I will introduce the reader to his new friends, and that ceremony being completed, it is anticipated that he will afterwards wish to better his acquaintance with them.

These Rolls take up the period of history at the commencement of the year 1647. The King had been delivered up by the Scotch Commissioners, and was sojourning at Holdenby House in Northamptonshire, where the daily expenses of maintaining his Majesty are charged at 50*l.* per diem. I will now extract the commencement of the account, which enters into particulars:—

"Paid unto Mr. Peter Whalley for so much by him paid unto Mr. Frauncis Cressett, Treasurer of the moneys designed to defray the king's expences at Holdenby, parcel of 3000*l.* ordered by the Commons House, and by warrant of the said Committee, dated 21 May, 1647 - 1740*l.*

"Paid unto the said Frauncis Cressett, Treasurer of the moneys designed for the expence at Holdenby and else where, by way of imprest, in part of 50*l.* by the day, for the whole expence of the king and commissioners there,

*. Hume's *History of England*, vol. vii. p. 92. chap. 59.

according to the several warrants of the said committee, and his acquittances hereinafter mentioned* - 10,500*l.*

"Paid more unto the said Frauncis Cressett by way of Imprest these several sums following, by virtue of several warrants of the said committee, as appeareth by his acquittances, viz.:—

"1. By warrant dated 16 November, 1647, and by his acquittance indorsed, five hundred pounds for the expence of the King in the Isle of Wight 500*l.*

"2. By another warrant dated 23° Novemb. 1647, to defray the charges of the King's servants and their carriages into the Isle of Wight - 100*l.*

"3. By another warrant dated 23 Decembr. 1647, in part of the allowance of 30*l.* per diem for defraying the whole expence of the King here, to be by him issued upon accompt, five hundred pounds as by two acquittances - - - - 500*l.*

"This 200*l.* too much paid 23 May, 1648." "4. By another warrant dated 3tio Jan. 1647, upon accompt for the same service, as appears by three acquittances - - - 800*l.*

"This 100*l.* too much paid 23 May, 1648." "5. And by another warrant dated 22 Febr. 1647, upon accompt for the same use, as appears by five acquittances - - - - 900*l.*

"In all for which he is likewise to accompt."

"Paid unto John Powell for glasses and tins sent to Holdenby by warrant, 9 Febr. 1646; 49*s.*, and to Chr. White, Pewterer, for Pewter sent thither by warrant, 18 Martii, 1646 - - - - - - - 39*l.* 10*s.* 41*l.* 19*s.*

"Paid unto Mr. Clement Kynnersly yeoman of his Majesty's Wardrobe the sum of one hundred pounds upon accompt for fitting Richmond House in Surrey with beds, sheets, carpets, and other necessaries belonging to the Wardrobe, for the reception of the King and accommodating the Commissioners and others, there to attend by warrant of the said Committee, dated 24° Junii, 1647, and 2 acquittances, of which one is indorsed. 100*l.*"

We now come to details of the domestic affairs of the King,—his wearing apparel and such like,—all of which is set down with great minuteness.

"Paid unto several persons and tradesmen hereafter named for linen, wearing apparel, and necessary emptions for the King's Majesty according to his pleasure signified from time to time; viz.—

"Paid unto Lawrence Swetnam, Esqr., for linen, lace, and other necessaries bought for his Majesty, and for making and sending the same to Holdenby and elsewhere according to the proportions set down by Mr. Wheeler and Mr. Swetnam, viz.—

"By one warrant dated 8 April, 1647, 150*l.*

"By another warrant dated 19 Aug. 1647, in full, 88*l.* 13*s.* 6*d.*

"And by another warrant dated 1 Febr. 1647, upon accompt, to provide linen and laces for his majesty as by his acquittance 14 Febr. appeareth, 200*l.*

"438*l.* 13*s.* 6*d.*"

"q to be deducted on Mr. Swetnam's account." "Paid unto Mr. John Eaton for holland for 12 whole shirts and 12 pair of boot hose and making the hose, and for 22 yards and a half of lace for the boot hose, by warrant 19 Aug. 1647, and by acquittance of the 4th of January, 1647. 55*l.* 14*s.* 6*d.*

"Allowed unto this Accomptant which he disbursed by order of the Committee for apparel for the King's Majesty upon the tradesmen's bills and for necessary emptions of all things suitable as followeth, viz.—

"1. One black mourning suit, one black brocado suit, two cloth coloured suits of the most fine Segobia Spanish Cloth trimmed with gold and silver lace, with 50*l.* imprest unto Daniel Murray, Tailor, for making these 4 suits, allowed by order 5 Junii, 1647 - - - - - - 333*l.* 15*s.*

"2. One black tabby suit and cloak laced with bone lace, and cloak lined with plush; one plain cloth suit and cloak lined with plush; one scarlet riding coat trimmed with gold and silver lace and lined with plush; one plain cloth coat lined with plush, with oiled taffaty between the cloth and the plush; a night bag laced with gold and silver lace; a bearing cloth of crimson velvet laced and fringed; two hats and bands; three pair of black silk stockings; 2 pair of coloured silk stockings; 2 dozen of gloves; a velvet cassock lined with taffaty; and half a pound of silk for the robes (with 15*l.* imprest to the Tailor) by order 17 Junii, 1647, and by nine bills and acquittances inclosed - 236*l.* 9*s.*

"To Wm. Wheeler, Goldsmith, for silver hooks and clasps delivered to David Murray, paid 22 July, '47 - - - - - - - - - 2*l.* 12*s.*

"3. One cloth suit trimmed with silver lace, and the cloak lined with plush. 2. Another cloth suit and cloak so lined with silver and gold lace. 3. Another black wrought tabby suit trimmed with black bone lace, and the cloak lined with plush, with divers necessaries mentioned in a letter from the Commissioners at Stoke, 7° August, 1647, by order, 11 August, 1647. And one black mourning suit and cloak with necessaries suitable, mentioned in another letter dated at Otelands 19 August, 1647, by order 20 Aug. 1647, and by 12 bills and acquittances annexed, paid 14 September, 1647. 298*l.* 10*s.* 9*d.*

"4. Two plain cloth suits, the cloaks lined with plush and interlined with rattein, one tennis suit of wrought coloured satin lined with taffaty, one night gown of wrought tabby lined with plush, a green cloth hunting coat with necessaries suitable, inclosed in a letter from the Commissioners at Hampton Court, 9 Sept. 1647, by order 30 October, 1647, with 10*l.* imprest to the Tailor, as appears by eleven bills - - - - - - 334*l.* 8*s.*

"5. And a black velvet suit, cloak, and cassock; a black satin suit and cloak lined with plush; a scarlet cloak lined with plush, with gold and silver buttons and other necessaries desired by Mr. John Reeve, Groom of his Majesty's Robes in the Castle of Carisbrooke and Isle of Wight, 6 Decembr, 1647, by order 16 Decembr, 1647, as appears by eight bills, with 10*l.* imprest unto David Murray, Tailor - - - - - - - 263*l.* 19*s.* 6*d.*

"Paid more unto John Allexander, Shoemaker, upon his bill for boots and shoes for his Majesty between the 7th of May and the 14th of Octr. 1647, by warrant 4 Dec. 1647 - - - - - - - - - 28*l.* 4*s.*

"Paid unto Edward East, Watchmaker, for a watch going 30 hours, with two gold cases and a cheque 28*l.*, and for a great silver clock striking the hours and quarters upon several bells, 26*l.*, by order 4 Decem. 1647 - 64*l.*

"Paid to Mr. Ramee Van Lempitt, picture drawer, for drawing the picture of the King, Queen, and two of their Majesty's children in one piece, by warrant of the Committee, 19 Aug. 1647 - - - - - - - - 50*l.*

"Paid to Henry Norris, Joiner, for two carved and gilded frames for pictures, attested by Mr. John Vanbel Camp, by warrant of the said Committee, 22° Julii, 1647. 7*l.*

* The particulars of the warrants are then given, but it is unnecessary to notice them here, except that the period over which they run extends from April to October, 1647.

"And to John Powell for 4 billiard staves with pins, balls, and port provided for his majesty, paid by warrant 24 August, 1647 - - - - - - - - - 6*l.*

"Paid unto Thomas Smithesby, Esquire, Saddler, for horse cloths, hoods, bits, and other provisions by him furnished to his Majesty's Coachman by warrant 13 July, 1647, and his acquittance - - - - - 27*l.* 2*s.*

"To him more by virtue of another warrant of the same date by way of advance for providing 2 pad saddles of crimson and green velvet, and 3 hunting saddles for his majesty with 4 saddles for Equerries - - 50*l.*

"To him more in full of his bill of 165*l.* 0*s.* 6*d.* for the said saddles and furnitures for the stables by warrant of the said Committee, dated ultimo Novem. 1647, besides the said 50*l.* formerly paid - - - 115*l.* 0*s.* 6*d.*

"To Mr. Clement Kynnersly for 8 Flaunders Coach horses of a Chestnut colour for his Majesty's service, by warrant 18 Junii, 1647 - - - - - - 300*l.*

"To Mr. William Pauncefoote for 9 suits, cloaks, and coats for his Majesty's footmen, trumpeter, grooms, and sumpter man, by bill attested by Captain Silus Titus and by warrant 13 July, 1647 - - - 15.*l.* 16*s.* 3*d.*

"To Mr John Myller, Taylor, to be by him issued upon Accompt, for cloth to make 3 suits, 2 cloaks, and a coat, for 2 of his majesty's coachmen and a postilion, and for necessaries for them, by warrant 13° Julii, 1647 - 72*l.*

"To John Freeman, for the price of a gray hunting horse and a dun pad horse, bought for his majesty's use by warrant dated 22 Julii, 1647 - - - - 140*l.*

"To Robert Tyrwhitt, Esquire, one of his Majesty's Equerries, for a grey stone horse, bought of Colonel Thomas Grantham for his Majesty's use, by warrant, 21 August, 1647 - - - - - - - - 70*l.*

"To Thomas Lewen, his Majesty's Coachman, upon accompt, for stable provisions and for wages and boardwages for himself, his fellow and 2 servants, by warrant, 14 Febr. 1647 - - - - - - - - 10*l.*

"And to Mr Charles Kirk, for stable provisions for his majesty's coach horses and saddle horses, and for the 2 equerries nags, 14 nights, from the 12th to the 26th of November, by warrant, dated ultimo Novem. 1647 35*l.* 17*s.* 9*d.*

"Paid unto Colonel Ro. Hamond, Governor of the Isle of Wight, by the hands of John Lysle, Esqre, upon his accompt for the King's expences, 3 weeks from the time of his majesty's arrival there until Mr Cressett came to manage the expence, by warrant, 16° Decembr. 1647 150*l.*

"To him more by the hands of John Cheech, for the relief and pay of his soldiers in the forts, castles, and guards there, by warrant, 6 Jan. 1647, in pursuance of an order of the Commons House, 1 Jan. - - - 200*l.*

"To him more for extraordinary charges he hath been at upon occasion of the King's being there, and by another warrant of the said 6th of Jan., in pursuance of an order in the house, 31 Dec. - - - - - 200*l.*"

The King, having thus been brought to the Isle of Wight, we will there leave him for a brief period while we glance at the adventures of others whose fortunes depended upon the royal revenues; of whom first in the list comes the Duke of York, whose allowance is here set down: —

"For the Duke of York.

"For part of one month's allowance arrear and due 24° Martii, 1646, and paid 1 April, 1647, as appears by one acquittance - - - - - - - 331*l.* 13*s.* 4*d.*

"For the said allowance of 631*l.* 13*s.* 4*d.* per mensem for 10 months ended 24° Januar. 1647, as by 22 acquittances - - - - - - - - 6316*l.* 13*s.* 4*d.*

"And in part of the said allowance due for one month ended 24 Febr. 1647, as appears by 3 acquittances 600*l.*

"And for the extraordinary charges and expences of the said Duke, and the rest of his majesty's children and their attendants in their journeys between St James and Causham, to wait on his majesty in July, 1647, paid by warrant 11° August, 1647 - - - - 101*l.* 1*s.* 6*d.*

Next come the Duke of Gloucester and the Princess Elizabeth, who had an allowance of 5000*l.* a year, which was paid to the Earl of Northumberland, their governor, for their expenses and maintenance "in an honourable way, with their attendants and necessaries."

Among these are the following payments: —

"To William Sankey, Goldsmith, for a silver warming pan and other new plate, and altering plate for the King's children, as by bill subscribed by the officers of the Jewel House, and by Warrant dated 3° Junii, 1647 35*l.* 15*s.* 11*d.*

"To Jane Oddy, Widow, for the service done by her son William Ody to the King's children, by warrant dated 1 Febr. 1647 - - - - - - - - - 2*l.*

"And to Mr John Dixon, Chyrurgeon, for services by him done for the Duke of Gloucester and Princess Elizabeth, and their family, by warrant, 17° Martii, 1646, 50*l.*"

The expenses of maintaining the various forts and garrisons are next detailed: such as St. Mary's Fort and Scilly Islands; Pendennis Castle; Plymouth Fort; Portsmouth Garrison; Southsea Castle; the Tower of London; all of which are too long for insertion here.

The next items give us a specimen of the narrow-minded and illiberal spirit which pervaded the Puritan religionists of that day; religionists who thought that out of their own limited sphere there could be nothing good or righteous, and who, in carrying out their own views to their legitimate ends, could see neither beauty nor applicability in the symbolism of art, whether in common life or in the decoration of the house of prayer; it is not surprising, therefore, that Praise-God-Barebones should, in his zeal for Puritan plainness, barter away what was doubtless splendid tapestry at Whitehall, in order to gratify his own peculiar prejudices.

"Paid unto Mr John Hunte, in pursuance of an order of the Commons House 14° Jan. 1647, to be issued by the Committee of Whitehall for providing of bedding and other provisions fitting for accommodating the forces appointed to be quartered in Whitehall and the Mews, by virtue of three several warrants of this Committee 2500*l.*

"Paid unto the said Mr Hunt, by way of Loan, to be repaid out of the moneys to be raised of the sale of certain hangings which have superstitious and idolatrous pictures in them, at Whitehall, by order of the Commons House, 19° Febr. 1647, for to provide fire, candles, and other necessaries for the said Soldiers, by warrant dated 21 Febr. 1647 - - - - - - - - 100*l.*

William Henry Hart.

Folkestone House,
Roupell Park, Streatham, S.

(To be continued.)

BISHOP BEDELL.

In the comprehensive account which Dr. Cotton has given of Bedell (*Fasti Ecclesiæ Hibernicæ*, iii. 157—167.), he expresses "an anxious wish that justice should be done to the memory of a distinguished and persecuted man," and states that he himself had many years ago "designed to take the matter in hand, and had made some collections for the purpose." That so learned and accurate a scholar as Dr. Cotton should have been prevented from raising a worthy monument to the fame of him whom Coleridge confessed to be "the most spotless man of whom he had read in all ecclesiastical history," must be a matter of regret to all historical students. In default of any more elaborate memoir of the bishop, I have sometimes thought of printing the two lives preserved in the Tanner MS., together with such letters as have been preserved. As a first step towards such a collection, I send an extract from my common-place book, which may perhaps elicit additional information from some of your correspondents.

In the *Gentleman's Magazine* for November, 1850, I printed two original letters from Bedell to Lady Wray. (Compare the "Notices to Correspondents" in the December number of the magazine.)

A letter from Bedell to Laud (April 1, 1630) is in Heylin's *Cyprianus Angl.*, p. 196.; one to Strafford (Nov. 5, 1633), *ibid.*, p. 254. *seq.* See other particulars, *ibid.*, pp. 204. 253. See also the letter to Laud (Kilmore, April 1, 1630), in Prynne's *Breviat*, pp. 101, 102.; that to Strafford (Nov. 5, 1633), *ibid.*, pp. 111, 112. He signs a petition, *ibid.*, pp. 110, 111. The two letters occur again in Prynne's *Canterburie's Doome*, pp. 436, 437. See also *ibid.*, p. 230.

Respecting his Cambridge lecture, see Samuel Clarke's *Lives of Eminent Divines* (1677), p. 250.

A letter in Sir Henry Ellis's *Letters of Eminent Literary Men*, p. 135.

An ode in Whitaker's *Prælections* (4to., Cambr. 1599, p. 77. *seq.*), and thence in Churton's *Life of Nowell*, p. 427. *seq.*

Letters from and to Bedell, amongst Ussher's and Laud's correspondence. See also Elrington's *Life of Ussher*, pp. 87, 88. 97. *seq.*, 115. *seq.*

Copies of Burnet's *Life of Bedell* with MS. notes; by Rawlinson, in the Bodleian; by Thomas Baker, Brit. Mus. Add. MS. 5832. fol. 58.; by Lewis and Birch, also in the British Museum; by Le Neve (Heber's Sale Catalogue, pt. 10. art. 379. Where is this?)

A letter to Alabaster (Lambeth MS. 772.). "Defence of the Answer to Mr. Alablaster's Four Demands," MS. in the Heber collection (Catalogue, pt. 11. art. 71. Where is this?)

In 1620 Bedell acted as executor to Robert Lewis (Appendix B. to 5th *Report of Committee on Education*, p. 482.). J. E. B. Mayor.

St. John's College, Cambridge.

THE WELLESLEYS: THE DESCENT OF THE MANOR FROM WHICH THEY DERIVE THEIR NAME.

Although the origin of the family name, as well as the pedigree of the Wellesleys, have been discussed by several correspondents in the pages of "N. & Q.," yet it seems to me that the subject is by no means exhausted. In attempting to trace the descent of the manor of Wellesleigh, I may perhaps add a little to the information already published, and thus revive (as I wish to do) the discussion, which has now been dropped for a considerable time.

This family, from its connexion with divers valuable manors in the county of Somerset, seems always to have been one of importance and wealth. Most writers on the subject admit that the name is derived from the ancient hamlet of Wells-Leigh, in the ancient parish of St. Cuthbert, in Wells, two miles from the city of that name. About this I think there can be no reasonable doubt.

I have not been able to satisfy myself as to the precise period when the family first became settled here, or what circumstance or event brought them into this part of the kingdom. In my researches among the ancient and valuable records in the custody of the Corporation of Wells, I found numerous notices of the name, mostly as witnesses in charters and grants of land in the locality. The first in point of date is the original charter of Bishop Reginald Fitz-Jocelyne to the town of Wells. In this document the name of Walerand de Wellesleigh* occurs as one of the witnesses; and although the charter bears no date, yet it must have been granted between A.D. 1174, when the bishop succeeded to the see, and A.D. 1191, when he died. The name of Edmund de Welleslegh occurs as a witness in the following documents, which came under my notice on a casual inspection only of the numerous charters and grants among the City Records, but I have no doubt there are many more such: —

2 Edward II. (A.D. 1308). — Grant by John de Merke of

* "7 Henry VI. John Stourton held half a knight's fee in Welleslegh and Est Wall, which *Walerand de Welleslegh* formerly held" (Coll. *Hist. Som.*, vol. iii. p. 408.). In "N. & Q." (1st S. vi. 585.), Mr. G. R. Adams, writing on the subject of the Wellesley pedigree, asks whether the Walerand de Welleslegh, mentioned by Collinson, can be the same as the Waleran de Wellesley noticed in Lynch's *Feudal Dignities of Ireland*, as being in Ireland in 1230. It seems to me by no means improbable that he was so. It is said that *Avenant* de Welleslegh originally had a grant from Henry II. of the Bailiwick of North Perret by the service of bearing the king's standard, and this high office seems to have continued in the family for many generations.

land in the Western Field of Wells, behind Tucker Street.

10 Edward II. (A.D. 1316).—Grant of a Tenement in Grope —— Lane, in Wells, from William le Bourne, Canon of Wells, to Thomas le Devenish. [To this deed there are two seals: the first a small private seal, the other being impressions from the seal which has continued to be used by the Corporation of Wells down to the present time.]

17 Edward II. (A.D. 1323).—Grant by Thomas Canon, son of Sir Hugh Canon, Knt.

18 Edward II. (A.D. 1324).—Grant by William de Bathonia, Rector of Bagborough, Somt, of a Tenement in Southover in Wells.

17 July, 6 Edward III. (A.D. 1332).—Assignment of a rent of 8s. by Walter de Hulle, Archdeacon of Bath. And

21 Edward III. (A.D. 1346).—In a deed relating to a tenement in a lane called Isaack's Mead, in Wells, it is said to adjoin on one side to a tenement of Edmund de Welleslegh.

In a former number of "N. & Q." (1st S. viii. 255.) I gave an instance of the names of Robert de Wellesleȝe and Thomas de Wellesleȝe occurring as witnesses in a deed dated 26 Edward I. (A.D. 1297), relating to lands in the adjoining parish of Dinder. According to Collinson (*Hist. Somerset*, vol. iii. p. 405.), *William de Welleslegh*, 37 Henry III. (A.D. 1252), held three parts of a hide of land in Welleslegh by the service of the Serjeanty of the hundred of Wells, and lands in Littleton of William de Button; and 22 Edward III. (A.D. 1398), *Philip de Welleslegh** held lands in Wellcslegh and Dulcot (an adjoining hamlet), also the Serjeanty of the hundred of East Perret, Somerset. These lands were held (13 Henry VI., A.D. 1434) by *Jnc. Hill* of Spaxton; and the same serjeanty, as also the office of bailiff of the hundred of Wells Forum, of John Bishop of Bath and Wells, in socage, which John died, leaving the same to his son and heir, John Hill.

The same authority (Collinson, vol. iii. p. 450.), in tracing the history of the manor of Wheathill, states that in the reign of Edward I. and II., the manor belonged to the Wytheles; and 4 Edward II., Reginald de Wythele was certified to hold two oxgangs of land in Wheathill of the king, by the service of a pair of gilt spurs, or 6*d.* per ann. in lieu of all services. These lands afterwards came to the *Wellesleghs*; and 22 Edward III. (A.D. 1347), *Philip de Welleslegh* was lord of the manor; after whose death it passed by coheirs to the family of the *Banastres*. 19 Rich. II. (A.D. 1395), *William de Banastre* died seized of the manor of Wheathill, with the advowson of the church, which he held of the Earl of Huntingdon; leaving Joan, wife of *Robert de Alfoxton*, his daughter and heiress. This Robert de Alfoxton dying without issue, Joan, his widow, married *Sir John Hill* of Spaxton, Knt., who then inherited the manor, and by whose descendants it was for a long time held.

The manor of East Lydford (Collinson, vol. iii. p. 196.), 26 Edward I. (A.D. 1297), was held by Sir John Bonville, Knt., after which it became the property of the *Hills* of Hounsdon and Spaxton. 15 Edward III. (A.D. 1340), *Sir John Hill* was found to have shortly before died seized of this manor, with the advowson of the church, and the manors of Littleton, Harnham, Pury-Fitchet, Asholt, Partridge, Yard, Sherington, Durlond, *Welleslegh*, and divers other manors and estates in Somersetshire, in which he was succeeded by his son and heir *Robert Hill*. 13 Henry VI., *John Hill* of Spaxton, Esq., was lord of this manor and patron of the church; and after him *John*, his son and heir.

Collinson (vol. i. p. 244.) farther informs us that the manor of Spaxton, after the Conquest, was held of the Castle of Stowey, for a long period, by the family of *Fichet*. In the time of Henry II. Robert Fichet was certified to hold it of Philip de Collumbers by the service of a knight's fee. Its descent is then traced through several generations to Sir Thomas Fichet, who died, 19 Richard II. (A.D. 1395), leaving *Isabel*, his daughter and heiress, who married *Robert Hill*, Esq., a gentleman of great note in these parts, and several times sheriff of Somerset and Dorset. This Robert Hill died 1 Henry VI. (A.D. 1422), leaving issue by his wife Isabel, *John*, his son and heir; who also left a son of the same name, married to a daughter of Sir Walter Rodney, Knt., and died 34 Henry VI. (A.D. 1455), leaving an only daughter Genovesa, his heiress, who married *Sir William Say*, Knt., and he dying without children, the estate reverted to *Elizabeth*, sister and heiress of the last-named John Hill, and aunt to said Genovesa; which Elizabeth married *John Cheyney* of Pinhoe, co. Devon, Esq., who had issue *John Cheyney*, who possessed the manor of Spaxton; and by *Alice*, his wife, left issue four daughters, his co-heiresses, viz. —

Mabel, wife of Edward Waldegrave of Suffolk*, Esq., second son of Sir Thomas Waldegrave, who died A.D. 1500.

Helena, wife of George Babington.

Elizabeth, wife of William Clopton.

Anne, wife of Robert Hussey.

The manors of Spaxton and Welleslegh, with other estates in Somersetshire, by marriage with Mabel Cheyney, were held in severalty by said

* It is farther said that Henry, the grandson of Avenant de Welleslegh, obtained a confirmation of the Grand Serjeanty of East Perret from Henry III. William, the son of Henry, had a son Thomas. He died, leaving a son of the same name, father of *Philip de Welleslegh*, who, 6 Edw. III., in a great lawsuit successfully resisted the claim of the Abbot of Glastonbury to an exemption from the Grand Serjeanty; and in proof of his title, Philip de W. then produced the original grant of Henry I., with subsequent confirmation of it.

* Burke (*Peerage*, edit. 1843) says that this Edward Waldegrave was settled at Borley in Essex.

Edward Waldegrave, who died A.D. 1501; leaving John Waldegrave, his only son, and he dying 6th Oct. 1543, was succeeded by his eldest son Edward Waldegrave, Esq. (afterwards Sir Edward Waldegrave), who received from Queen Mary a grant of the manor of Chewton, Somerset, but being committed to the Tower by Queen Elizabeth, he died there 1st Sept. 1651, when these manors were inherited by Charles, his eldest son and heir; and from him they descended, in a direct line, to George Earl of Waldegrave, who died A.D. 1784, having sold the manor of Welleslegh, with the principal farm belonging to it, called Welleslegh Farm, only four years before his death, to the late Clement Tudway, Esq., M.P. for Wells.*

Now although these Notes are to a certain extent confused and meagre, yet I think sufficient appears to enable us to trace, with some degree of certainty, the descent of the manor of Welles-Leigh for the long period of nearly eight hundred years from its former possessors — to whom it imparted a name which has since become so justly celebrated in our national history.

It seems certain that Walerand de Welleslegh* had the estate, and resided on it soon after the Conquest, and it is equally clear that it afterwards came to Philip de Welleslegh; subsequent to whose death it passed through the families of Banastre, Alfoxton, Hill, and Cheyney, the succession in each case terminating in heirs female, until it came, by marriage with the eldest of the four co-heiresses of John Cheyney, to the Waldegraves; by one of whom it was, as we have seen, alienated as late as the year 1780.

It thus appears to me that the principal representative of the Somersetshire branch of the Wellesleys is the present Earl of Waldegrave; but in saying this, I am open to correction, and respectfully invite farther notices of this interesting subject from any who may be possessed of accurate information, tending to elucidate or to add to the matter I have here ventured to place before the public — particularly as to the descendants of Helena, Elizabeth, and Anne, the other three daughters of John Cheyney — and thus *complete* the representatives of the Wellesleys of Somersetshire.

INA.

THE MARCHIONESS BROGLIO SOLARI.

In the year 1845, Mr. Pickering published at London a duodecimo volume, containing 142 pages, besides the Preface, with the following title: —

"Letters of the Marchioness Broglio Solari, one of the Maids of Honour to the Princess Lamballe, Author of Memoirs of the Princess Lamballe, &c., containing a Sketch of her Life, and Recollections of celebrated Characters, with Notes."

An advertisement, dated London, April, 1845, is prefixed to the work, in which the editor states that the Marchioness Solari, a short time before her death, placed in his hands some letters written by her containing a sketch of her life, as well as other manuscripts, with a request that he would prepare them for publication. He proceeds to say that the biographical sketch published by him has been given in her own words as far as it was practicable, and that the deficiency was supplied from memoranda in her own handwriting, and from personal knowledge. The editor does not mention his name.

The countess signs her name "Catherine Hyde Broglio Solari," and in her letters she gives the following account of her birth and life: —

Lord Hyde Clarendon (she says) was sent in 1745 as British ambassador to Germany, and in particular to Vienna, where he made the memorable peace so advantageous to Austria. After the termination of this mission, he was sent to conclude a treaty in Poland. During his residence at Warsaw he privately married a Princess Schavorinska, which, for motives unknown, was on his arrival in England set aside. By this lady he had a son named George Augustus Hyde, who was privately educated under the immediate care of the celebrated Count Brüht [Brühl] at Dresden, and the Jesuit Scalrosky, a Polish Jew in his service. Mr. G. A. Hyde was invited once during his youth by his father to come to England, which he did in company with Count Stanislaus Poniatowsky, his Jesuit, a Polish Jew, and an English gentleman named Williams; but he made only a short stay, and returned to Poland, where he distinguished himself by his personal and mental accomplishments. He was known at the Court of Augustus III. by the appellation of *le bel Anglois*, and the king's sudden death alone prevented him from being created a Prince by the name of *Hydrasky*. After the king's death, Hydrasky (as he was then called) left Saxony to reside in Poland, where he became attached to the Countess Branizky, sister to Count Stanislaus Poniatowsky, afterwards King of Poland. The Countess, expecting to obtain a divorce by the assistance of her uncle, the Primate of Guerna, encouraged his attentions: the result of which was that she found herself pregnant. In this state she travelled to England under an assumed name, in company with a confidential Jew and his son. This Jew had another son in London named Moses Hyams, who procured lodgings for her in the house of a

* The estates which appertained to the manor of Welleslegh were of considerable extent and value, and extended into different parts of the parish of St. Cuthbert, including the hamlets of Dulcot, Haydon, Woodford, &c. They were mostly granted on leases for ninety-nine years, determinable with three lives. The last lease of Wellesley farm was, I believe, granted in 1766, by John Earl Waldegrave, to John Haynes for two lives, with a fine of 300*l*.

private gentleman in Pall Mall; and here, in the year 1755 or 1756, the Countess Branizky was delivered of a girl, who afterwards became the Countess Broglio Solari, the heroine of this biography. The child was privately baptized by an Irish priest named Plunket, then a dependent of the Duke of Norfolk. The wife of Moses Hyams had recently been brought to bed of a daughter; the Countess left her own child to her care, and returned to Poland. On her return she found that Hydrasky had, during her absence, been assassinated. The Countess never heard anything more of her child; the two infants were put out together to nurse; the child of Hyams died; the wife of Hyams brought up the daughter of Countess Branizky as her own child, and died without knowing the truth. Moses Hyams only disclosed to Madame Solari the secret of her birth a short time before his death, which took place in August, 1796.

The young Catherine was thus brought up as one of the children of Hyams; but his circumstances being embarrassed, she was patronised by Lady Mary Duncan, who admired her musical talents, and who induced the Duke of Norfolk to take charge of her education. She was sent to a convent in France, where she became acquainted with a musician named Sacchini: he introduced her to the Princesse de Lamballe, and to the Duke of Orleans. Here she became acquainted with an Englishman named Plomer, with whom she contracted a secret marriage; but he turned out to be an adventurer and a swindler, and they were soon separated. Afterwards she went to London, where she obtained an engagement at the Haymarket Theatre, and made her first appearance as Euphrosyne in Milton's *Comus*. At the close of the season she engaged herself at the Dublin Theatre, of which a Mr. Daly was manager. After some stay in Dublin she returned to France, where she had some interviews with Marie Antoinette near the end of her life. She left Paris in August, 1792, on a mission to the Court of Naples, with letters from the queen to be delivered to her sister Queen Caroline; but the execution of the king and queen prevented her return to France. Some years afterwards, living at Venice, she became acquainted with the family of the Marquis Solari, a Venetian, and in October, 1799, she married his son Antony Broglio Solari, her first husband, Plomer, having died in the interim. Here she lived with her husband in ease and splendour until 1812, when Napoleon confiscated his property, and deprived him of an office which he held. The marquis died in great poverty at Venice in 1828. The marchioness went to England in 1820, and resided in London, where she gave lessons in music and languages. She died at London in January, 1844, having nearly attained the age of ninety. She had, after the peace of 1815, obtained from the Austrian government a pension of about three shillings a-day.

It may be assumed that a lady who went through the adventures attributed in this narrative to Madame Solari was brought up among the daughters of Moses Hyams; but the account which she gave of her parentage, and of the family of her supposed mother, is a fiction of the clumsiest construction. The Honourable Thomas Villiers, who signed the treaty of Dresden in 1745, was the son of the second Earl of Jersey. It was not until 1752 that he married Lady Charlotte Capell, the eldest daughter of William, third Earl of Essex, and of Lady Jane Hyde, his wife. As the brothers of Lady Jane Hyde died unmarried, and the title of Earl of Clarendon of the first creation thereby became extinct, Lady Charlotte Capell became the representative of the eldest female branch of the Hydes. For this reason her husband, Mr. Villiers, was in 1756 created Lord Hyde, and was in 1776 created Earl of Clarendon. But in 1745 neither was he "Lord Hyde Clarendon," nor could he know that, seven years afterwards, he would marry Lady Charlotte Capell, that eleven years afterwards he would be created Lord Hyde, and that thirty-one years afterwards he would be created Earl of Clarendon. It is, therefore, clear that the offspring of his alleged private marriage with Princess Schavorinska, born soon after 1745, could not have been named from him "George Augustus Hyde," which name, we are told, was afterwards Polonised into "Hydrasky." Mr. Villiers was not created Lord Hyde until after the date of the death of the supposed Hydrasky. This is not the only chronological absurdity in the story. "Hyde" or "Hydrasky," the supposed son of "Lord Hyde Clarendon" and of the Polish princess, was born not later than 1745. But Catherine Hyde Solari, the supposed daughter of this Hyde and the Countess Branizky, was born in 1755 or 1756, when her supposed father was not more than ten or eleven years old. These two chronological impossibilities are decisive as to the falsehood of Madame Solari's account of her parentage, and render it unnecessary to dwell on the various improbabilities involved in other parts of the story.

L.

ITALY DANCING ON THE ROPE, FRANCE AND SPAIN WATCHING TO CATCH HER IF SHE FALLS.

Referring lately to Captain John Stevens's quaint translation of Quevedo's *Fortune in her Wits, or the Hour of all Men*, my attention was arrested by the following passage, which I think merits insertion in "N. & Q.," from being so strangely applicable to the question now agitating the public mind on the subject of Italy.

T. C. Smith.

"*Italy*, once the Mistress of the World, and now only

retaining the Memory of its former Grandeur, seeing its vast Monarchy cut out into so many Parcels, to enlarge the Dominions of several Princes, and its Territories rent asunder to patch up many scattered States, was now at length convinced how easie it was for others to take from her all that she alone had with wonderful felicity taken from them all. Now therefore finding herself poor, and extreamly light, as being eased of the Burden of many Provinces, she resolved to turn Rope-Dancer; and for want of Ground to walk upon, exercised herself upon the Streight Rope, to the astonishment of the whole World. She fixt the ends of her Rope, the one at *Rome*, and the other at *Savoy*. *France* and *Spain* were the Spectators. The two Kings kept a watchful Eye upon her, observing to which side she inclined as she Danced, each striving to be ready to catch her if she fell. *Italy*, percieving what they aimed at, laid hold of the Republick of *Venice*, and grasping it with both Hands as a Pole to poise her, leap'd and skipp'd at a wonderful rate; sometimes making as if she would fall to one side, and sometimes to the other, diverting herself with the eagerness of both Parties stretching out their Arms to catch her, and surprizing others with her Skill in recovering herself, and decieving them both. As they stood thus upon the catch, the Hour began, and the King of *France* seeing no probability of laying hold on her, began to loosen the end of the Rope which was fix't in *Savoy*, that she might come tumbling towards him. The *Spanish* Monarch percieving it, clapt in the State of *Milan* and Kingdoms of *Naples* and *Sicily* as Supporters. *Italy*, skipping in the Air, discovered that *Venice*, which she used as a Pole to poise, at the same time crucified her, and therefore casting it from her, and laying hold of the Rope, she said: *So much for Rope-Dancing, for it is not for me to rise high, when the Lookers on wish I may fall, and the Pole that should poise crucifies me.* Then suspecting the support of *Savoy*, she betook herself to *Rome*, saying, *Since all are for seizing me, I'le take sanctuary in the Church, where, if I chance to fall, I shall not want some body to absolve me.*"

DRYDEN AND KING WILLIAM.

According to Moore, *Mem.* vol. v. p. 285., Lord Holland, in a conversation with him at Holland House, mentioned as curious the constant opportunities which Dryden takes, in his *Virgil*, of abusing the Dutch and of alluding to King William. As an instance of an allusion to King William he cited the translation of *Æn.* vi. 608.: —

> "Hic quibus invisi fratres, dum vita manebat,
> Pulsatusve parens,"

Which passage Dryden renders thus:—

> "There they who brothers' better claim disown,
> Expel their parents, and usurp the throne."

Also *Æn.* vi. 621.: —

> "Vendidit hic auro patriam, dominumque potentem
> Imposuit."

Thus translated by Dryden: —

> "To tyrants others have their country sold,
> Imposing foreign lords for foreign gold."

The allusion to King William in the latter passage is, as Moore remarks, not very apparent. In the former, however, it is obvious; and, it may be added, is obtained by a perversion of the sense of the original. *Pulsatus* does not, as Dryden supposed, signify *expelled;* but *struck, beaten, assaulted.* This sense of the word is shown clearly in several passages of Juvenal: —

> "Miseræ cognosce procœmia rixæ;
> Si rixa est, ubi tu *pulsas*, ego *vapulo* tantum."—iii. 288.
>
> "Libertas pauperis hæc est:
> *Pulsatus* rogat, et *pugnis concisus* adorat."—iii. 299.

See also the passage in xvi. 7—12. on the fear of the civilian to complain when beaten and bruised in the face by a soldier, where the word used is *pulso*. *Pulsatio* is in fact the proper term for the blows given in a boxing match: thus Virgil, in describing the encounter of Entellus and Dares, says: —

> "Quam multâ grandine nimbi
> Culminibus crepitant; sic densis ictibus heros
> Creber utrâque manu *pulsat* versatque Dareta."
> *Æn.* v. 458.

The legal acceptations of the word likewise throw light upon its meaning: "Pulsatio pudoris est stuprum vi illatum" (Paull. Sent. v. 4.) "Inter pulsationem et verberationem hoc fere interest, ut Ofilius scribit: verberare est cum dolore cædere, pulsare sine dolore." (Ulpian, *ap. Dig.* 47. 10. 5.) Forcellini remarks that this is a merely technical definition, confined to the Cornelian law, which he is interpreting, and not recognised in the ordinary language.

The word *pulsus* was applied to the *beating* of the arteries; whence the word *pulse* in modern languages. L.

Minor Notes.

Hymn by the Father of Robertson the Historian. — The reader of the *Life of Robertson* (Men of Letters of the Time of George III. p. 231. ed. 1855) will remember that Lord Brougham speaks of his having recovered a sermon, two or three hymns, paraphrases, &c., the production of the historian's father, "showing that good taste, as well as strong but sober reason, came to the great historian by descent as well as by study."

I have the pleasure of placing a copy of one of these hymns before the readers of "N. & Q.," and I think it will be found to deserve a place in its columns, not merely as a great literary curiosity, but for its own intrinsic merits. E. C. B.

"John, xiv. 1—7.

"Let not your hearts with anxious thoughts
Be troubled or dismayed;
But trust in Providence divine,
And trust my gracious aid.
I to my Father's house return;
There numerous mansions stand,
And glory manifold abounds
Through all the happy land.

"I go your entrance to secure,
And your abode prepare;
Regions unknown are safe to you,
When I, your friend, am there.

Thence shall I come, when ages close,
To take you home with me;
There we shall meet to part no more,
And still together be.

"I am the Way, the Truth, the Life;
No son of human race,
But such as I conduct and guide,
Shall see my Father's face."

Bethgelert.—Perhaps it is not generally known that the story of Bethgelert is found in Persian literature, from which it has been translated into Hindustani. The hero of the tale in the East is a mungoose instead of a greyhound. EXUL.

A Suggestion.—That in all cases where it is possible, when rare works, or MSS. in the Brit. Mus., or any other great public library, are quoted, *the press mark be given*; by which means, anyone wishing to consult the book mentioned, will be able to do so at once, without the loss of time in searching for it in the Catalogue. A.

Maggie Lauder.—The first complete version of this old song presented to the public in a satisfactory shape has been printed in Mr. Maidment's singular *Collection of Original Scotish Ballads*, which forms so interesting a Supplement to Mr. Aytoun's charming little volumes.

The reputed author was Robert Lempill of Beltrees, a Renfrewshire Laird, author of the *Elegy on Habbie Simpson*, and other humorous poems. From the received opinion Mr. R. Chambers dissents, and one of the principal grounds for doing so is, that Lempill had no connexion with the "Kingdom" of Fife. This does not appear to be a very substantial reason for disturbing the general understanding; but whether well or ill-founded matters not, for it happens that Mr. James Paterson, the able editor of the *Remains of the Poetical Family of Lempill*, has, since its publication, discovered direct evidence from the records that Lempill was possessed of heritable property in Fifeshire. So this reason is at once extinguished. This circumstance was unknown to the editor of the *Scotish Ballads* when he prepared his prefatory notice. Mr. Chambers's suggestion that Maggie was a daughter of the potent Laird of the Bass is startling.

Lord Macaulay, in his eloquent volumes, has not been disposed to speak very favourably of the ladies, whether married or single, of the period, and he assumes that neither in their education nor morals were they entitled to be ranked very high; but we do not think his Lordship, evident as his bias against the fair sex is, would have dreamt of converting the "walloping" wench of Anstruther, the mistress of "Rob the Ranter," into the high-born young Lady of the Bass, who, like all other females in her position, thought that attention to domestic matters were not inconsistent with gentle blood. If ladies in the present "intellectual" age entertained similar notions, we believe there would be fewer bankruptcies, separations, and divorces.

It has occurred to us that, after all, the ballad is neither more nor less than a poetical account of some rustic amour of the author. His Christian name was Robert; his admitted productions show his jovial habits and fondness for fun. Hence Rob the Ranter might be very appropriately applied to him. The heroine probably was some "cottar's daughter" in the vicinity of his Fifeshire heritage. This is mere speculation, but it looks more like reality than the conjecture as to the Laird of Bass's daughter. ANON.

Provision for a Lunatic in 1625.—The following extract from the Wells City Records will give some idea how mad people were cared for in the early days of our Poor Laws:—

"Wheras Thomas Trowe is Madd or Franticke, and by means therof some course is to be p'vided for him for his relefe;—It is ordered that the Distributers and Collectors for the poore shall have a Note of the Subsidie Men w^th^in this Towne, and shall demande a benevolence of ev'rie of them for his reliefe."

INA.

Wells, Somerset.

Queries.

KNIGHTS-TEMPLARS' CROSS.

On many of the houses in Leeds, new as well as old, may be seen a double cross moline, inserted into the brickwork, or raised upon it in relief of cast bricks or plaster; the former being such that, taking the six points, it would form a hexagon. I was informed that this was the Templars' cross, and that to this day certain privileges were attached to the houses bearing this mark. This form of the cross does not appear in any work relative to the Templars to which I have access: the patriarchal cross approaches it more nearly than any other, but in that the upper cross is made shorter than the lower, and it is a staff. Besides this, the cross *patée* and the plain cross are the only sort given as borne by the Templars. Is it in any way symbolically connected with the ancient device of the Templars, the two knights riding upon the same horse, as represented on their earliest seals?

Addison, in his work on the Knights Templars, quoting from Sir Edward Coke, says:—

"That the Knights Templars were *cruce signati*, and as the cross was the ensign of their profession, and their tenants enjoyed great privileges, they did erect crosses upon their houses, to the end that those inhabiting them might be known to be tenants of the Order, and thereby be freed from many duties and services which other tenants were subject to; which led the tenants of other lords to set up crosses on their houses. This abuse led to the passing of a statute, enacting that the lands of such tenants should be forfeited to the chief Lords, or to the King.

Sir E. Coke observes that the Templars were freed from tenths and fifteenths to be paid to the King, that they were discharged of purveyance, that they could not be sued for any ecclesiastical cause before the ordinary, *sed coram conservatoribus suorum privilegiorum;* and that of ancient time they claimed that a felon might take to their houses having their crosses for his *safety, as well as to any church.*"—C. G. Addison, *Knights Templars*, pp. 59, 60.

As Temple Newsam, near Leeds, was a settlement of the Templars, no doubt many houses in that town were owned by that establishment; but as the Order was suppressed A. D. 1311, when these lands were bestowed on Sir John D'Arcy by Edward III., it seems difficult to understand what are the privileges still attached to them, unless it be exemption from tithes. Any information on this subject will oblige A. M. G. L.

Sydenham.

BURGH CASTLE.

Can any of your correspondents oblige the proprietor of Burgh Castle in Suffolk—the Garianonum of the Romans—with authentic information of any coins or other relics of the time of the Saxons discovered there? or of any notices of the occupation of that site by the Saxons in our old Chronicles or writers? I am only aware of two Saxon coins found there: a Sceatta, and a coin of a king of the Mercians; and I know of no Saxon remains of any other description.

Rapin (vol. i. folio, p. 66.) mentions a monastery at Cnobersburgh, said to be Burgh, founded by the Saxons. And Ives, in his *Garianonum* (p. 42.), quotes Bede (*Hist. Eccl.* lib. iii. cap. 19.) for the same fact, and that Cnobersburgh was "Cunoberi Urbs from a Saxon chief who formerly resided here." John P. Boileau.

Ketteringham, Wymondham,
Norfolk, Feb. 21. 1859.

Minor Queries.

English Subscription for the Empress Maria Theresa. — Voltaire, *Siècle de Louis XV.* c. 6. states that the enthusiasm of the English in 1741, in favour of Maria Theresa, was so great that it was proposed to raise a sum of money by private subscription to assist her in the war against France; that the Duchess of Marlborough convened a meeting of the principal ladies of London, and that they contributed 100,000*l.*, the Duchess herself giving 40,000*l.* Voltaire adds that the empress declined the gift thus generously offered.

Sismondi, in his *Histoire des Français*, tom. xxviii. p. 233., repeats this story, but adds that it is not mentioned either by Smollett or by Lord Mahon. Qu. Is the story authentic? It seems very improbable that ladies should have been the principal movers in a subscription of this magnitude; it seems likewise improbable that the Duchess of Marlborough should have offered so large a sum as 40,000*l.* L.

Roger Dudley.—The following Query occurs in *The Historical Magazine and Notes and Queries of America*, New York, C. B. Richardson, November, 1858. Edward Peacock.

"Can *Notes & Queries*, London, say who was the father of Roger Dudley, a captain in the army of Queen Elizabeth, who died, probably in Flanders, about 1586?

"Dudley, Jr."

Gipsy Language of Indian Origin. — Having frequently heard and seen it asserted that Indian officers have been able to understand the gipsy language by means of their knowledge of Hindustani, I have been very anxious to meet with a gipsy vocabulary in order to try the experiment. The only book containing words in that language that has come in my way is Mr. Borrow's *Lavengro*, and even in the few there given I have recognised some old acquaintances, *e.g.*:—

Sap=سانپ (*sāmp*), a snake.

Manus=مانس (*mānús*), a man.

Churi=چھری (*chhúri*), a knife.

Bebee=بیبی (*bībī*), a woman.

Can any of your correspondents kindly inform me where I can get a more perfect vocabulary in order to follow up the experiment more fully? I shall feel much obliged if they will direct me to some get-at-able book, as I am at present far away from all shops. Exul.

Bombay Pres.

Hearing through the Mouth.—The following advertisement lately appeared in the *Bury Post*:—

"Missing, on Sunday afternoon, a young man, of weak intellect. The lobes of his ears are closed, but when spoken to, he opens his mouth, and is then able to hear."

Is this generally the case where a similar malformation exists? If to a certain extent respiration takes place through the ears, it seems possible that there might be hearing through the throat. Vebna.

Quotation Wanted. —

". . . Get thee apart and weep—
Sorrow is catching—and mine eyes,
Seeing the drops of sadness hang in thine,
Begin to water."

E. Hart Vinen.

Lieut. Wm. Bligh.—Can any reader say whether Captain Bligh lost his papers when the mutineers drove him and others from the ship? in particular, whether he left his log-book behind?

James Wylson.

Sir H. W. Barnard, K.C.B. — Will any of your subscribers kindly inform me of the armorial bearings of this General, who died before Delhi of dysentery, July 5th, 1857? He was son of the Rev. W. Barnard, LL. B., of Water Stratford, Bucks, nephew of the late Sir Andrew Barnard, Lieut.-Governor of Chelsea College, and great-grandson of Dr. Barnard, Bishop of Derry. There must, therefore, be easy means of a reply to my Query, though I have not myself access to them.

E. H. M. S.

Sir Thomas Lawrence. — There is a portrait, in crayons, of one of the family at Stanford Court, with an inscription on the back — "Thomas Lawrence, 1785;" and a tradition it was the work of a young painter resident in the neighbourhood, I have been told. Sir Thos. Lawrence resided at Tenbury in his youth. Is there any published Life of that painter? and if so, does it mention a residence at Tenbury, Worcestershire, about 1785.* T. E. W.

Stanford Court, Worcester.

Doctor of Laws. — Can any of your readers inform me whether the degree of *Doctor of Laws* entitles to the rank of *Esquire?* I believe barristers have that distinction by virtue of their office; and as, according to the table of precedency, a Doctor of Laws precedes a Barrister (and I believe also a Queen's Counsel), I presume the dignity can be assumed by one who, though a D.C.L., is not entitled to it by birth.

An Oxford M.A.

"*Alas for thee, Jerusalem,*" *&c.* — I have heard a poem quoted of which the following lines form part: —

"Alas for thee, Jerusalem, how cold thy heart to me,
How often in these arms of love would I have gathered thee:
My sheltering wing had been thy shield, my love thy happy lot,
I would it had been thus with thee; I would, but ye would not.

. . . . . .

Those tears are told, that hour is fled, the agony is past —
The Lord has wept, the Lord has bled, but he has not loved his last," &c., &c.

Can any of your readers inform me who is the author? or in what book, or with whose works, it is published? H. L. L.

Liverpool.

Quicksilver in the Back of a Sword. — In the "Address to the Reader," in the 2nd edition of Henry More's *Poems* (Cambridge, 1647), sig. B 2 (there is no paging), I find the following: —

"For if we can but once entitle our opinions and mistakes to Religion, and God's Spirit, it is like running quicksilver in the back of a sword, and will enable us to strike to utter destruction and ruin."

I take this to mean, that running quicksilver into a cavity prepared for it in the back of a sword would render the sword heavy enough to inflict a mortal blow wherever it fell. Can any of the readers of "N. & Q." supply farther information on the subject? S. C.

"*Chap*" *and* "*Wench.*" — I should be glad to know the derivation of these two terms, as applied to a lad and young woman. Edward King.

Wet Sheets at Malvern eighty Years Ago. — The present practice of hydropathy, wrapping the patient up in wet sheets, is generally supposed to be modern; but Horace Walpole, in a letter to Cole dated June 5th, 1775, says:—

"Dr. Heberden (as every physician to make himself talked of, *will* set up some new hypothesis) pretends that a damp house, and even damp sheets, which have ever been reckoned fatal, are wholesome. At Malvern, they certainly put patients into sheets just dipped in the spring."

Is anything known of the establishment at this time? A. A.

Poets' Corner.

"*Soon as the Morn,*" *&c.* — Who is the author of the following hymn? —

"Soon as the Morn salutes your eyes,
And from sweet sleep refreshed you rise,
Think on the Author of the light,
And praise *Him* for the glorious sight:
Take not at night the least repose,
Ere you to Heaven your soul disclose;
Consider how you spent the day,
And for divine protection pray."

P. B.

Early Woodcuts. — I feel interested in learning the names of the engravers of figures in books printed in the sixteenth century. I do not know the *Typi in Apocalypsi Johannis depicti, &c.* noticed by J. C. J. (2nd S. vii. 65.), but I have a copy of *Egenolphus Imaginum in Apocalypsi*, Johannis descriptio, &c., printed at Frankfort, 1540. The work contains twenty-six cuts of subjects, well executed, but without any monogram. They are not in the style of H. S. Beham, and I shall be glad if J. C. J. can inform me who the artist was, and if they are reduced from plates by Albert Durer? My copy has the name of "Henry White *Lichfeld*," and is marked by him *Rariss.* I have also a copy of Polydore Vergil's *Adagia*, with his *De Inventoribus Rerum*, printed by Frobenius in 1521. The woodcuts are finely executed, and there is the monogram on the first cut.

D'Israeli, in his *Curiosities*, says in a note to his chapter called "the Philosophy of Proverbs," that "these cuts seem to him executed with inimitable delicacy, resembling a pencilling which

[* It is probable Sir Thomas may have visited Tenbury, as his father's romantic marriage with Miss Lucy Read, "the beauty of Tenbury," took place at its vicarage.]

Raphael might have envied." Can J. C. J. give me the name of this artist? S. B.

Molluscous Animal. — In the *Edinburgh Review* of January last occurs the following sentence: — "Why should we find in some mountain pools near Killarney a molluscous animal not known elsewhere in the world?"

Can you or some kind correspondent, or the writer of the article in question, inform me what the name of the molluscous animal is, and in what mountain pools it has been found? E. F.

Biographical Queries. — In addition to those in your last number (p. 148.), I wish to know if any monumental inscription was ever raised to the memory of the late Francis Douce, the distinguished antiquary? A copy of it, if existing, would much oblige. It is well known that the late Mr. Douce left the bulk of his property to two co-legatees, one of whom was the late S. W. Singer, Esq. μ.

Handel's Messiah. — The following occurs in a notice of Charles Jennens in Hone's *Table Book* (vol. ii. col. 650.): —

"It has been said that he put together the words of Handel's 'Messiah:' that he had something to do with them is true; but he had a secretary of the name of Pooley, a poor clergyman, who executed the principal part of the work, and, till now, has obtained no part of the credit."

Is there any *evidence* of Jennens having received assistance in the compilation of the *Messiah?* Hone does not cite his authority for the statement. W. H. Husk.

The Bull and Bear of the Stock Exchange. — From the Epigram of Pope *upon a Punch Bowl bought in the South-Sea Year for a Club, chased with Jupiter placing Callisto in the Skies, and Europa with the Bull*, which runs as follows: —

"Come, fill the South-Sea Goblet full;
The Gods shall of our Stock take care;
Europa pleas'd accepts the *Bull*,
And Jove with joy puts off the *Bear*" *

— we learn that the terms Bull and Bear on the Stock Exchange are at least as old as "the South-Sea Year." Is it known how they first originated? I remember when a boy seeing a seal of a Bull tossing a Bear, beautifully engraved in a cornelian, which belonged to a member of the Stock Exchange, who was one of the party of the Bulls, or those who, looking to the bright side of political affairs, usually speculated for a rise. He lost it, as was supposed, by a dishonest servant. J. G. N.

Jury Law in St. Lucia. — I think that I have read somewhere, though I cannot now recollect my authority, that in this island, or at any rate in one of the West Indies formerly belonging to France, when trial by jury was introduced, the modification was made, that after a certain time spent in deliberation, the jury, if not unanimous, might return a verdict by a majority of eleven to one; and, after a still longer deliberation, by ten to two. As a change of a similar nature is proposed in civil cases in England, it would be very interesting to know if this change has been made, and how it has worked. Perhaps Mr. Breen would inform us. E. G. R.

[* This epigram was communicated by J. Y. to "N. & Q.," 1st S. x. 258.]

Minor Queries with Answers.

Riant Jaune. — Saint Simon, *Mém.* tom. iii. p. 65., has the following character of Chamillart: —

"Il étoit très borné, et comme tous les gens de peu d'esprit et de lumières, très opiniâtre, très entêté, *riant jaune* avec une douce compassion à qui opposoit des raisons aux siennes, et entièrement incapable de les entendre."

What is the meaning of the phrase *riant jaune?* It is not explained in the *Dictionnaire de l'Académie.* L.

[The expression *rire jaune* is descriptive of such laughter as is forced, feeble, and perhaps sarcastic. We find no explanation of the phrase in such French Dictionaries as we have consulted; but it is itself employed in explaining other idioms of a similar import. Thus, in Bescherelle, the expressions "rire au bout des dens, ne rire que du bout des dens, que du bout des lèvres," are explained "*rire jaune*, rire sans en avoir envie, à contre-cœur." Such laughter, then, as is described by *rire jaune*, is *kindred* to the "ris forcé," to the "ris que ne passe pas le nœud de la gorge," and, in a measure, to the "ris amer," and the "rire sardonique" or "sardonien;" while, on the contrary, the expression *rire jaune* stands *opposed* to such phrases as "rire de bon cœur," "rire de tout son cœur," "rire de bonne foi." But the question may be asked, "What has *yellowness* to do with a forced laugh, or indeed with laughter of any kind?" Perhaps the idea may have passed into the French language either from the Spanish or from the Italian. In Spanish "amarillo" (yellow) is deemed in some respects, but especially with reference to the face and aspect, a very inauspicious hue. With the swarthy sons of Southern Europe, the wan complexion of death is *yellow;* so also is the paleness of disease. Viewed in this connexion, "rire *jaune*" may be regarded as describing what we call "a *sickly* smile." In Italian, again, *giallo*, or yellow, especially as applied to the common red wines of the country, is equivalent to *sour;* they turn yellowish when acescent. According to this view, then, *rire jaune* would describe the ungenial smile of a *sour countenance*, the laugh of that kind of person whom we call "a man of a *vinegar* aspect."]

Quotation. — Diodorus Siculus, l. ii. 57., in illustration of a tropical climate and its perennial fertility, applies two verses, with the usual prefix, "as the poet says," "ὥσπερ καὶ ὁ ποιητής φησιν."

"Ὀχνη ἐπ' ὄχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ,
Αὐτὰρ ἐπὶ σταφυλῇ σταφυλή, σῦκον δ' ἐπὶ σύκῳ."

From what poet does Diodorus quote?

J. Emerson Tennent.

[The lines are from Homer, *Odyss.* vii. 120, 121. For Ὄχνη some critics prefer Ὄγχνη.]

Drawcansir. — What is the exact meaning and the origin of this word? A. E. H. H.
Hawkhurst.

["Drawcansir" is the name of a character in *The Rehearsal.* It has since passed into a *common* name, and we say, "a drawcansir," just as we might "a hector" or "a martinet;" but, from its being introduced to us as a *proper* name, belonging to a character in a play, we may understand why it is so little noticed by our English lexicographers. We do find the word, however, in *foreign* Dictionaries of the English language. Thus, Ebers (*Eng.-Germ. Dict.*) defines "drawcansir" to be "ein Grosssprecher, Eisenfresser, Renomist;" that is, one who talks big, an iron-eater (a fire-eater), a bully. This pretty well expresses the received idea of a drawcansir. But it is to be borne in mind that the Drawcansir of *The Rehearsal* is not a mere blustering poltroon, a Bobadil, or a Parolles; he is a caricature of Dryden's Almanzor in *The Conquest of Granada* (see *New Key to the Rehearsal*); and of the few lines that are put into Drawcansir's mouth the greater part are parodies of Almanzor's words in Dryden's play: *e. g.*,—

"*Alm.* Spite of myself, I'll stay, fight, love, despair,
And I can do all this, because I dare."
Pt. 2. Act II. Sc. 3.

"*Drawc.* I drink, I huff, I strut, look big, and stare,
And all this I can do, because I dare."

Dryden himself has told us what kind of character he intended by Almanzor. "I formed a Hero, I confess, not absolutely perfect, but of an excessive and overboiling courage." Of this superlative and transcendental hero Drawcansir is a comical exaggeration, thus passing by a single step from the sublime to the ridiculous. "A battle is fought between foot and great Hobby-Horses. At last Drawcansir comes in, and kills 'em all on both sides." (*Rehearsal.*) Such is Drawcansir. But now what is the *derivation* of the word? It might be asked in reply, Are we certain it is derived at all? "Drawc-ansir" may have been designed by the noble author of *The Rehearsal* to indicate "Alm-anzor," (sometimes spelt in Spanish *Almansor,*) merely by the jingle. Ebers, indeed, writes the word "Draw-can-Sir." This pretty clearly indicates *his* derivation of the word, and is not bad for a foreigner; but we suspect it will hardly satisfy our correspondent. Suppose then, by way of trial and conjecture, we begin with *draco*, a dragon! Draconarius (we are not suggesting draconarius as the origin of Drawcansir) was the ancient who in war bare the dragon-standard. "*Draconizare*, to speak or act as a dragon, a mediæval word of rare occurrence, comes a little nearer to *Drawcansir.* Did it occur more frequently, we might be disposed to suggest it as the probable origin of the word. But—to pass on—the raising of the dragon-standard had a peculiar significance; it was like proclaiming "no quarter," or hoisting the black flag. "Præcedente eum signo regio, nuncium mortis prætendente, quod *Draconem* vocant." (Du Cauge.) Now *draco*, a dragon, became in old English a drake, probably pronounced *draak*, the *a* long as in father, drāke: and drake signified, also, a sort of cannon, as well as a familiar water-bird. Moreover, of the drake (water-bird) there was one kind well known to our fathers, *Anas moschata*, L., very fierce for a bird of its class ("ils sont farouches et defians," Buff.), and as large as a goose (*anser*). "Maxima in genere anatum," Ray; "Anas sylvestris B. magnitudine *anseris*," Willughby. Combining the terrific with the ludicrous, as both are comprised in the old word *drāke* (a dragon, a culverin, a male duck!), and annexing *anser* thereto, may we not be permitted to imagine that Drawcansir (the military bully, the swashbuckler) was neither more nor less than drāke-anser, a very formidable gander, a prodigiously large duck; in fact, a duck as big as a goose? Nay, a drāke in all its senses; not only a drake among ducks, but a *drāke*, a dragon and a culverin!]

"*Miscellaneous Observations upon Authors.*" — Will you allow me to make an inquiry respecting a work which some time ago came into my possession? It is an 8vo. volume, entitled *Miscellaneous Observations upon Authors, Ancient and Modern*, and consists of conjectural emendations of passages in many of the Greek and Latin Classics, principally poets. It is dated 1731; and on the title-page is stated to be vol. i., but seems complete in itself. The emendations are, some of them at least (*me judice*), ingenious and probable.

May I ask who is the compiler of this volume, as it seems the work of different contributors? Is it of any value? Did any other volumes follow this first? S. S. S.

[This work was edited by Dr. John Jortin, in conjunction with some literary friends, and published in a series of twenty-four sixpenny numbers, making together 2 vols. 8vo., 1731, 1732. An explanation of the initials and feigned signatures of the contributors will be found in Nichols's *Anecdotes of Bowyer*, p. 259., and some account of the work in Dr. John Disney's *Memoirs of Dr. Jortin*, pp. 17—27.]

The Rev. Treadway Russell Nash, D.D. — In the memoir in the *Gentleman's Magazine*, Feb. 1811, p. 190., of this divine, the author of *Collections for the History of Worcestershire*, he is styled rector of Leigh, but I find no mention of this preferment in his History, or in the account of him in Nichols's *Literary Anecdotes*, or the Biographical Dictionaries. Can any of your readers inform me if he was rector of Leigh, co. Worcester, or in what county? and whether he had any preferment in the Church before he was rector of Leigh? Y. E. E. S.

[From the meagre biographical notices we have of Dr. Nash, it does not appear that he held any preferment in the Church until his appointment to the vicarage of Leigh in Worcestershire, to which he was instituted 23rd August, 1792; and collated to the rectory of Strensham, Nov. 23, 1797. (See his *Worcestershire*, vol. ii., Corrections and Additions, pp. 51. 72.) The best account of this worthy topographer is given in John Chambers's *Biographical Illustrations of Worcestershire*, 1820, p. 459.]

"*Adeste Fideles.*" — Who was the author of the above Christmas hymn, and of the tune to which it is now commonly sung in the Catholic churches of this country? and why is it called the Portuguese Hymn? Anon.

[This hymn is modern, of the latter part of the last century, and does not appear in the Roman Breviary; nor is it found in Daniel's *Thesaurus.* It is believed to have been first used in this country in the chapel attached to the Portuguese embassy, and the tune has been ascribed to an organist, a Mr. Thorley; but upon what foundation we cannot say. No doubt the hymn obtained the name of "The Portuguese Hymn" from its connexion with the chapel of the Portuguese embassy.]

Alexander Neckham, or Neccham, who was seventh Abbot of Cirencester, wrote a poem on the Bath waters; a portion is quoted in a note at p. 193. vol. ii. of the *British Topography*, and another portion at p. 21. of Dr. Oliver's *Practical Dissertation on Bath Waters*. Where is the entire poem to be found?

R. Wilbraham Falconer, M.D.

Bath.

[The lines appear to have been first printed in Camden's *Britannia*, edit. Gough, ii. 62., from some inedited poem by Neckham, "whose compositions," says Warton (*Hist. of English Poetry*, i. p. cxxvi. ed. 1840) are various, and crowd the department of manuscripts in our public libraries." The lines are probably taken from the third book of the curious *Treatise on Science* quoted by Mr. Wright in his Life of Neckham (*Biographia Britannica Literaria, Anglo-Norman Period*, pp. 449—459.]

Replies.

CAPTAIN BURT, AUTHOR OF "LETTERS FROM THE NORTH OF SCOTLAND."

(2nd S. vii. 128.)

As stated by A Celt very little is known of Captain Edmund Burt, author of the amusing *Letters from the North of Scotland*, from which Sir Walter Scott and Lord Macaulay have drawn so largely. I am induced, therefore, to copy a letter written by Burt, which I accidentally met with one day among other papers. The tumult in Glasgow, to which the letter refers, arose out of the imposition of a malt-tax (3*d.* per bushel), which was violently opposed, and led to serious riots. Campbell of Shawfield, the member of Parliament for Glasgow, sent to Wade, then in Edinburgh, for military assistance, and the mob in resentment pulled down a fine new house which Campbell had built for himself. The disturbance was soon quelled by the English troops, but the affair long rankled in the minds of the people. The following is Burt's letter: —

"Edinburgh, 6th July, 1725.

"Sir, —

"I received the favour of your letter of the 28th of June, and shall use the greatest diligence I am capable of to inform myself and you concerning the affair you are pleased to mention.

"In my account of the tumult at Glasgow, instead of saying there would be 2000 men in that city, I should have said that 2000 men were ready to be drawn together if there should be occasion. There are two of the soldiers still missing. The officer with some difficulty prevailed with a constable, instead of a magistrate, to read the proclamation before any mischief had happened (except to the house), but the poor man, seeing the fury of the mob, ran away.

"I have had a sort of fit of the gout, but I hope to be able to attend the General to Glasgow on Thursday next, whither two regiments of dragoons, one regiment of foot, and two Highland companies are marched, with four small field-pieces. I thank you most kindly for your readiness to supply my wife, which I take to be another great favour. I shall make a strict inquiry about the money you speak of now I am able to go out of doors again. I am, Sir, your most obliged and most obedt. servt.

"Edmund Burt.

"To Joseph Gascoigne, Esq. M.P., at his house in Spring Garden, near Charing Cross, London."

Burt, I have no doubt, accompanied General Wade to the Highlands. He appears to have been here in 1725 (Letter 4.), and also in 1726 (Letter 14., in which there is reference made to the death of one of the Inverness clergymen, which took place in February, 1726). The Letters do not appear to have been published until 1754, the year preceding the death of their author: —

"Feb. 4. At London, Edmund Burt, Esq., late agent to Gen. Wade, Chief Surveyor during the making of roads through the Highlands, and author of the Letters concerning Scotland."—*Scots' Magazine*, 1755.

R. Carruthers.

Inverness.

SCHILLER'S "LUCY."

(2nd S. vi. 459.; vii. 98.)

I have no doubt that F. Schlegel's *Lucinde* is meant, but do not think that *Der Hyperboräischer Esel* is the play which the clergyman saw, in which a husband and wife are sentimental over the sprawling of their child. In *Der Hyperboräischer Esel*, Karl and Malchen are only betrothed, no child is introduced, there is no stage direction for him to do anything, and he merely talks what Kotzebue says are the very words of Schlegel. His hair is cropped, and his dress very slovenly, — "sehr nachlassig." After astounding Malchen on various matters, he says: —

"Geben Sie doch nur Acht auf die Kinder. Ein kleines Mädchen findet nicht selten ein unbeschreibliches Vergnügen derin mit den Beinchen in die Höhe gesticuliren, unbekümmert um ihren Rock und das Urtheil der Welt. Wenn das ein kleines Mädchen thut, was darf ich nicht thun, da ich doch, bei Gott ein Man bin, und nicht zarter zu sein brauche als das zarteste weibliche Wesen?"—*Lucinde*, p. 38. *Der Hyperboräischer Esel*, Act I. Sc. 3. Kotzebue, *Theater*, x. 193., Leipzig, 1840.

I have found something much nearer to the description in Falk's *Jahrmarkt zu Plunderweilern*.

The scene is the dining-room. Julius and Lucinde are seated, and Wilhelmine, their child, aged two years, has her arms spread along the table. While Julius is expressing his admiration, Wilhelmine gets down on the floor, and gesticulates unbecomingly (*unfeine Gesticulationen auf der Erde vornimmt*): —

"*Julius.* O sieh Lucinde! diese liebenswürdige Wilhelmine findet ein unaussprechliches Vergnügen darin, auf dem Rucken liegend, mit ihren Beinchen in die Höhe zu gesticuliren, unbekümmert um Roch und das Urtheil der Welt.

(*Mit steigender Vergeisterung.*

Wenn das Wilhelmine thut, was darf ich nicht thun, da

ich doch, bei Gott, ein Mann bin, der nicht zarter zu seyn braucht, als des zarteste aller weiblichen Wesen.

(*Legt sie auf den Rucken, streckt ebenfals die Beine in die Luft, und fährt dann in dieser Stellung fort zu gesticuliren, und zu sprechen.*

* O liebenswürdige Freiheit von Vorurtheilen! Wirf auch du sie von dir, liebe Freundin, alle die Reste von falscher Scham, wie ich oft die fatalen Kleider von dir riss, und in schöner Anarchie umherstreute.—* *Lucinde*, 38." J. D. Falk's *Neueste kleine Schriften*, Weimar, 1801, i. 343.

Kotzebue asserts the verbal identity of what he puts into the part of Karl with Schlegel's romance. Falk does not; and I presume the latter part of the quotation is a caricature. I have not been able to buy or borrow a copy of *Lucinde*. Heine, twenty years ago, wrote of it as altogether thrown aside and past inquiring for (*verworfen und verschollen*), but he admits that it was admired when fresh. No better proof of its popularity can be desired than the success of *Der Hyperboräischer Esel*, the wit of which consists of cleverly introduced quotations, and must have seemed mere foolishness to those who were not familiar with the original. Judging *Lucinde* from Kotzebue's and Falk's samples, I should agree with J. D. A. in calling it "a scandalous novel;" but, knowing how easy it is to convey an erroneous impression by selections, I suspend my opinion till I have read the book. F. Schlegel bore a good character for morals and religion; he was the friend of Novalis and Tieck; and Schleiermacher wrote a volume (*Vertraute Briefe über F. Schlegel's Lucinde*, Lubec, 1800) in which he expressed enthusiastic and unbounded admiration of the work. H. B. C.

U. U. Club.

CONSTABLE OF ENGLAND.

(2nd S. vii. 130.)

The office of Constable of England, "Comes Stabuli," Great Master of the Horse, such being then the principal military force, was an office of the highest dignity in early times; the holder during war being next in rank to the king. He was the king's lieutenant, and commanded in his absence. He inspected and certified the military contingents furnished by the barons and knights, &c., such being the only national force in those days. He was in close attendance on the king in time of peace also; he and the king's "justicier" alone witnessing the king's writs, and he had the power of arresting the sheriffs of counties for the neglect of their duties, &c. The office has certainly not been held by the parties mentioned by Consive; for, having been an office "in fee," it has thus been restricted to a particular line of descent (till it eventually merged in the crown), but that was an illustrious one. Ralph de Mortimer, a principal commander in the army of the Conqueror and a kinsman, was first appointed Constable. Henry I. then constituted Walter de Gloucester Constable in fee, to him and his heirs, whose son Milo succeeded, was confirmed by the Empress Maud, and created Earl of Hereford. His five sons succeeded him in turn as Earls of Hereford and Constables of England, but all died without issue. His eldest daughter, and eventual coheir, Margery, having married Humphrey de Bohun, steward and "sewer" to Henry I., and a kinsman also, he became Earl of Hereford and Constable of England, as in fee, in right of his wife. (It is stated, however, that the earldom is properly to be considered as recreated in the person of his grandson Henry.) The office continued in this illustrious line to Humphrey de Bohun, Earl of Hereford, eleventh Constable by descent, who, on his marriage with the Princess Elizabeth, daughter of Edward I., surrendered to the king all his honours and estates. They being regranted to him in as full a manner as he had held them, he entailed them upon his lawful issue, in default of which to revert to the crown. His descendant Humphrey de Bohun, fourteenth Constable, left two daughters and coheirs, the eldest of whom, Alianore, married Thomas of Woodstock, Duke of Gloucester, son of Edward III. He became Constable in right of his wife, after the dignity had continued for nearly two hundred years in the family of Bohun. His eldest daughter and heir, Anne Plantagenet, married secondly Edmond, fifth Earl of Stafford, created Duke of Buckingham. His grandson Henry, second Duke of Buckingham, claimed and was allowed the High Constableship, as heir of blood of Humphrey de Bohun, *temp.* Richard III. His son Edward, third and last duke, succeeded him; but being attainted for high treason and beheaded, 17 May, 1521, the High Constableship, with all his other honours, was forfeited to and merged in the crown, where it remains, to be regranted at its pleasure.

Consive will thus see that this high office, with its then important functions, was held in succession for nearly five centuries from the Conquest by a long line of illustrious individuals, to which descent in blood also it was restricted as being an office in fee. Frecheville L. B. Dykes.

Ingwell.

The last High Constable of England was Stafford, Duke of Buckingham, beheaded in the reign of Henry VIII., who abolished the office through jealousy of its high privileges. Baker, in his *Chronicle* (12 Hen. VIII.), after mentioning that the Duke of Buckingham was the last High Constable of England, says that it was the greatest place, next the High Steward, in the kingdom; and that the

* *Zur Geschichte von neuern schönen Literatur in Deutschland.* Paris, 1840.

power of the High Constable tended to restrain some actions of the king. No wonder that the jealous tyrant declared that the office was too great for a subject, and that in future he would hold it himself. The *baton* of the Duke has, however, been carefully preserved by his descendants, and is now in the possession of Lord Stafford.

F. C. H.

MADAME FUCHER AND HOLY COAT OF TREVES.

(2nd S. vii. 69. 125.)

Contemporary accounts of the most important matters in connexion with the exhibition of the holy coat are collected in —

"Heil.-Rock.-Album, eine zusamenstelling der wichtsten Aktenstüche, Briefe, Addressen, Berichte und Zeitungs-artikel über die Austellung des heiligen Rockes, in Trier. Leipzig, Verlag von Mayer und Wigand, 1844, pp. 185."

The miracles are described in —

"Drei und zwanzig wanderbare Heilungen die sich wahrend der Austellung des h. Rocks in der Domkirche zu Trier vom 18 August bis 6 Oktober, 1844 ereignet. Ein Sendschreiben für alle welche Wahrheit lieben und suchen. Coblenz, 1845, Verlag von J. Holscher."

Probably both may be procured by any foreign bookseller; the latter is in the British Museum. Neither mentions "Madame Fucher." I was at Treves in 1846, while the excitement was still strong, and did not hear the name. I beg to suggest that, as T. H.'s authorities are not original, "Fucher" may be a mistake of *Fisher*. The Countess Droste-Vischering had been lame and unable to walk without crutches for some years. She joined the pilgrims, and, when opposite to the holy coat, recovered the use of her limbs, threw down the crutches, and walked unassisted to her carriage. Protestants and Catholics differed as to the cause of the cure and its completeness; but I heard no suspicion that it was "pretended."

Our "lohnbedienter," a very intelligent man, told us that his father had been completely cured of a disease under which he had suffered for eight years, but I did not make a note, and cannot rely upon my memory for separating that from other cures. I had noticed the difference of colour in the pictures of the coat, and I asked him which was right. He said he had seen it twice, and made up his mind the second time to look steadily at it, but was so overcome with awe that he could not. I put the same question to others without any satisfactory result. Some had not time to examine; some said the light was unfavourable: but I incline to think that the coat is a faded brown. In Theodore Haupt's *Panorama von Trier*, Trier, 1846, it is said, —

"Dieses Gewand, ist ein Unterkleid Tunica, der Stoff desselben und die Art der Verfertigung ist nicht erkennbar, *die Farbe unbeschreiblich.*"—P. 55.

The pictures which I saw were small and cheap. I bought specimens of each. All had inscriptions, but none to the effect quoted by T. H. Perhaps he will oblige me with the very words. The only one in which silk is mentioned is "seide in welcher der h. Rock Jesu Christi vom Jahre 1810 bis 1844 gelegen hat." Fitzhopkins.

Garrick Club.

T. H. asks for an answer to his inquiry on the above subject. The following is offered. A small work, entitled *The Apostolical Christians, and Catholics of Germany*, with a preface by the Rev. Wm. Goode, 1845, contains the story, not of Madame Fuscher, but of the young Countess Von Droste-Vischering, a relative of the Archbishop of Cologne: —

"Under the influence of strong excitement produced by the expectation of a miracle, while in presence of the relic, she threw aside her crutches, and left the cathedral leaning upon the arm of her grandmother. The crutches were hung up in the cathedral as a trophy of her miraculous cure, and as an evidence to the faithful that the Church of Rome still possesses the power of working miracles. The Countess repaired to Kreutzenach, a small watering-place, but, alas! it was necessary to lift her out of the carriage, and she has been obliged to resume the use of crutches."

A Subscriber.

I was present in 1844 at the septennial exposition of this so-called relic, and had a very close inspection of the garment in question. In shape it resembled a guernsey; it is of the colour of German tinder, of which substance it seemed to me to be made. Its dimensions would about suit the Norfolk Giant. R. S. Charnock.

Replies to Minor Queries.

Archbishops' Mitre (2nd S. vii. 130.) — There is no authority for the coronet being used with the mitres of English archbishops. Edmondson says that the mitres of archbishops rising from ducal coronets was an assumption in his time; and would, therefore, now be a little more than a century ago. On the tombs of the Archbishops of Canterbury and York the mitre has no distinction from that of bishops generally. On reference to the books of this College no distinction appears to be made. It may be observed that the Bishops of Durham, formerly exercising palatinate jurisdiction, used their mitres issuing from coronets, as shown upon their seals, and are so represented in their monumental effigies: sometimes with plumes of feathers. Thos. Wm. King, *York Herald.*

College of Arms.

"*Perhaps it was right to dissemble your love*" (1st S. iv. 24. 72. 391.; vii. 192.) — Will one of your readers, possessor of a copy of Bickerstaff's

comedy of *'Tis Well it's No Worse*, refer thereto, and inform us whether these lines belong to Bickerstaff. They certainly are *not Kemble's*, though your correspondent W. T. M., Hong Kong (vii. 192.) *presumes* them to be his. S. H. (iv. 72.) traces them to *An Asylum for Fugitive Pieces*, which was published in 1785. Now Kemble's *Panel* was first produced 28th November, 1788. (Bowden's *Memoirs of Kemble*, vol. i. p. 423.) The question therefore is, were these lines admitted into the *Asylum* from Bickerstaff's comedy, or from some other source? GEO. E. FRERE.

[The lines are not in Bickerstaff's comedy *'Tis Well it's no Worse*, 8vo., 1770; but they occur in *The Panel*, Act I. Sc. 1., by J. P. Kemble, who seems to have quoted them from *An Asylum for Fugitive Pieces*, 1785, vol. i. p. 15., where they appear without any name, entitled "An Expostulation."]

Words used by Milton (2nd S. vii. 129.) — I beg to inform your correspondent T. that he will find instances of the old use of the words "symbol" and "metal" in Dean Trench's *Essay on some Deficiencies in our English Dictionaries*, Parker, 1857, p. 35. I may add the following as illustrative of "symbol:" —

"(A man) may increase learning or confirm his notices, *cast* in his *symbol* of experience and observation, till the particulars may become a proverbial sentence and a rule," &c.—J. Taylor, *Serm.* 22, "The Good and Evil Tongue," p. 280. ed. Edin. 1850.

H. C.

Separation of Sexes in Churches (2nd S. vii. 76.) — This peculiarity was noticed at Turin by a recent traveller: —

"Remaining over the Sunday, in the absence of any English service, we went to the Vaudois Church. The men were ranged on one side of the centre aisle, the women on the other, and the costumes of the latter showed they were chiefly from the Protestant valleys, not Turinese." — *Italian Valleys of the Pennine Alps*, by the Rev. S. W. King, M.A., chap. x. p. 225., 8vo. 1858.

F. R. R.

James Davies (2nd S. vii. 131.) — The James Davies, to whom Dean Trench refers in his *Notes on the Parables*, was Master of the National School on Devanden Hill, Monmouthshire. He was born in 1765, and died in 1849. A full account of him will be found in *The Life of James Davies, a Village Schoolmaster*, by Sir Thomas Phillips, Lond. John W. Parker, 1850. Ἁλιεύς.

Dublin.

The Crown of France offered to the Duke of Wellington (2nd S. vii. 88.) — On perusing MR. PROCTOR'S letter referring to the passage in *Sir John Malcolm's Life*, I copied the extract, and transmitted it to a gentleman, a Companion of the Order of the Bath, who served at head quarters of the Duke of Wellington's army during the whole of the Peninsular War, and also in the campaign in Flanders in 1815.

In reply my informant states as follows: —

"I belonged to the head quarters of the army on its advance from Waterloo to Paris in 1815, but I can say that I never heard, during that march, nor afterwards at Paris, nor since, that any proposition was ever made to offer the crown of France to the Duke of Wellington." — Dated Feb. 1st, 1859.

If such a rumour had existed my informant must have heard of it from the high position which he occupied in connexion with our army in the Peninsular and Waterloo campaigns. G. L. S.

Pythagoras on Beans (2nd S. vii. 125. 153.) — Various explanations of the mystical precept of Pythagoras, "to abstain from beans," are cited from a lost treatise of Aristotle in *Diog. Laert.* viii. 34. One of them is derived from the supposed oligarchical character of beans, on account of their use in voting. Plutarch, *de Educat.* c. 17. gives a similar explanation. He says that this prohibition is a caution against entering public life; for that the votes by which magistracies were conferred were originally given by beans. Other passages in which the political interpretation of this precept is illustrated are cited in the note of Wyttenbach on the passage of Plutarch. White and black beans are (or were of late years) used in balloting at clubs. To *black-bean* a candidate is an expression still employed, especially in Ireland. L.

It strikes me that Coleridge got the explanation of Pythagoras' prohibition of beans from one who was certainly no *stick*, — Plutarch, and that it had been previously noticed by Jeremy Taylor. See *Holy Living*, sect. iv. p. 80., ed. Bohn, where we find the following in a note:

"Fabis abstine, dixit Pythagoras: olim nam magistratus per suffragia fabis lata creabantur.—*Plut.*"

P. J. F. GANTILLON.

"*Death hath a thousand ways to let out life*" (1st S. xii. 204.)—The sentiment, but not the words, I think, are Delaune's. Does not Ellis give them (for I have not his *Specimens* by me to refer to)? "But to go forth Death opens many gates."

And where is a complete copy of Delaune's *Works* to be seen or procured? GEO. E. FRERE.

Twelve Alls (1st S. vii. 502.; xii. 185. 292. 440. 500.) — Several articles have appeared in "N. & Q." on the Four Alls, Five Alls, and Nine Alls. May not this singular inn sign have been suggested by Robert Greene's *Spanish Masquerado*, 4to. 1589, where we find the following twelve articles of the state of Spain: "1. The Cardinalls sollicite all. 2. The King grauntes all. 3. The Nobles confirme all. 4. The Pope determines all. 5. Cleargie disposeth all. 6. The Duke of Medina hopes for all. 7. Alonso receives all. 8. The Indians minister all. 9. The Souldiers eat all. 10. The people paie all. 11. The Monkes and Friers

consume all. 12. And the Devill at length will carry away all." J. Y.

Pie-grièche (2nd S. vi. 403. 458.)—The meaning of the word *griesche* or *grièche* is fully explained by Roquefort in his *Glossaire de la Langue Romane*, in v. It was both a substantive and an adjective; as a substantive it signified burden, affliction, annoyance; as an adjective it signified burdensome, vexatious, annoying, troublesome. Ducange cites the Low Latin *griechia*, in the sense of "gravatio, onus," from a document of the year 1269. The word *greugia* or *greusia* for *gravamen* appears to be allied to it. Roquefort mentions two old French poems, entitled *La Griesche d'E'té* and *La Griesche d'Yver*, in which the inconveniences of each season are respectively described. The butcher-bird was therefore called the *pie-grièche* from its fierce and angry nature; and the *ortie-grièche* meant the "*stinging* nettle." The translation of *grièche* by *speckled* is an entire mistake. *Griesche* and its kindred forms appear to be derived from *gravo* or *gravis*. The old English *wary-angle* is, as H. F. B. has remarked (2nd S. vii. 38.), a corruption of the German *würgengel*. The Italian *greggio* or *grezzo*, which is applied to precious stones in their rough or unpolished state, appears to correspond with the French *grès*, not *griesche*; and to be derived from the Teutonic form, *gries* German, *grit* English. L.

Crook and Crosier (2nd S. vii. 107.) — It is not correct to say that both these are "borne by the bishop." By *crosier*, G. Williams understands the *cross*. This is borne *before* an archbishop, but never *by* him. He carries a crook, the same as other bishops; this being an emblem, and a very beautiful and expressive one, of the pastoral charge which he has of the flock entrusted to him. It has always been customary to call the crook the *crosier;* the term being, no doubt, derived from the French word *crosse*, which means the same. Some have lately affected to call it the *Pastoral Staff;* but the old name has been too long consecrated by familiar use, and is so much more convenient, that there is little chance of its being supplanted. F. C. H.

Alleged Copy of Sentence on our Blessed Saviour (2nd S. vii. 104.)—The learned historian of the Holy Land, and author of a *Life* of our Lord Jesus Christ, Christian Adrichomius, gives the following from ancient annals as the sentence of Pilate upon our Divine Redeemer:—

"Jesum Nazarenum subversorem gentis, contemptorem Cæsaris, et falsum Messiam, ut majorum suæ gentis testimonio probatum est, ducite ad communis supplicii locum, et cum ludibrio regiæ majestatis in medio duorum latronum cruci affigite. I lictor expedi cruces."

It is very doubtful if this can be any more depended upon than the one printed in "N. & Q." from the *Kölnische Zeitung*. It seems much more probable that no formal sentence was pronounced; and perhaps it was so ordered by divine dispensation. Pilate all along shrunk from any proclamation of guilt against our Blessed Saviour. Again and again he declared that he found no cause in him. If at last he was overpowered by the clamours, and yielded to the threats of the Jews, he seems still to have rather permitted the crucifixion than pronounced any regular sentence. The Gospel gives no intimation of any such formality. It is remarkable that all the four Evangelists use the same words when recording our Lord's condemnation, that *Pilate delivered him up to be crucified.* The Jews saw that Pilate consented, however reluctantly; and they hurried away their victim to Mount Calvary, Pilate merely permitting what he no longer had the firmness to refuse. F. C. H.

As to the authority on which the document in question is based, I know nothing; but it is clear to every one who carefully examines it, that it is a palpable forgery. I remember the same document, or a very similar one, going the round of the newspapers about fifteen years ago. I cut it out at the time, and have it in my possession yet, but cannot lay my hand on it. K. P. D. E.

"*The Wolf in Shepherd's Clothes*" (2nd S. vii. 69.) — This epigram will be found in the curious and rare book, entitled —

"Pasquillorum Tomi Duo. Quorum primo versibus ac rhythmis, altero soluta Oratione conscripta quamplurima continentur, ad exhilarandum confirmandumque hoc perturbatissimo rerum statu pii lectoris animum, apprime conducentia."

The rarity of this volume has perhaps been exaggerated: see, in Beloe's *Anecdotes of Literature* (vol. i. 140–43.), an account of it by the learned Maty, formerly of the British Museum. See also Jortin's *Life of Erasmus*, ii. 595. It is inserted in the first volume of Henry Care's *Weekly Pacquet of Advice from Rome*, p. 63., 4to. (Lond. 1679):

"We told you lately that Pasquin's Chaps were frozen up with the Cold weather; but he is now restored again to his Speech, and the other night delivered this Epigram:—

"*Non ego Romulea, etc.*

Which you may please thus to English:

"'Tis nothing strange a Shepherd raigns in Rome,
For he that built it was a Shepherd's Groom:
Nor is it strange that Wolves in Rome abound;
He suckt a Wolf that did that City found.
But this is rare, and far above my Skill,
How Wolves should keep the Flock secure from Ill."

Bibliothecar. Chetham.

White Furlong, an Irish Cistercian Monk (2nd S. vii. 130.)—In the list of the published works of Crisostomo Henriquez in the *Nouvelle Biographie Générale*, I find mentioned *Relatio illustrium Virorum quos Ordo Cisterciensis habuit in Hibernia*

nostro ævo, Madrid, 1619, 4to.; and also, *Vita Candidii Furlongii, Monachi Niscalensis*, 4to.

'Αλιεύς.

Dublin.

Governor Hutchinson (2nd S. vii. 112.) — Can Mr. P. Hutchinson give me any information *where* the MSS. left by the Governor, his great-grandfather, are likely to be found? Have any of them been published? If so, where?

Pishey Thompson.

Stoke Newington.

The Hundredth Regiment (2nd S. vii. 67.) — Your correspondent, Hargrave Jennings, is totally in error when he states that the number of infantry regiments in the British army was limited to "Ninety-Nine" up to June 22nd, 1858, when a "Hundredth Regiment" was raised. In the year 1763 there were 124 infantry regiments in the British army; but, owing to the peace of February 10th, 1763, the number of infantry regiments was reduced in that year to the 70th Regiment inclusive.

Another Hundredth Regiment, entitled "His Royal Highness the Prince Regent's County of Dublin Regiment," was embodied on February 28th, 1805, and served for many years at home and in our colonies. After the battle of Waterloo, the 95th (Rifle Corps) was taken out of the regiments of the Line, and the numbers of the Infantry regiments junior to the Rifle Brigade were altered accordingly. Thus, the "96th" became the "95th Regiment;" and the "100th Regiment" became the "99th Regiment." This corps was disbanded at Chatham barracks, Kent, September 24th, 1818. G. L. S.

Curious Charge of Treason (2nd S. vii. 7.) — The account given by your correspondent Edward Foss of Walter Walker, who was executed for saying that he would make his son "Heir to the Crown" is quite a new reading of a very old piece of history, but so totally different from the facts, which have been handed down to us, that I deemed a few remarks would be acceptable.

The Crown, as it will ever be under a monarchical government, was in former times a very favourite sign, not merely with the publicans, to which signs now are almost wholly confined, but with other tradesmen; and such was the jealous tyranny of Edward IV. that one Walter Walker, a respectable *grocer*, was executed for no other crime than an equivoque arising out of the use of the crown for a sign.

> "Tell them, how Edward put to death a citizen
> Only for saying — he would make his son
> Heir to the Crown; meaning, indeed, his house,
> Which by the sign hereof was called so."
>
> *Richard III.*

Let me add another curious charge of treason, and one which is not so well known. In the year 1632, King Charles I. paid a visit to the city of New Sarum, Salisbury, when a boy only fifteen years of age was *drawn, hanged*, and *quartered* for saying that he would buy a pistol to kill the king.

Phillip Colson.

Fenelon: Euphemius (2nd S. vi. 287.)—The title of the book quoted by G. M. nearly corresponds with —

"Traité Historique contenant le Jugement d'un Protestant sur la Theologie Mystique, sur le Quietism, et sur les demêlez de l'Evêque de Meaux avec l'Archevêque de Cambray, jusqu'à la Bulle d'Innocent XII., et l'Assemblée Provinciale de Paris, du 13 de May, 1699 inclusivement. Avec le *Probleme Ecclesiastique* contre l'Archevêque de Paris. 2e Ed. corrigée et augmentée. L'an 1700."

Perhaps the *Historical Treatise* was translated from the first edition. The second does not contain the passage cited, but the following seems to relate to the same matter: —

"Assurément il (Bossuet) en rapporte des choses fort singulières, et même fort divertissantes, particulièrement cette plenitude de grace, *qui faisoit crever actuellement la dame comme une nourrice creve de lait. Elle mouroit de plenitude, et cela surpassoit ses sens au point de la faire crever.* Ce qui seroit arrivé sans doute, si une charitable Duchesse ne l'eut délassée. Encore ne put-on empêcher que son corps ne crevât des deux côtez. Elle ne fut soulagée qu'en communiquant de sa plenitude à son confesseur, et à deux autres personnes. L'Evêque decouvre ces mystères, qui n'étoient connus que de lui, pour rendre ridicule la Dame Guyon, et l'Archevêque de Cambray qui ne la veut pas condamner."—P. 196.

Euphemius is the Euphemos of Apollonius Rhodius: —

> "'Αλλ' ὅτε δὴ κἀκεῖθεν ὑπεύδια πείσματ' ἔλυσαν,
> Μνήσαν' ἔπειτ' Εὐφήμοιο ὀνείρατος ἐννυχίοιο,
> 'Αζόμενος Μαίης νἷα κλυτόν· εἵσατο γάρ οἱ
> Δαιμονίη βῶλαξ ἐπιμάστιος ᾧ ἐν ἀγοστῷ
> 'Αρδεσθαι λευκῇσιν ὑπὸ λιβάδεσσι γάλακτος,
> 'Εκ δὲ γυνὴ βώλοιο πέλειν, ὀλίγης περ ἐούσης,
> Παρθενικῇ ἱκέλη· μίχθη δέ οἱ ἐν φιλότητι,
> 'Ασχετον ἱμερθεῖς· ὀλοφύρετο δ' ἤϋτε κούρην
> Ζευξάμενος, τὴν αὖτὸς ἑῷ ἀτίτηλε γάλακτι·
> 'Η δέ ἑ μειλιχίοισι παρηγορέεσκεν ἔπεσσι·
> Τρίτωνος γένος εἰμι, κ.τ.λ."
>
> *Argonautica*, L. iv. l. 1731., ed. Roma, 1794, ii. 420.

H. B. C.

U. U. Club.

Heralds' College during the Commonwealth (2nd S. vi. 526.; vii. 99.)—After the abolition of the Star Chamber, and the Courts of Wards and Liveries, an attempt was made (A.D. 1640) to dissolve the Earl Marshal's Court, or the Court of Chivalry. In the debate, 16 April, Hyde declaimed against it as a grievance, and among other things stated that "a citizen of good quality, a merchant, was by that court ruined in his estate, and his body imprisoned for calling a Swan a Goose." The attempt, however, seems to have dropped. Shortly after Sir Edward Walker, the Garter King-at-Arms, went into exile with his master, leaving Bysshe and Riley to manage the affairs of the College, and they are said to have made large

sums of money from fees for grants of arms, and other services. When Cromwell was made Lord Protector he strongly affected regal state, and created Bysshe and Riley Garter and Norroy, and in these capacities they officiated at his funeral. Your correspondent Glis P. Templ. will find a long catalogue of devices granted to different Cromwellian commanders in Prestwich, some of which are very absurd. There are also a great number of their coats in the early editions of Guillim, but these are carefully omitted after the Restoration. At this period Sir Edward Walker returned and resumed his post as Garter, Sir Edward Bysshe was made Clarencieux, and Riley continued as Norroy, and the College went on as before. Your correspondent will also find a great deal of interesting information in Dallaway's *Heraldry*, and in Noble's *History of the College of Arms*. A. A.

Poets' Corner.

Scandal against Queen Elizabeth (2nd S. vii. 106.) — I have been informed by an antiquarian friend that proofs did till recently, and probably do yet, exist in the State Paper Office of criminal intercourse between Queen Elizabeth and the Earl of Leicester (Robert Dudley): of the nature of the evidence I know nothing, but I understood from my informant that it was of the most conclusive nature. It was moreover added that the documents were kept private, and not permitted to be used by historical inquirers. This precaution seems so unreasonable, that I am inclined to think that there is some mistake in the case.*

K. P. D. E.

Cromwell at the Isle of Rhe (2nd S. vi. 499.) — I only see "N. & Q." in monthly parts, and it is probable some of your correspondents may have written ere this reaches, on the subject of S. N. R.'s Query. Oliver Cromwell the Protector was not the Cromwell who took part in the attack on the Isle of Rhe in 1628 (*recte* 1627). It was Thomas Baron Cromwell, created Viscount Lecale in 1625, and Earl of Ardglass in 16—, who was present, and who was lineally descended from Thomas Earl of Essex, chief minister of Henry VIII. His father Edward, third Baron Cromwell in the English peerage, having been appointed Governor of Lecale, in the county of Down, exchanged his lands in Devonshire with Lord Mountjoy for the Downpatrick estate about 1603, and died in 1607. This Thomas had a son named Oliver, who died 19th Oct. 1668, and was interred with his grandfather in the old Abbey of Downpatrick; but in 1627 he was a mere child. We learn from letters in *Court and Times of Charles the First*, vol. i. pp. 271. 274. 283. 287., that 2400 Irish troops under Sir R. Bingley and Sir Pierce Crosby took part in the attack on Rhe, that great slaughter was made of the English, and chiefly of the Irish, who bore the first brunt of the onset, and fought very bravely, that Lord Westmeath was present, and that of prisoners of note taken by the French were Lords Cromwell and Mountjoy, and (p. 304.) that immediately afterwards the French King freely sent over all the English prisoners without ransom as a present to Queen Henrietta Maria. The editor of Birch errs in stating this Lord Cromwell to have been Wingfield, eldest son of the above-named Thomas and his successor in the peerage, as Wingfield who succeeded his father in the Earldom of Ardglass in 1650 (not 1653, as stated by the editor), was then only in his fifth year, dying in Oct. 1668, in his forty-sixth year. T. V. N.

[* There is no foundation for this report.—Ed.]

"*Serte-silver*," "*Noke-silver*" (2nd S. iii. 48.)— The former of these, which is correctly spelt "cert-silver," was a payment by the lord of a manor for liberty for the resiants and tenants of his manor to attend his Court Leet instead of the Sheriffs' Tourn. The payment by the resiants and tenants to the lord for this purpose was called a common fine. I am indebted to a legal friend, a constant reader of "N. & Q.," for this explanation, which will be found in Cowell's *Interpreter* and Blount's *Dictionary*, under the heads "Cert-money" and "Common Fine." Of "noke-silver" I regret not to be able to give an equally satisfactory explanation. But perhaps some clue to its meaning may be found in Blount (art. Gavelsester, a certain measure of rent ale): "Nor differs it (I think) from what in the Glossary, at the end of Hen. I.'s Laws, is called Oak-Gavel." If this last word be printed correctly, "oak-gavel" might well become "noke-gavel," as the surname *Noakes* is known to have been originally *Oakes*. But I much fear that "*oak*-gavel" is a misprint for "*oal*-gavel." I hope that some of your legal readers, however, will turn their attention to these words, and favour "N. & Q." with an explanation of them and the words "hundredschot" and "cumrage." E. G. R.

Armorial Query (2nd S. vii. 10.) — If Mr. Bingham has received no answer yet I may state, as far as it may be a satisfactory one, from the Ordinaries of Arms, that "argent, a chevron between three fleurs-de-lys gules," appears as the coat for Chawmond or Holt. Gules, of course, though only once used, applies equally to both charges, as in Mr. Bingham's blason.

Frecheville L. B. Dykes.

Ingwell.

"*God Save the King*" (2nd S. vi. 475. 510.)— The supposition of Dr. Gauntlett, that the Protestant feeling of 1645 first gave the National Anthem an existence as a people's song, and led to its becoming the hymn of our battles and festivities, seems to obtain additional support from

an old ballad of the same date preserved in the State Paper Office, entitled: "From the brave lads at the Bound-Rod, whose strength depends upon our God," and ending with the remarkable verse: —

"God save Charles the king,
Our royal Roy;
Grant him long for to reign
In peace and joy;
The Lord that in the heaven dwells
Convert his Grace,
All such Achitophels
From him to chase."

Which clearly proves that either this song must have been written subsequently to Dr. John Bull's "God save the King," or that both must have been drawn from a common source of much earlier date, as suggested by Froude in his *History of Henry VIII.*, vol. iv. p. 421.

W. Douglas Hamilton.

Bunyan's Shove (2nd S. vi. 190.) — Recently perusing the *Memoirs of James Lackington*, the eccentric bookseller, at p. 98. 13th ed. is given a list of books which formed his library when a young man, among which is the following: *Baxter's Shove for a "heavy-a* * *d" Christian; his Call to the Unconverted, &c. &c.*, by which it appears that Baxter was the original author of such a tract. Z.

[Nichols tells us, in a note to Dr. W. King's *Works*, ii. 135., that several treatises, viz. *A Shove*, &c. and *Eyes and Hooks for Unbelievers' Breeches*, were fathered on Baxter by L'Estrange. See "N. & Q," 1st S. v. 416. 515. 594.; vi. 17. 38.; 2nd S. vi. 80. 190.]

The Forecastle Sailor (2nd S. vii. 45.).—In Johnson's *New London Song Book*, p. 313., there is a song called "The Forecastle *Man*" commencing —

"Your finikin sirs may in finery appear."

Should this be the song inquired for by Mr. Chappell, I shall be happy to transcribe it for him. Edmund Oatridge.

Martley, near Worcester.

Legitimacy (2nd S. vii. 112.) — The general accuracy of the papers which appear in "N. & Q." leads me to call attention to what I take leave to consider a mis-statement of the law by your correspondent Simon Ward, in your number of 5th February, as regards the legitimacy of children born in wedlock.

Mr. Ward states that he informed a clergyman, who told him that he always entered children in the register born within a certain time after marriage, as the *base born* child of the mother, "that in so doing he was liable to punishment, *for no matter who the father was, it became the child of the husband if born an hour after marriage.*"

Such is not, and I believe never has been, the law of England. The legitimacy of a child is a fact, to be proved, if questioned, like any other fact. The fact of its being born in wedlock is nothing more than a *presumption* that it is legitimate, not *a rule of law*, and is therefore liable to be repelled by circumstances inducing a contrary presumption. "Let a man," as was said by Lord Eldon in the Banbury Peerage case, "live with a woman as if they were husband and wife, let there be access, let there be children born, let the production and the recognition of the children be proved, all this would go for nothing if evidence could be given that he had not the organs of generation."

Bracton and Fleta both show that these principles were early introduced into the English law, and we have an instance, as long ago as the reign of Edward I. (Foxcroft's case, 10th Edward I.), of a child being declared illegitimate who was born twelve weeks after marriage, it being shown that it was impossible that the husband could have been the father.

The law is said (how truly it is not for me to say) to be "the perfection of reason," which it could hardly be if it was so absurd as to father a child upon a man who, from absence or any other cause, could by no possibility have begotten it.

F. W. Slade.

Temple.

The Shakspeare Society and the Chandos Portrait (2nd S. vii. 123.) — As S. Wmson suggests that Mr. Collier should fulfil his promise to the Shakspeare Society, allow me to ask whether the Society might not, could not, and should not be revived? If it lacked support a few years ago (as I fear was the case), surely it would be better supported now: and your own readers would almost secure it from loss. There is a great and growing interest about Shakspeare and all relating to him, and the tercentenary of 1864 will have to be provided for efficiently by some influential body. Allow me to suggest, too, that the Life of Shakspeare, prefixed to Mr. Collier's recent edition, should be issued in a separate form, for the convenience of readers who do not require the *Works*. Este.

Anne, a Male Name (2nd S. iv. 12. 39. 59. &c.) —I observe that this week there is announced in the papers the death of General the Duke de Plaisance (*Anne* Charles Lebrun), Grand Chancellor of the Legion of Honour and Senator. He was born in Paris, December 28, 1775. He entered the army shortly after the 18th Brumaire, and rose rapidly. He was aide-de-camp to Dessaix, and was named Colonel of Hussars at Marengo, and General of Brigade at Eylau, 1807; General of Division at the commencement of the Russian campaign in 1812. He adhered in 1814 to the Bourbons, but having in the Hundred Days accepted a command in Champagne and the post

of deputy for the Seine-et-Marne to the Legislative body, he was put *en disponibilité* after Waterloo. This is, I think, the latest instance that has been adduced of a female name being given to a male. Can any of your readers supply us with the names of *living* men who have had female names given them at their baptism.

ALFRED T. LEE.

Rev. Henry Francis Lyte (2nd S. vii. 10.)—Lyte was educated at the Royal School of Enniskillen, which at the time had attained to great eminence under the direction of the Rev. Robert Burrowes, D.D., who had been a Fellow of Trinity College, Dublin, and was subsequently Dean of Cork. In the year 1804, a postchaise arrived and deposited two boys, dressed in very old tartan jackets, who were reported to the school to be sons of an officer quartered in the town of Sligo; and more than this was never ascertained about their parentage, by their schoolfellows, and of the parent who had sent them, on the eve of departure on foreign service, to the care of Dr. Burrowes. Nothing farther was heard until (between two and three years after) his station abroad was ascertained.

Thomas, the elder of the boys, came to be traditionally recorded in the school as being almost a simpleton; but Henry soon proved himself endowed with abilities, really amounting to genius, so brilliant and various that he eclipsed all competitors. An opportunity casually presenting itself, Dr. Burrowes transmitted the helpless elder brother to his father; but the younger he retained under his kind-hearted guardianship (wholly unrequited), until his pupil had attained to a position in the University, which led to independence.

Henry Lyte's enviable preeminence and ascendancy above his companions must have been associated with great amiability; for, though somewhat singular in habit, he was popular with his schoolfellows, and left behind him the reputation of a boy of extraordinary talent, desultory and flighty, eccentric, but very amiable. He entered College in 1809; obtaining one of the sizarships of the year, and afterwards a scholarship—both on distinguished answering. To his farther progress, I regret I have not the means of affording information; but the few facts which I have the pleasure of communicating are offered in aid of MR. INGLIS's inquiry by Lyte's schoolfellow and fellow-student at T. C. D.

GEORGE ABNE GRIERSON.

Dublin.

Fleres si scires (2nd S. vii. 132.)—I have seen in a church at Vienna (I believe St. Stephen's) the verses in an epitaph:—

"Fleres si scires unum tua tempora mensem,
Rides cum non sint forsitan una dies,
Heu, cum nulla fides sit, vel constantia rebus,
Nôsse Deum vita est, cætera cuncta nihil."

J. H. L.

A Lincolnshire Exclamation (2nd S. vii. 103.)—When a Lincolnshire peasant hears bad news, he exclaims "worst art!" What is "worst art?"

Under the same circumstances, the more common exclamation is "worse luck!" May not the corresponding exclamation of the Lincolnshire man mean *worse-star'd?* "Worse-star'd!" and "worse luck!" would both in that case signify the same thing, namely, "the more unfortunate!" We have the common expression, "ill-starred," of which "worse-starred" would be a kind of comparative. Be it observed, also, "worse-star'd" would become provincially "worre-star'd" (*worre* for *worse*, Halliwell); and the *t*, in old English, often occupying the final place of the now more generally adopted participial *d*, "worre-star'd" would naturally pass into the form of "worst art." "Worre-star'd"="wor-st ar'd"="worst art."

In *Pericles* we find the expression "*better* stars." If fortune be "better-starred," why not disaster "worse-starred," "worre-star'd," or "worst art"

THOMAS BOYS.

The exclamation used in Lincolnshire is "worst-*heart*,"—it is used when receiving news which is worse than was expected, and is equivalent to "Well, that is bad!" The phrase is one of a rather large class of similar ones used in Lincolnshire; such as "bad-heart," meaning despondency, "he has quite a bad heart about it;" "full-heart," charged with grief or emotion; "good-heart," full of hope and confidence; "dear-heart," affectionately used in consolation; "great-heart," courageous, &c. The very common words, "sweet-heart," "kind-heart," "warm-heart," &c., are part of the same class. "Bless me," "deary me," &c., are another general form of Lincolnshire phraseology. PISHEY THOMPSON.

Stoke Newington.

MR. PHILLIPS says that in Lincolnshire the peasantry exclaim, on hearing any bad news, "worst art!" In Cambridgeshire, when any *startling* information, whether good or bad, is communicated, a common exclamation is, "what a start!" Is not MR. PHILLIPS's the same phrase with the Lincolnshire *burr?* E. V.

Is not the exclamation, "worst art," alluded to by MR. PHILLIPS, a mere corruption or slurring of the vulgarism—"What a start!"—very general some years ago? NEPOS ATLANTIS.

Nordstrand (2nd S. vii. 31.)—H. P. will please accept my thanks for his interesting communication respecting this island; but Gachard's account of a colony of Belgians having been located there in 1634, and of whom his latest notice dates back nearly a century and a half, does not appear to invalidate conclusively the information furnished me at Kiel by the Polish merchant, professedly

from his own personal knowledge; and although the Frisian resemble the English more nearly than any other Teutonic dialect, they could not have been confounded by one who spoke our language fluently. It would be satisfactory if some gentleman who has actually visited the island would settle the question.

Allow me to repeat the inquiry contained in Queries on a tour (2nd S. i. 471.) as to the inscription on the Turkish baths at Buda.

John J. A. Boase.

Alverton Vean, Penzance.

Peals of Bells (1st S. i. 154.; iv. 243.) — Many extraordinary things have been recorded in the pages of "N. & Q." about bells, but the following seems to surpass everything one has ever met with relating to the mysteries of campanology, and therefore I hope you will record it as it deserves: —

"CHANGE RINGING.
St. Mary's Society, Woolwich.
A Family Peal.

On MONDAY, MARCH 27th, 1852,

The following Members of this Society rang on the Bells of St. Mary's Church, Woolwich, a true and complete Peal of

GRANDSIRE TRIPLES,
comprising
5,040 Changes in 2 Hours and 57 Minutes.

Performers.

James Banister, Treble.	George Banister - 5th.
Thomas Banister 2nd.	Francis Henry Banister 6th.
John Banister - 3rd.	Henry Banister - 7th.
William Banister 4th.	Edward West - Tenor.

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H. T. Ellacombe.

Why was Ludovicus Sforza styled Anglus? (2nd S. vii. 47.) — The appellation Anglus is not confined to Ludovico, but appears to have been a family title. Why, puzzled me long since, and I can give Neo Eboracensis no information; but it is, I think, clear that it has no reference to Angleria, as Ludovico's elder brother, Galeazzo Maria, is styled on a medallion now before me, "Anglus . Dux . Mediolani . Etcetera . Papie . Anglerie . Que . Comes."

This is the only instance I recollect of *etcetera* appearing at full length on a medal. Some one may possibly be inclined to suggest that it should be read *Et Cetera*, the latter word being the contracted form of a place or district; but I know of none to which it would apply, and there is no point after *et*, which is written 'E.

Query, Is the title Anglus ever found applied to any of the Visconti? John J. A. Boase.

Alverton Vean, Penzance.

"*Cumrage*" (2nd S. vii. 87.) — I have searched for this word in vain in Cowell's *Interpreter*, Blount's *Law Dictionary*, Spelman's *Gloss. Archæologicum*, &c., without success. But, in the *Promptorium Parvulorum*, I find (p. 36.) "Bynge, Theca, cumera," with the following note of the editor's:

"Forby gives bing in the dialect of East Anglia, Danish, bing, *cumulus*. A.-S. bin *præsepe*. Cumera is explained by Uguitio to be 'vas frumentarium de festucis.' And no doubt the bin was anciently formed of wickerwork, as in the German benne *crates*, Belg. benn, *corbis*."

To this I may add that the Norfolk hay *bing* is frequently wattled. "Cumera" may be connected with *cumba*, a coomb, four bushels of corn. From this it would appear that "cumrage" was a toll upon the bins or vessels that contained the articles to be sold in the market. But I find also in Kilian "Kommer, *sicamb. iuliac;* Manus injectio, vulgo arrestum," and "Kommer, Usura damnosa; Gheld op kommer nemen; Sumere fœnore pecuniam." Still I think the first the correct explanation, but I leave it to contributors to "N. & Q." to decide.

E. G. R.

Abbey of Bury St. Edmund's (2nd S. vii. 128.) — The first portion of the *Liber Cellerarii*, preceding letter H, is to be found in the University Library, Cambridge, marked Gg. 4. 4. In Sir Thomas Phillipps's collection is also the remaining portion of the letter W. μ.

Soud! Soud! (2nd S. vii. 124.) — If the meaning of this word conjectured by A. A. is to be received, there is no need why we should go to the Italian for it, when the French *sus! sus!* lies so much nearer home. In Spiers's *Dictionary* we have, "*Sus*, interj. come! cheer up! be of good heart!" μ.

Inn Signs by Eminent Artists (2nd S. iv. 299. 335.) —

"George Morland painted a sign of a White Lion for a publichouse at Paddington."

"Richard Wilson, the landscape painter, once condescended to paint a sign of the 'Three Logger Heads' for the house so called, near the spot where he died." — *Nollekens and his Times* (1828), vol. i. pp. 25. 27.

Charles Wylie.

The Change of Dress (2nd S. vi. 475.) — The law passed in 1747 relating to the Highland dress was repealed by the exertions of the Duke of Montrose, who was described by Sir Walter Scott as —

"The Lord of Graham, by every chief adored,
Who boasts his native philabeg restored."

See Lockhart's *Life of Scott*, vol. ii. p. 283. note.

Δ.

Old Proverb (2nd S. vii. 88.) —

"If that you will France win,
Then with Scotland first begin."

Henry V. Act I. Sc. 2.

L. T.

Red Coats (2nd S. vii. 130.) — The scarlet uniform was adopted at an earlier date than William III.'s reign; as the following lines from *Hudibras* will show: —

> "Some were for Gospel ministers,
> And some for Redcoat Seculars."
> Part III. C. ii. ll. 291, 292.

where the first line refers to the Presbyterians, and the second to the Independents, whose "secular" soldiery had a habit of preaching exceedingly distressing to the orderly Presbyterian mind.

> "One single Red-coat sentinel
> Outcharmed the magic of the spell,
> And, with his squirt-fire, could disperse
> Whole troops with chapter raised and verse."
> Part IV. C. ii. ll. 1167—1170.

The orator (presumedly Antony Ashley Cooper) is contrasting the Independents with the Presbyterians, and refers to the success of the former, when the others took up the cause of the "covenanted King," Charles, afterwards the Second.

The Red Coat, although it was the distinctive uniform of the Ironsides, is not a thing to be ashamed of, for "truly they never were beaten at all;" and we can only hope that, if war should ever arise again, and the Red Coats be called to deeds of arms, they may never lose, by any means, the prestige of victory. B. B. Woodward.

Haverstock Hill.

Culverkeys (1st S. vi. 293.; 2nd S. vii. 48. 117.)— Culverkeys being so often mentioned by Izaak Walton, I have been hoping that the renewed discussion in "N. & Q." would enable us to determine beyond a doubt what field-flower it is to which Walton alludes. We seem, however, to be thrown back upon the editorial note of the First Series (vi. 293.), which gives the brief, but, as there is good reason to think, correct definition of Nares: "Culver-keys; the flower or herb *Columbine*. Culver being Columba, and the little flowrets like keys."

We may remark, with regard to the connexion of "culver" with "columba," a pigeon or dove, that where we speak of *dove*tailing, our forefathers spoke of *culver*tailing. Moreover, with respect to the word columbine itself, it occasionally signifies, according to Johnson, "a kind of violet colour, a changeable *dove* colour." In like manner the old French adjective colombin, ine, now obsolete, signified a colour subsequently called "*gorge de pigeon*." There can be little doubt of the connexion between "columbine" and "culver." But in what sense are the "little flowrets" of the columbine "like *keys?*"

They certainly are not at all like the key of a lock; nor do they bear the slightest resemblance to those flat husks, containing the seeds of the ash, &c., which are sometimes called keys. But there is another sense of the word key, which comes nearer the mark. Key signified occasionally the *chief talon of a hawk*. Now the whole botanical class to which the common columbine belongs is called *aquilegia*; and is so called from aquila, an eagle, "because the inverted spurs of the flower have been likened to the *talons of a bird of prey*" (Loudon). Any person who has examined the flower of the columbine must have noticed this *hooked* appearance of the *spurs*. "Nectaria *curved*," says old Berkenhout. These *spurs*, then, are the *keys* of the culverkey. "Key. The principal claw in a hawk's foot" (Halliwell).

And now will any reader of "N. &. Q." wind up by telling us *why* the claw of a hawk or eagle should in old English have been called a *key?*

Thomas Boys.

"*A Man's a Man for a' that*" (2nd S. vii. 146.) — The coincidence between the passage quoted by your correspondent J. R. from Wycherley's *Plain Dealer*, and the sentiment so felicitously expressed by Burns in his famous song, is certainly remarkable; but the original idea belongs to an earlier writer than Wycherley, as the following verses by Thomas Carew, extracted from a poem addressed by him "To T. H., A Lady resembling my Mistress," will render evident:—

> "To lead, or brass, or some such bad
> Metal, a prince's stamp may add
> That value, which it never had.
>
> "But to the pure refined ore,
> The stamp of Kings imparts no more
> Worth, than the metal held before;
>
> "Only the image gives the rate
> To subjects, in a foreign state
> 'Tis priz'd as much for its own weight."

I may add that Moore, in the Preface to the fifth volume of his collected *Works* (1841—1842), points out in a note this coincidence of thought between Wycherley and Burns. T. C. Smith.

Skowbanker (2nd S. vii. 104.) — The term *Skowbanker*, applied in Australia to a person who is more disposed to hang about and live upon others, passing his time in idleness, than to work for his own support, appears to be of German origin. The seats of a theatre are in German called Schaubänke (literally, "show-benches"); and the German *sch* often acquires in English the harder form of *sk*; *e. g.* in *Schiffer*, the master of a ship, Anglicè *Skipper*. *Sch*aubanker, then, or *Sk*owbanker, would imply one who delights to sit or loll upon a bench (like idlers at a play).

Or Skowbanker may be a combination of the two German words, *Schaub*, a truss of straw, a bundle, and *bank*, a bench: — *Schaub-Bank*, bundle-bench. The derivation first offered, however, seems preferable.

A propos of *Skowbanker*, what is a *Loafer?* An etymological friend understands by a Loafer an idle fellow who will not work, but prefers receiv-

ing the periodical *loaf*, doled out in alms. Others would derive loafer from the German *land-läufer*, literally, *land-runner*, *i. e.* a vagabond.

Thomas Boys.

View of Cannons (2nd S. vi. 497.) — Cannons Park, Little Stanmore, Middlesex, formerly the seat of the Dukes of Chandos. A view of the present mansion will be found in Britton and Brayley's *Beauties of England*, not a very good one, but sufficient to give a general idea of the place. E. N. M. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

Logic in Theology, and other Essays. By Isaac Taylor. (Bell & Daldy.)

We shall best do our duty to our readers by giving them a short account, criticism apart, of the Essays included in this volume by their original and gifted author. *Logic in Theology* is a review of Jonathan Edwards's doctrine of Fatalism, and a protest against its application to daily life. The 2nd Essay gives a melancholy account of the low state of Unitarianism in England. The 3rd, entitled "Nilus, or the Christian Courtier in the Desert," is a kindly portrait of a phase of Christian character quite foreign to our times, and guides us to detect and honour real goodness under the most uncouth disguise. The 4th draws a picture of Paula and Eustochium, under the spiritual guidance of Jerome, and finds a parallel in Lady Huntingdon and Whitfield. The 5th and 6th extract principles for our guidance in the government and Evangelisation of India from the history of Theodosius and Julian. While, in the concluding Essay, our author endeavours to point out a resting-place for Faith, apart from controversial system and theory.

Boswell's Life of Johnson. Edited by the Rght Hon. John Wilson Croker, LL.D., F.R.S. *With Illustrations.* Part I. (Murray.)

There is all the difference in the world between a low-priced book and a cheap one. Boswell's matchless biography of the great moralist, handsomely printed and illustrated, and with all Croker's notes (which are Murray's copyright, and form most valuable additions to the biography), complete in ten monthly Parts at one shilling each, must be pronounced both low-priced and cheap. No book better deserves to be widely circulated; and certainly no library, however humble, need now be without a complete edition of *Boswell's Johnson* upon its shelves.

Lord Byron's Poetical Works. Parts I. and II. *To be completed in Nine Parts.* (Murray.)

What we have just said above of *Boswell's Johnson* applies with equal force to the new issue of Byron's *Poetical Works*, which, it must be remembered, is published by the only publisher who can issue a perfect or complete edition.

Lost and Found; or Light in the Prison. A Narrative, with original Letters, of a Convict condemned for Forgery. Edited by Benjamin Bensley.

Without entering on a critical examination of the doctrinal matters contained in this work, we can recommend it to those of our readers who are endeavouring to reclaim our criminal population, as a cheering instance of a convict nobly redeeming his one false step. There is a mystery in the temptation of the convict that the editor confesses himself unable to clear up, though we find that he illustrates his remarks by extracts from the communications respecting "the Forged Assignats" which have appeared in the course of our last volume.

Reynardus Vulpes. Poema ante Annum 1280, *a quodam Baldwino e Lingua Teutonica Translatum, &c. Recudi curavit* M. F. A. G. Campbell. (Willliams & Norgate.)

The admirers of *Reynard the Fox*, and the wide cycle of romances of which he is the hero, are greatly indebted to Mr. Campbell for this handsome reprint of a short Latin poem on the subject, hitherto unknown, and which has been recently discovered at the end of an edition of the *Speculum Stultorum* of Nigellus Worecher, printed by Nick Ketelaer and Ger. de Leempt, about 1478.

A Manual of Photographic Chemistry, including the Practice of the Collodion Process. By T. Frederick Hardwick. Fifth Edition. (Churchill.)

Each new edition of Mr. Hardwick's useful Manual has been an improvement on its predecessor. In the present, the Fifth, the most important improvements are in those parts of the book which relate to the Chemistry of Collodion, the Printing Processes of Sir John Herschel, and others; while the part of the work devoted to practical photography has been enriched by nearly one hundred pages of additional matter.

A Manual of the Philosophy of the Voice and Speech, especially in relation to the English Language and the Art of Public Speaking, &c. By James Hunt, Ph. D., &c. (Longman.)

An elaborate essay upon the subject, which, we should think, must be read with advantage by all who labour under those disadvantages in speaking which it is Mr. Hunt's peculiar object to remedy.

Animal Physiology. By William B. Carpenter, M.D. *New Edition, thoroughly revised, and partly rewritten.* (Bohn.)

This attempt on the part of Dr. Carpenter to supply an Educational Treatise on Animal Physiology is a valuable addition to Bohn's *Scientific Library*, and an admirable companion to the volume on Vegetable Physiology recently noticed by us.

Would not the *Society of Antiquaries*, which enjoys a royal charter for the promotion of sound Archæology, be acting up to the spirit of that charter by investigating the vexed questions to which the recent remarkable discoveries of leaden reliques, of a character hitherto unknown to Antiquaries, have given rise? The public are now invited to inspect an extraordinary collection of these peculiar objects. Why should not the *Society of Antiquaries* depute a Committee to examine and report upon them? The Society might thereby help to secure them for the National Museum, if satisfied of their genuineness, or boldly avow their conviction that they are fabrications, if convinced that they are so.

Our attention has been called to the Prospectus of an *Exhibition of Historical Portraits and of Objects of Archæological Interest, and of Art*, which it is proposed to hold in Aberdeen, on occasion of the meeting of the British Association, in the autumn of 1859, under the Presidency of the Prince Consort. The promoters of this judicious movement, a number of gentlemen connected with the Northern Counties, propose to take advantage of the above occasion to assemble and exhibit, arranged in systematic order, such objects as serve to illustrate the history, the antiquities, and the progress of arts and manners in the North of Scotland. For this purpose they hope to bring together, in the first place, a large number of the works of Jamesone, the earliest Scottish painter of merit, who was himself an Aberdeen artist, and whose pictures are to be found chiefly in Northern houses. Along with these will be collected other old portraits, having relation to Scotland, which possess sufficient in-

terest, either as works of art, or as portraits of persons eminent in science, literature, or public life; and also others which are calculated to throw light upon early Highland or Northern costume. To illustrate the gradual changes in the habits, industry, condition, and taste of the country through successive ages, the Committee will collect and classify appropriate specimens of armour, weapons, and implements; costume; furniture; tapestry and embroidery; plate and jewels; exhibiting the gradual but well-marked progress of oruamental art, from its first rise to the period of its greatest perfection, and even past its decadence to the commencement of the taste of our own time The general interest which all students of history and lovers of literature must feel in the success of this undertaking, renders it unnecessary that we should enlarge upon the desirableness of such an exhibition, or urge upon the proprietors of such objects to communicate at once with the Hon. Sec., James Chalmers, Esq., Advocate, of Aberdeen.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Isaaci Barrow, Lectiones Mathematicæ XXIII. A. 1664, 1665, 1666. Accesserunt Lectiones IV. Londini. 1685.

Barrow, Lectiones XVIII. Cantabrigiæ habitæ in quibus Opticorum Phenomenon, etc. Lond. 1669.

Barrow, Lectiones Geometriæ in quibus Generalia Curvarum, etc. London. 1670.

Apocalypse (Greek), as edited by Tregelles. 1845.

Chatterton's Life. 2 Vols. Post 8vo.

Apocalypse. Edited by Tregelles. 1845.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

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Blount's Boscobel. 3rd Edition. London. 1680.

Sibbald's Fyfe and Kinross. Folio. 1707.

Ashe's State of the Carolinas. 8vo. London. 1703.

Langtoft's Chronicle. By Hearne. 2 Vols. 8vo. Oxford. 1725.

Ireland's Miscellaneous Papers of Shakspeare. Folio. 1796.

Leti Teatro Britannico, &c. 5 Vols. 12mo. Amst. 1684.

Wanted by *Edw. Allen (late Rich)*, 12. Tavistock Row, Covent Garden, London.

The Miseries of Human Life.

Rochefoucauld's Maxims in English.

Eclectic Review. December. 1850.

Wanted by *John Cheetham*, Fir Wood, near Manchester.

Notices to Correspondents.

Although we have this week given eight pages extra, we are compelled to omit many Papers of great interest, among others one on Tartessus, *by Sir G. C. Lewis.*

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J. M. C. *The earliest edition that we can discover of* Rosetum Exercitiorum spiritualium et sacrarum Meditationum *is that of* 1494, *which makes* 278 *leaves. Two copies are in the British Museum. The Bodleian contains a copy printed at Milan, fol.* 1603. *The author is Joannes Mauburnus of Brussels.*

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Notes.

TARTESSUS.

The accounts handed down by the Greek and Roman writers are unanimous in representing Gadeira, or Gades, as an ancient foundation of the Phœnicians of Tyre. Its peculiar position,—an island or peninsula, easy of defence and convenient for trade, lying at the mouth of the Mediterranean, communicating with a fertile and metalliferous region, and washed by a sea abounding in fish,—marked it out as an advantageous spot for a commercial station. Velleius (i. 2.) states that it was founded by the Tyrians before Utica; while the author of the Aristotelic collection of marvellous reports (c. 134.) cites Phœnician histories as declaring that Utica was founded 287 years before Carthage. The foundation of Gades by the Tyrians is also mentioned by Diod. v. 20.; Strab. iii. 5. 5.; Appian, *Hisp.* 2.; and Scymnus, v. 160. Its foundation is placed by Mela (iii. 6.), and Strab. (i. 3. 3.) at the time of the siege of Troy. Justin (xliv. 5.) describes Gades as having been founded by the Tyrians, but as having been subsequently annexed by the Carthaginians to their empire. According to Movers, the Punic word *Gadir* meant a walled enclosure or fort. The Phœnicians occupied the territory from Murgis to the Guadiana. The Bastuli were Punic, according to Ptolemy (ii. 3.): the whole Bætic coast was Phœnician (Agrippa, ap Plin. *N. H.*, iii. 3.).

In early times the entire carrying trade of the Mediterranean was in the hands of the Phœnicians. It was not till about the seventh century B.C. that we hear of the Greeks making voyages for commercial purposes beyond their own coasts.

Herodotus tells a story, in connexion with the foundation of Cyrene, of a Samian merchant named Colæus being carried by contrary winds, against his inclination, from the island of Platea on the coast of Africa, to Tartessus beyond the Pillars of Hercules. This was (he says) the first Greek ship which made that distant voyage, and the profits obtained upon its return cargo were extraordinarily great (iv. 151–3.). This anecdote is referred to about 640 B.C., 156 years before the birth of Herodotus. It appears in the suspicious form partly of a foundation legend, and partly of a legend explanatory of a sacred offering in a temple; it is moreover difficult to understand how a ship which sailed along the coast of Africa, and which, according to the ancient system of navigation, ought to have stopped at the end of every day, could be carried by contrary winds from the borders of Egypt to Tartessus, near thirty-five degrees of longitude. The story just narrated was told by the Theræans, who were the founders; but a different story was told by the Cyrenæans, who were the colonists.

The Phocæans of Asia Minor seem to have been the first Greek navigators who penetrated into the western parts of the Mediterranean. They are stated by Herodotus to have sailed, not in round merchant vessels, but in war penteconters, to the Adriatic Gulf, Tyrrhenia (*i. e.* the western coast of Italy), Iberia, and Tartessus. Mr. Grote conjectures that they reached Tartessus between 570—560 B.C.,—a period of about seventy years after the date assigned to the voyage of Colæus. At Tartessus they formed a friendship with King Arganthonius, who is stated to have lived 120 years, and to have reigned eighty years over the Tartessians. He offered sufficient land to the Phocæans, if they would abandon Ionia and settle in his territory; upon their refusal, he gave them money to fortify their city against the Persians. When the Phocæans, besieged by Harpagus, left their country, and took refuge in Corsica, King Arganthonius was dead. (Herod. i. 163–5.) This narrative seems to fix the intercourse of the Phocæans with Arganthonius to about 560—550 B.C.; so that Arganthonius would be contemporary with Pisistratus. (As to a chronological difficulty in the narrative, see Grote, *Hist. of Greece*, vol. iv. p. 272.) The great age of this king appears to be alluded to in a fragment of Anacreon, cited by Strab. iii. 2. 14., who is understood by Pliny, *H. N.* vii. 49., Appian, *Hisp.* 63., and Lucian, *Macrob.* 10., to assign 150 years to his life. Anacreon is said to have removed from Phocæa when it was taken by Harpagus; and, therefore, the account of Herodotus accords with the mention of Arganthonius in his poems.

The narrative of Herodotus treats Arganthonius as a native Iberian king: it assumes that the neighbourhood of Tartessus is not subject to the

jealous and exclusive dominion of the Phœnicians. Appian, *Hisp.* 2., likewise describes Arganthonius as a native Iberian prince, and supposes some Greeks to have settled in his territory. It may be added that Diodorus represents Hamilcar as attacking and defeating the Iberians and Tartessians (xxv. 14.); which implies that the latter were not Phœnicians. Arrian indeed speaks of Tartessus as a Phœnician settlement, and of a temple of the Tyrian Hercules at Tartessus (*Anab.* ii. 16. 4.); but this must be a confusion with Gadeira. In like manner, Valerius Maximus calls Arganthonius king of Gades (viii. 13. ext. 4.) Pliny makes him king both of Tartessus and Gades in the same chapter (vii. 49.); and Cicero denominates him the king of the Tartessians, but makes him live at Gades (*De Sen.* 19.). Tartessus and Gades are likewise identified by the ignorant Avienus (*Ora Marit.* 85. 269.).

In the Greek mythology, Tartessus was the shore opposite the island of Erytheia, where Hercules landed with the oxen of Geryones in the cup given him by the sun. (Apollod. ii. 5. 10.) It was likewise said to have been the scene of the battle of the Giants or Titans against the gods (*Schol. Hom. Il.* viii. 479.; Justin, xliv. 4.). The name is used in a fluctuating sense, sometimes to designate a district, sometimes a river, and sometimes a town. (See Paus. vi. 19. 3.) Stesichorus, the early lyric poet, makes it a river, as does Aristotle. In the latter sense it is identical with the Bætis or Guadalquivir. Dionys. Perieg. 337. describes Tartessus, a country of wealthy men, as situated below Alybe, one of the columns of Hercules, at the western extremity of Spain. Eustath. *ad loc.* says that the river Bætis was anciently called Tartessus, and that it carried down tin: he states likewise that the delta intercepted between its two mouths was named Tartessus. According to the *Ora Maritima* of Avienus (a medley so confused as to be nearly unintelligible), the Tartessians dwell in the western part of Spain (v. 113.): their territory adjoins that of the Cynetes, which is traversed by the river Anas (Guadiana) (v. 223.), and it reaches as far as the Sinus Calacticus (v. 424.); by which he appears to mean the country of the Callaici, the modern Gallicia. According to Apollodorus, in his Geography, the Cynetes dwelt at the western extremity of Spain, beyond the Straits, then to the north the Gletes, and after them the Tartessii. (*Ap. Constantin. de Adm. Imp.* c. 23.)

The name Ταρτησσὸς is a Greek form from some native name, which the Romans converted into *Tyrtitania*, or *Turdetania*. (See Movers, vol. ii. p. 612.) It was nearly equivalent to the Roman *Bætica*, and designated the country adjoining the Bætis or Guadalquivir. Hence Tartessus and Gades were naturally confounded. Erytheia was at first a merely poetical place, which was afterwards localised in Spain; but Tartessus was from the beginning a geographical name; though the remoteness of the country which it designated caused its use to be vague and indefinite. (See Ukert, ii. 1. p. 242.) It may be remarked that the Turdetani were the most civilised of the Iberian tribes (Strab. iii. 1. 6.),—an advantage which they probably owed to their early intercourse with the Greeks.

Strabo dwells upon the natural advantages possessed by Bætica. It yields gold, silver, copper, and iron; the country is productive of corn, wine, and oil; and its means of export are multiplied by its navigable river and its excellent port. Besides which, it supplies wax, honey, pitch, much *coccus tinctorius*, and good red ochre; wood for shipbuilding, and mineral salt; fleeces, and abundance of fish, with establishments for salting them. There are no destructive animals, except rabbits, which ruin plants with their teeth. It was doubtless the metallic wealth which gave Tartessus its early fame. Strabo speaks of nuggets of gold being found there weighing half a litra (or pound), and requiring little purification. It was regarded as a sort of Peru. (Strab. iii. 2. § 3—8.) Scymnus (v. 162.) describes Tartessus as two days' sail west of Gadeira, and as receiving river-tin from Celtica, as well as gold and copper. Stephanus of Byzantium, in Ταρτησσὸς, says that Tartessus, a city of Iberia, takes its name from a river flowing from Mount Argyrus, which river brings down tin to Tartessus. By this river the Bætis is meant (see Strab. iii. 2. § 11.; Avien., *Ora Marit.* 291.).

Strabo enlarges on the multitude of fish found in the sea near the shores of Bætica, and particularly the muræna or sea eel, and the thunny. The muræna, though not, as it appears, now esteemed, was regarded as a great delicacy by the ancients. The muræna of Tartessus became proverbial among the Greeks; and the Romans turned to account its peculiarity of living artificially in fresh water. It was kept in ponds for the use of gourmands. The muræna eats flesh, including human flesh: there is a well-known story of Vedius Pollio throwing the bodies of slaves in a pond as food to his murænas. (See Plin., *N. H.* ix. 39.; Seneca, *de Ira*, iii. 40.; Dio Cass. liv. 23.) It is in allusion to this habit that Aristophanes in the *Frogs* (v. 475.) represents Æacus as enumerating the Tartessian muræna among the monsters who will tear the entrails of the wicked in hell. The muræna had become proverbial to signify a voracious animal in the time of Æschylus. He couples it with the viper. (Choeph. 981., and Blomfield in Gloss.) That the muræna is carnivorous is stated by Aristotle, *Hist. An.* viii. 2. Its formidable teeth are commemorated by Ælian, *N. A.* ix. 40. Photius, in Ταρτησία μύραινα, and Apostol. xvi. 15., state that the Tartessian murænas were the largest. Pollux

(vi. 63.) says that the murænas from the Straits of Hercules and Tartessus were the most celebrated. (Compare Athen. vii. p. 312.) The Tartessian muræna is mentioned as a delicacy by Varro in his *Satura* περὶ ἐδεσμάτων, Gell. vii. 16. For further particulars respecting the muræna, see Macrob. *Saturn.* iii. 15. The Romans likewise procured it from the Straits of Messina, Juv. v. 99.

According to Aristot. (*Ausc. Mir.* c. 136.), the Phœnicians who inhabit Gades, having sailed west of the Pillars of Hercules for four days, came to some shallows full of seaweed, where there is an enormous quantity of thunny fish, of an incredible size and thickness; these are salted, and put in jars, and conveyed to Carthage. The Carthaginians do not export them, but consume them at home. The Tyrian thunny is mentioned by Pollux, vi. 63. Concerning the thunny in antiquity, see Camus, *Notes sur l'Hist. des An. d'Aristote*, p. 798.

Strabo speaks of the abundance of rabbits in Bætica, which destroy the plants; and he says that the inhabitants keep ferrets, an animal procured from Africa, for the purpose of killing them (iii. 2. 6.) Herodotus states that among the Nomad Libyans there are ferrets, which live in the silphium, exactly like those of Tartessus (iv. 192.). The ferret was called the *Tartessian weasel* (γαλῆ Ταρτησία, see Hesych. *in v.*; Suidas *in* γαλῆ; Diogenian, iii. 71.), from the bite of which animal a certain Aristides of Locri was recorded to have died (Ælian, *V. H.* xiv. 4.). According to Strabo, the whole of Spain, together with the southern coast of Gaul as far as Massilia, and the Balearic Islands, was infested with rabbits. The inhabitants of the latter islands are stated by him to have suffered so severely from the multiplication of these animals, which undermined both trees and houses, that they petitioned the Romans to assign them a territory elsewhere, which should be free from this scourge (*Ib.* iii. 5. 2.). Pliny (viii. 81.) speaks of the excessive fecundity of the rabbit, and states that it produces a famine in the Balearic Islands by destroying the corn in the fields. He adds that the inhabitants of these islands applied to Augustus for military assistance against the rabbits. He describes them as being caught by sending ferrets into their burrows (*viverræ*).

The notices which have been preserved respecting Tartessus show that the Greeks extended their navigation and trade, at a comparatively early period, as far as the mouth of the Guadalquivir and the country adjoining that river. Here, however, their commercial enterprise stopped: Polybius, who wrote about the middle of the second century before Christ, states that the Strait at the Pillars of Hercules was rarely passed by the dwellers upon the Mediterranean, owing to their want of intercourse with the nations at the extremities of Europe and Africa, and their ignorance of the external sea (xvi. 29.).

G. C. Lewis.

PROJECT OF REFORM IN THE TIME OF HENRY VIII.

The following project of Reform from a volume in the Lansdowne Collection (MS. Lansd. 762. fol. 76) of the time of Henry VIII., partly on vellum, partly on paper, may interest the readers of "N. & Q." at the present moment.

H. E.

Here folowith xxiiij Artieles the which the People of Almen will have reformed according as here folowith, for which reformacion to obteyne, and have, there is risen of the said Nacion One hundred and Eighty thousand men, and dayly the nombre doth encreas.

1. Ffirst, that no maner prest shalbe sufferid to take cure of Sowles but if he be of honest lyving, and have good and sufficient lernyng, and xl. ycres of age or above.

2. That no person shall have the profits of his Parsonage but if he do serve it hym selff, and he so doing to have accompetent and reasonable leving.

3. That all maner of Sacraments of the Churche to be mynystred vnto euery person at tymes and as often as shalbe desiered withoute takyng any dewtie therefore.

4. That there be no servis done for litell Childerne.

5. That all suche persons as hath their lyving of Churche if they behave them selff not honestly in their lyving lyke as men of the Chirch ought for to doo, then they to be pryvatid of their offices and benefices.

6. That Spirituall Judges shall put no man to deth, be cause suche Judgements apperteyneth to the Temperaltie.

7. That spirituall men in Justice shall com and apere before temporall men Judges as well as temporall men.

8. That spirituall men shall paye of their londs vnto the Prynce or Lorde, according as the Temporalc men dothe.

9. That Prelats of the Chirch shall medill with no temporall causes when any exaccion shalbe made amongs the people. Spirituall men to paye as well as temporall men at all tymes that any suche shalbe requyred by their Kyng or Lorde.

10. That all manner of Lords and gentilmen shall lett Merchaunts have free libertie within their lands, that Merchaunts may reigne without toll or vexacion of any person.

11. That strayt Justice be donc vpon thevis.

12. That all maner of persons may goo and dwell in sueh places as they list withoute paying of any toll to the lorde.

13. That all maner of persons may sell their goods without paying any toll to the lorde.

14. That all maner of quit-rents shalbe left, and the money of the same to distrybute amongs the poure people.

15. That man slaughter shall not be forgeven for money nor for favour, that Lex Talionis be usid, that is, lyke as a Man doth to anothe, he so to be delt withall.

16. That all maner prests be punysshed where they do the offence as well by temporall Judges as spirituall.

17. That all runnyng Waters shalbe free vnto euery man, as well to power as to the Riche, euery man at his nede.

18. That all maner wilde dere be comon for euery man.

19. Att the destresse of euery man nothing to be taken from hym, but all to be lefte to his right-full heires.

20. That ther be demaunded no toll for bests.

21. That no maner person be sufferid to engrose any maner corne to cawse derth for his profit, for the scath or vndoing of the people.

22. That suche persons as hath plentie and abundaunce of Riches to helpe the pore people withoute takyng thereof any lucer or gaynes.

23. That all suche as be not able to gett their lyving shalbe geven to them such things as they have nede of.

24. And right shalbe don as well to the powre as to the riche w' oute faveoure:

Now pray God of his grace that we maye do vnto euery man or person as we wolde be don vnto, for we be all brethern, because we be dessended all of one Father.

POPIANA.

Pope at Twickenham.—It has long been a question *what interest* A. Pope, the poet, had in the house and grounds at Twickenham, where he resided, and *from whom* he obtained such interest.

Now the property must have belonged to the crown or else to a subject, and if to a subject, must have been of freehold tenure or of copyhold tenure, held either of Sion Manor or else of Twickenham Manor.

The poet, with his father and mother, moved from Binfield to *Chiswick*. The father died at and was buried at Chiswick in October, 1717; that is now beyond dispute.

After the father's death the poet and his mother removed to his well-known villa at Twickenham. The interest which the poet had in it must almost for certain have been acquired in 1717 or 1718. Now, if it was obtained from the crown, the enrolment at full length of the grant or lease would appear in the Land Revenue Inrolment Office, No. 11. Spring Gardens, S. W.; but if from a subject, then, if of freehold tenure, an enrolment of only a memorial of the grant or lease would appear at the Middlesex Registry Office in Bell Yard, Carey Street; but if of copyhold tenure, then the surrender or grant would appear on the Court Rolls at Northumberland House of Sion Manor, or in the Court Rolls of Twickenham Manor in Fenchurch Street.

Now all these searches added together, being for only during the two years each (supposing all the four searches made, which is very improbable, and taking probabilities into consideration, the searches should be made in the order before indicated) must be very light indeed, and the costs a mere trifle, even if they were charged.

In making them every individual grant, lease, or surrender in those years must be observed, because the search is for the document under which the poet, as the grantee or lessee, became entitled.

Now can any one of your numerous readers state whether such searches as above indicated have ever been made? A. K. Z.

Pope, Alexander.—I have lately understood that this poet in the interval from April 16, 1716, to Dec. 15, 1720, had an "account" at the bank of Messrs. Gosling. During that period payments were received for him from interest in the Queen's Lottery, South Sea Company, and annuities standing in the name of Martha Blount and — Piggott: a draft for 12*l.* 10*s.* payable to self, closes the account.

The Beauties of England and Wales, Herefordshire, pp. 205, 206. mention Pope's visits to Holm Lacey, and that "a sketch is" (or was) —

"There preserved of the head of the great Lord Strafford, copied in crayons from Vandyck by Pope, who not only amused himself with poetry when a guest at Holm Lacey*, but with painting. This, excepting a portrait of Betterton given by him to the late Lord Mansfield, and at Caen Wood, is supposed the only proof remaining of the poet's talent as a painter."

S. M. S.

LAST DAYS OF CHARLES I. FROM THE EXCHEQUER ROLLS.

(*Concluded from* p. 163.)

Under the head of necessaries provided for the House of Commons, is an item of 100*l.* paid to Edward Byrkhead, Esq., Serjeant-at-Arms, attending Mr. Speaker of the Commons House of Parliament, for fuel, candles, and other necessaries, and for cleansing the said House for two years ended 29 September, 1647, in part of 200*l.*

* P. 509. suggests that during his visits at this place Pope became acquainted with the details of "the Man of Ross," an adjacent town.

by warrant of the said Committee, dated 7 December, 1647.

Next occur a variety of miscellaneous items of which the following are specimens: —

"Paid unto Sir Peter Killegrew, Knight, for books by him bought for his Majesty's use, and for his pains and expences in sundry journeys from the Parliament and to the King and Commissioners at Holdenby, Newmarket, Cawsham, and Stoak - - - - - 82*l.* 17*s.*

"Paid unto Mr Adoniram Bifeild, one of the Scribes of the Assembly of Divines, to be distributed among such of the assembly as are in greatest want, in pursuance of an order of the Commons House, 15 January, 1644, and by warrant of this Committee, 13 May, 1647 - - 500*l.*

"Paid unto Frauncis Rowse, Esquire, to be by him paid unto the six ministers sent by both houses of Parliament unto the University of Oxford for their maintenance during their abode there upon the said service. 300*l.*

"Paid unto James Usher, Doctor in Divinity, in part of his allowance of 400*l.* per annum for his present support and subsistence, and encouragement in his studies for the space of one whole year (except he shall be provided of a competent good living in the mean time), by order of the Commons House, 5 October, 1647 - - - 100*l.*

"Paid to Lieutenant Richard Palmer, who lost his eyes in the wars in Ireland for the service of the Parliament of England, for his allowance of 40 shillings weekly - 82*l.*

"Paid by order of the Commons, 6 January, 1647, to Mr. Stephen Kirke to be distributed by order of the Committee, to consider of suppressing the printing of unlicenced and scandalous pamphlets - - - 30*l.*"

It is stated in the Journals of the House of Commons that on Monday the 15th November, 1647, were read letters of the 13th of the same month from Captain Baskett, and from Colonel Hammond, Governor of the Isle of Wight, signifying that the King had arrived in that island.

So pleasant was this intelligence to the Commons House that on the same day rewards were ordered to the messengers who brought the news, and there issued simultaneously the warrants of the Committee of Revenue for payment. Thus —

"Paid by order of the Commons' House, 15 November, 1647, unto John Herring for bringing a letter from Captain Baskett that his majesty was arrived at Cowes Castle in the Isle of Wight - - - - - 10*l.*

"Paid by order and warrant of the same date unto Captain Edward Rolfe for bringing the letter from the Governor of the Isle of Wight to Mr. Speaker, intimating his Majesty's arrival in the said island - - 20*l.*"

After this are payments to Edward Carter, Surveyor of the Works, on account of the expenses of maintaining and repairing the various royal palaces, and such like.

I will extract only a few more specimens from this Roll, otherwise I fear that I may encroach on your space.

"Paid unto Mrs. Dorothy Speckard, in pursuance of an order of the Commons House, 16 November, 1647, for her support and subsistence in regard of her great necessity and perishing condition, and of her good affections expressed unto the Parliament, in part of 100*l.* - 75*l.*

"To Mr. Thomas Manley to supply the necessities of the widow and children of Gabriel Esingwold, his Majesty's Coachman, by warrant, 27 August, 1654 - 10*l.*

"To John Blackman, Keeper of the Great Clock in the New Palace of Westminster for one years wages, 25 December, 1647, 4*l.*, and for ropes and reparations of the Clock for a year, 3*l.* 12*s.* 10*d.*, by two warrants dated 25 Sept. and 14 Dec. 1647 - - - - 7*l.* 12*s.* 10*d.*

"Paid unto Mr. Thomas Manley, Purveyor of his Majesty's stables imprest upon accompt for oats, hay, straw, &c. for nine of his Majesty's horses brought from the race of Tutbury in Staffordshire to be kept at Otelands, and managed by Mr. Robert and Richard Alexander, and for grooms wages - - - - - - 110*l.*

"Paid to the said Mr. Robert and Richard Allexander to provide great saddles, cavessons, snaffles, and other necessaries to manage the said nine loose colts, by warrant 3 June, 1647 - - - - - - 30*l.* 11*s.*

"Paid to the Right Honourable the Earl of Salisbury for a Barbary Chestnut coloured horse bought of his Lordship for a stallion for his majesty's race of Tutbury, by warrant dated 27 May, 1647 - - - - 100*l.*

"Paid unto Gyles Poynter, one of the grooms of his Majesty's great horse stables, for his pains and charges in leading down the said stallion to Tutbury, and for the time he staid there and in his return, in part of 20*l.*, by warrant dated 4 December, 1647 - - - - 10*l.*

"Paid unto Mr. Edward Wade and Mr. Thomas Symon, chief gravers of the Mint, for making and engraving an original seal of silver for the Counties of Brecon, Radnor, and Glamorgan, and for the silver thereof by ordinance, 2 Sept. 1647, and by warrant of the Committee dated 5 Sept. 1647 - - - - - 10*l.*

"Paid unto Mr Griffith Bodurda, for rewarding such persons as discovered the late plot and design to rob the Receipt of the Exchequer, and those also who were active in apprehending of divers who attempted the said robbery, and defraying other charges incident, by warrant dated 7 December, 1647 - - - - - 20*l.*

"Paid unto Anthony Owldfeild, one of the Administrators of Richard Brigham, late his Majesty's Coachmaker, deceased, for a coach which the said Richard Brigham provided for the King, with harness, bits, and reins for the horses, by warrant dated June 24, 1647 190*l.*"

It is now time to consider the next Roll, which is perhaps more interesting than the former, on account of its covering the period of the unfortunate monarch's death. I do not propose to give very numerous extracts from this Roll, as many of the entries are merely duplicates of what has already been submitted to the reader; but there are, nevertheless, several curious items which I cannot refrain from noticing.

Among these are expenses of providing apparel, and such like, for his Majesty; and from the wording of the fifth of the following items it is to be presumed that they were in pursuance of the King's own orders, and therefore they present a criterion, to a certain extent, of his Majesty's taste in the matter of dress.

"Mr Clement Kynnersley, for 2 fine holland quilts, and two fine spanish blanquetts, by him provided for the King, with necessaries and carriage, by warrant dated 12 July, 1648, and one acquittance - - - - - 14*l.*

"William Pauncefoote, Tailor, for making 11 mourning suits, cloaks and coats to them, and providing of necessaries for the footmen, trumpeter, and grooms, upon the death of the Prince of Danemarke, by warrant dated 1 Feb. 1647, and two acquittances thereupon 146*l.* 4*s.* 10*d.*

"George Murray, one of His Majesty's Coachmen, upon accompt to provide oats, beans, and straw for 8 of the King's coach horses, and for wages and boardwages for himself and Thomas Lewen, and their two men, by warrant dated 27 Martii, 1648, and one acquittance 43*l.* 17*s.* 8*d.*

"To the said George Murray and Thomas Lewen, for moneys by them expended for keeping the said coach horses as is above declared, from the 29th of March to the 6th of July, 1648, by warrant dated 7 July, 1648, and three acquittances thereupon - - - 86*l.* 6*s.* 4*d.*

"Allowed unto this Accountant, which he disbursed by orders of the said Committee, for apparel and necessaries for the late King, according to the particulars undermentioned, viz.: —

"For four suits of apparel, two laced and two plain, with all things suitable, mentioned in one paper written at Caresbrooke Castle, 29 Feb. 1647, and another of the date of the order, as appeareth by 14 several bills and the acquittances of the draper, silkman, mercer, and other tradesmen, with 10*l.* imprest to the tailor by order, dated 21 Martii, 1647 - - - - - 476*l.* 13*s.* 8*d.*

"For two plain cloth suits, and two black suits, the one of tabby and the other of satin, with their furniture, and a night gown lined with plush and trimmed with gold and silver lace, for the late King, with the necessaries mentioned in a paper, as appeareth by 14 several bills of the tradesmen and their acquittances, with 30*l.* imprest to the tailor, by order made 12 July, 1648 526*l.* 3*s.*

"For two plain cloth suits, a scarlet coat and a scarlet riding cloak, with a plain riding coat, and divers necessaries mentioned in two papers of the 28th of August, 1648, as appeareth by ten several bills of the tradesmen, and their acquittances thereupon, with 20*l.* imprest to the tailor, by order made 31 August, anno 1648 - 265*l.* 16*s.*

"A black brocado tabby suit and cloak, lined with plush, trimmed with rich bone lace; a black cloth suit and cloak, lined with plush, and trimmed with a rich bone lace; a plain cloth suit and cloak, lined with plush; a black velvet cassock, lined with taffata, with all furniture and divers necessaries exprest in a note, as appeareth by ten other bills of the tradesmen and their acquittances thereupon by order of the 28th of September, 1648 354*l.* 13*s.* 6*d.*

"For a black suit and cloak of unshorn velvet, lined with plush, and trimmed with rich bone lace; a plain black satin suit, with the like; two plain cloth suits and cloaks, lined with plush, and divers necessaries in a paper, 12 November, 1648, as appeareth by 8 bills of several tradesmen and their acquittances thereupon by order made 21 November, 1648 - - - - 414*l.* 17*s.*

"For a night bag of crimson velvet; and a cushion cloth, both laced with gold and silver lace and fringed, and for other necessaries provided by order 2 January, 1648, as by three tradesmen's bills appeareth - 73*l.* 19*s.*

"Paid unto the said Colonel Hamond, Governor of the Isle of Wight, in pursuance of an order of the Commons House, 2 Junii, 1648; and by two warrants bearing date the third day of June, as appareth by four acquittances, the sum of Two thousand and six hundred pounds, whereof 2500*l.* to be disposed of by him for the safety of the said Island, and 100*l.* was to be disposed of as he should think fit unto such persons as made the discovery of the design for the King's escape, for their good service therein, &c. 2600*l.*

"Paid unto Captain John Joyner, attending the late King as Master cook, in part of 191*l.* 17*s.* 2*d.* by him disbursed for provision of beef, mutton, veal, &c., poultry, fruit, and grocery for the King's expences, and his attendance at Newport in the Isle of Wight, from the last day of August, 1648, unto the 14 of September following, by warrant dated 7 January, 1648, and 3 acquittances indorsed - - - - - - - - 141*l.* 18*s.* 2*d.*

"Paid unto Mr. Francis Hodges, Steward, unto the Committee appointed to go unto the late King about a treaty for a peace, in full of the charges expended by the said Committee in pursuance of an order of the Commons House 3 Augusti, and by warrant dated 9° January, 1648, and two acquittances - - - - - - 80*l.*

"Paid unto Colonel Christopher Whichcote, Governor of Wyndsore Castle, in pursuance of an order of the House of Commons, 2 Dec., and by warrant dated 4 Dec. 1648, upon accompt upon the allowance of 20*l.* per diem, viz. 15*l.* per diem for the expence of the King and his attendants, and 100 shillings per diem for fire and candle for the guards and other incident expences from the King's coming to Windsor until further order given 140*l.*

"By Mr. Jo. Leighe's acquittance.

"Paid unto the said Mr. John Lee by warrant dated 12 December, 1648, and one acquittance to be issued on accompt for defraying the expence of the King from the time the treaty ended at Newport in the Isle of Wight 500*l.*

"Paid more unto the said John Lee in pursuance of an order of the House of Commons, 2 Jan. 1648, to be issued upon accompt upon the allowance of 20*l.* per diem, viz. 15*l.* for the daily expences of the king and his attendants, and 100 shillings for the expence of fire and candle for the guards, and other incident expences from the time of the late King's coming to Windsor until the House of Commons took further order, paid by virtue of a warrant dated 11 Jan. 1648, and five acquittances indorsed 560*l.*

"Paid unto Colonel Thomas Herbert and Anthony Myldmay, Esquire, 200*l.* and to Colonel Thomas Harrison 200*l.* in part of five hundred pounds towards satisfaction of the charges and expences of the King's funeral, by warrant dated 5 February, 1648, and 3 acquittances indorsed - - - - - - - - - 400*l.*

Paid in pursuance of an order of the Commons House 2 Feb. 1647, to Mr. William Troughton, appointed Chaplain, by Colonel Robert Hamond, Governor of the Isle of Wight, to attend the family there upon his allowance of 100*l.* per annum - - - - - - - - 100*l.*

"Paid in pursuance of an order of the Commons House, 21 Sept. 1648, unto Major Oliver Cromwell in part of what monies were or should be due unto him upon his salary of 66*l.* 13*s.* 4*d.* per annum for his attending on the King as cupbearer, and for his expences in his journeys to attend that service by warrant of the said committee dated 26 December, 1648, and one acquittance indorsed fifty pounds - - - - - - - - - 50*l.**

* In "N. & Q.," 1st S. v. 246. (March 13, 1852) is a Query which, curiously enough, bears upon this identical item. It is short, and therefore I will quote it verbatim: —

"*Cromwell.* — Is it true that Oliver Cromwell held the office of cup-bearer to King Charles I.? I ask this question, because at a recent sale of MSS. by Messrs. Puttick and Simpson occurs this lot: —

"'226. Committee for Public Revenue. Order for the payment of arrears of annual salary of 66*l.* 13*s.* 4*d.*, due Christmas last, to Major Oliver Cromwell, for his attending the late King as Cup-bearer. Signed Ed. Howard (Lord Howard of Escrick, co. York); Sir H. Vane; H. Edwardes; John Trenchard; and Cor. Holland: the receipt dated July 2, signed O. Cromwell. Thomas Fauconberge subsequently became Cromwell's son-in-law; at the corner is his autograph order, for the amount to be promptly paid. July 2, 1649.'"

This order is of a subsequent date to the payment mentioned in the Roll now before us, but it is a continuation of the same allowance or salary; and I will therefore

"Paid unto Mr. John Blakiston, a member of the House of Commons, to be by him issued towards the charges of engraving a new great seal in pursuance of an order of the house, 9 January, and by warrant, 11 January, 1648, and one acquittance indorsed - - - - - 60*l.*"

The last item I shall notice is one characteristic of the times, and it is interesting as bringing before us a slight mention of one of those great and important struggles which ever and anon disturb and ruffle the quiet current of the page of history. It is a payment of 500*l.* to John Hampden's executors by order of the House of Commons of November 11, 1647, and by warrant of the 13th January following in part of 1000*l.*, parcel of 5000*l.* "in respect of his losses damages and sufferings by him sustained in opposing the illegal tax of Ship money, and for his service therein to the Commonwealth."

I have thus called the attention of your readers to some of the most striking and interesting portions of these Rolls, in the hope that some one who has leisure to bestow on the subject will be induced to dig deeper into the mine than I have been able to do. I have been little more than a surface-worker; but it is to be hoped that the Camden Society will do the rest, and thus add a volume of great historical interest to their already valuable collection. William Henry Hart.

Folkestone House,
Roupell Park, Streatham, S.

DR. FERRIAR'S THEORY OF APPARITIONS.

In Dr. Ferriar's *Essay towards a Theory of Apparitions* (1813) is a notice of the remarkable case of Dr. Pordage. In this notice it will be found that Dr. F. had not gone to the original source for information.

Dr. F. (p. 109.) offers certain observations upon what he views as —

"The great prevalence of spectral delusions during the interregnum after the civil war in 1649."

And after giving his idea towards accounting for this circumstance, observes that —

"A curious example of this disposition is afforded by the trial of Dr. Pordage, a clergyman in Berkshire, which was published under the frightful title of *Dæmonium Meridionum, or Satan at Noonday*, &c. . . . . .

Dr. Ferriar concludes his account of the affair with these words (the italics are mine): —

"The development of the story, which is not necessary for my purpose, exhibits the combined effects of Mysticism, Superstition, and sensuality, which evidently produced *a disordered state of the sensorium*, and gave rise to the visions, which were admitted by all the parties."

The book quoted by Dr. Ferriar (published in 1655), is one written by a most determined opponent of Dr. Pordage, in reply to *Dr. P.'s own book* (published in 1654). Had Dr. Ferriar consulted *that*, he would have found the following passage, which would have required quite another theory than the one he has offered, to explain it. It will be seen that it affirms the fact of *permanent impressions*, caused by the spiritual powers, *upon objects in nature*. Such impressions, of course, could be judged of by the senses of other persons than the parties immediately concerned:—

"Now, besides these appearances within, the spirits made some wonderful *impressions upon visible bodies without*; as figures of men and beasts upon the glass-windows and the cielings of the house, *some of which yet remain*. But what was most remarkable, was the whole invisible world, represented by the spirits upon the bricks of a chimney, in the form of two half-globes, as in the maps. After which, upon other bricks of the same chimney, was figured a coach and four horses, with persons in it, and a footman attending, all seeming to be in motion, with many other such images, which were wonderfully exactly done. Now fearing lest there might be any danger in these images, through unknown conjuration and false magic, we endeavoured to wash them out with wet cloths, but could not, finding them engraven in the substance of the bricks; which, indeed, might have continued until this day, had not our fear and suspicion of witchcraft, and some evil design of the devil against us in it, caused us to deface and obliterate them with hammers."

It is difficult to see how, what is commonly called, *delusion* could have any place here. The affirmations, from their nature, if not truths, must be *intentional falsehoods*; yet are they most deliberately put forth, and that, too, not by anyone wholly obscure, but by a man well known amongst those who are interested in the mystic writers, as being of some eminence in that class; and, moreover, he makes these statements in a book written to clear himself from charges which had been of the most serious consequence to him.

The Library of the British Museum contains the work quoted by Dr. Ferriar, and Dr. Pordage's book also. A. R.

A THEOLOGICAL ALPHABET.

I take this curious "Theological Alphabet" from the number for September last of a magazine published in Rome under the title of *Analecta*. It has been saved from the usual fate of fugitive productions by being bound up in the 657th vol. of *Miscellanea* in 8vo. in the Minerva Library: —

"*Alphabeti Latini Theologica Interpretatio. Interlocutores Magister et Discipulus.*

"*Mag.* — 'Da nostri alphabeti theologicam interpretationem. Quid est A?'

"*Disc.* — 'A est Anima nostra, quae creata est propter B.

'B. Id est, propter Beatitudinem, quae Beatitudo sita est in C,

take the present opportunity of inquiring whether any of your readers have in their possession, or know the whereabouts of, any other orders or receipts relating to this Committee, as they would form interesting illustrations to these Rolls.

'C. Hoc est in Coelo, ubi est sedes D.

'D. Id est Dei; qui scilicet DEVS quatuor scribitur litteris adnotantibus, D. Dans, E. Aeternam, V. Vitam, S. Suis: et quis sit iste Deus, indicat E.

'E. Aeternus: et ad obtinendam hanc sedem Dei aeterni, necesse est habere F.

'F. Fidem, quae nobis data est mediante G.

'G. Gratia ipsius Dei: ad quam gratiam conservandam oportet uti H.

'H. Humilitate scilicet associata cum J.

'J. Justitia videlicet, et cum K.

'K. Karitate et sic adimplebitur L.

'L Lex Dei. Et quaenam sit ista lex, demonstrat M.

'M. Quatuor constat lineis, quarum dnae rectae et altera duarum major, tres sunt leges, videlicet lex naturae, lex scripta et lex evangelica. Quid contineant istae leges, indicat N.

'N. Habet duas lineas rectas alteri transversali annexas, quae denotant duo praecepta legis, videlicet, Diliges Dominum Deum tuum ex toto corde tuo et ex totis viribus tuis: et proximum tuum sicut te ipsum. Vel quod tibi non vis alteri ete. Et fac alteri quod tibi vis fieri. Nec sufficit scire leges sine O.

'O. Est Observantia praeceptorum Dei et ad ea observanda oportet habere P.

'P. Patientiam scilicet, cum sit nobis contrarium Q.

'Q. Quaestio videlicet inter spiritum et sensum, quae superatur cum R et S.

'R. S. Rerum scilicet Sapientia: et ad hanc sapientiam exercendam oportet uti T.

'T. Temperantia: non enim plus decet sapere quam oportet sapere, sed ad sobrietatem, et sic acquiremus V.

'V. Vitam aeternam, quam concedet nobis X.

'X. Xps, qui etiam scribitur per Y.

'Y. Yesus Xps, qui propter Z.

'Z. Propter Zelum nostri amoris exinanivit semetipsum, formam servi accipiens, nec dubitavit manibus tradi nocentium et crucis subire tormentum.'"

J. Ms.

Minor Notes.

Window-pane Literature. — From a window at La Maison Blanche (Loiret), copied ann. 1818 :—

"Puissé-je, ô nation perfide, voir ta marine en poudre,
Tes maisons brulées, écrasées par la foudre,
Voir le dernier Anglais au dernier soupir,
Moi seul en être cause, et mourir de plaisir."

The following is of a still earlier date; from the windows of a little inn in Scotland, somewhere about the Lakes. I give it from memory : —

"Indians assert that whereso'er they roam,
In battle slain they seek their native home.
Did every nation hold this doctrine [? maxim] right,
Not English pay would make a Scotchman fight."

The annual visit of our gracious Queen, Victoria the Good, and of her right worthy Consort, and of half the best blood of England, has taken away from us this reproach. Scotus.

Literary Hoaxes. — It is stated in the last number of the *Publishers' Circular* that the editor of the *Buffalo Republic*, an American paper, lately inserted some trashy verses in his columns with the name attached of "William Cullen Bryant," the celebrated American poet. The lines were extensively copied into other papers; but it now appears that they were not written by Bryant, but by the editor of the *Buffalo Republic*, in order (to use his own words), "to establish the fact, which was plain to our mind, that no matter how atrocious an effusion was [might be], the name of a poet who had established a reputation for poetry, would make it true poetry in the eyes of a large majority of poetry readers." A similar trick was once played off at the expense of the Abbé Delille, as related by Madame Genlis in her *Mémoires* (tom. iii. p. 172, Paris et Londres, 1825), in the following terms : —

"M. le Duc de Liancourt et l'Abbé Delille étoient à ces eaux (de Spa), nous les voyions tous les jours. M. de Liancourt fit un tour charmant à l'Abbé Delille; il composa, sous le titre de couplets pour la fête de Madame la Duchesse d'Orléans, une romance bien dans les règles de la versification, mais la plus insipide qu'il put imaginer, et il mit au bas la signature de l'Abbé Delille: il la fit imprimer, avec des articles de nouvelles, dans un papier qu'il intitula *Gazette de Leyde*, et il ne fit tirer de cette composition qu'une demi douzaine d'exemplaires, qu'il nous distribua, et que nous reçumes à déjeuner à Wauxhall, avec l'Abbé Delille, et comme étant la véritable *Gazette de Leyde* répandue dans toute l'Europe. La colère de l'Abbé Delille fut inexprimable; il ne supportoit pas l'idée que l'on pourroit, à Paris, le croire l'auteur de sem blable couplets; son chagrin fut tel que je voulus le désabuser sur-le-champ. On ne me le permit pas, et on eut la cruauté de le laisser plusieurs jours dans cette peine d'esprit."

J. Macray.

"*Something to be said on both sides.*" — *Apropos* of A. De Morgan's "Something to be said on both sides" (2nd S. vi. 480.), allow me to propose a well-poised *quæstio vexata* for ingenious argument; which, though by no means original, I have never yet seen put forward in the columns of "N. & Q." If it is said of a man in an ecstasy (ἐκ-στασις) of delight that he cannot contain himself, is it because he is too large or too small for the purpose? J. D. Ottinge.

Norwich.

Bishop Barnabee. — The children in Norfolk, and maybe elsewhere, call by this name the coleopterous insect more usually known as Lady-bird. When it alights on the hand, they practise a kind of divination with it, repeating the following rhyme : —

"Bishop Bishop Barnabee,
Tell me when my wedding be;
If it be to-morrow-day,
Take your wings and fly away.
Fly to the East, fly to the West,
And fly to them that I love best."

Now, Messrs. Forby and Moore, who have written Glossaries, the one of Norfolk, and the other of Suffolk dialect, have been put to flight by this marvellous insect; for all connection with "Barnaby Bright," or with Strutt's "Barn-or-boy Bishop," is utterly absurd. And I can form no idea why it should be a Benebee blessed bee,

or "burning bee," the one more than the other. I have often heard, nay repeated, the rhyme when in Norfolk, and being still interested in natural history and insect nomenclature, should like to hear of some more probable derivation from one of the sources of Norfolk phraseology.

SLOANEUS.

Belgravia.

Royal Rosebuds; or Historical Sketches of Illustrious Children.—A pretty little volume with the above title has been recently published by Messrs. J. and C. Mozley. As it is desirable that such works should be as accurate as possible, I venture to point out a slight error into which the writer has fallen in giving Queen Anne's son, the Duke of Gloucester, the Christian name of Henry instead of William (heading of chap. x.). E. H. A.

Specimens of Proverbial Philosophy of the Dutch:—

"A fool does not want bells, you're warned by his tongue."

"It sounds like a bell of lead."

"That chimney's on fire, said Jack, and he saw the Etna."

"He wants to burn up the Belt."

"If I admit you're in the right, said the farmer, we'll have nothing more to quarrel about."

"Take a Brabant sheep, a Guelderland ox, a Flemish capon, and a Frisian cow."

"No fuel more entertaining than wet wood and frozen peat, said Peter, for the wood sings and the peat listens to it."

"He who speaks of eggs unlaid."

"Husband's gain,
Joy for twain."

"The man that wants to wax thin only has to become a miser" (or an envier).

"Pride and no property to boot
A body is without a foot."

"The early dawn of day
Hath many a golden ray."

J. H. VAN LENNEP.

Zeyst.

Music.—Father Anselmo Sehnbiger, a monk in a convent in Germany, states that he has discovered a key to the different systems of musical notation in use in the middle ages. He explains this discovery in a memoir on St. Gall's celebrated *School of Singing*, a work supposed to have been written before the twelfth century.*—*Bulletin.*

J. Y.

Queries.

WHO WAS THE FATHER OF WILLIAM OF WICKHAM?

This question has never been settled, and in all likelihood never will be. It was mooted in the earliest times. Lord Burleigh, nearly three centuries ago, took notes of the pedigrees then propounded, and which may still be seen at the State Paper Office, in, if I mistake not, his own handwriting. There was then a lull; but the subject was started afresh about the year 1635, yet still nothing approaching to satisfactory proof was adduced, one way or the other. All this may be seen on reference to the earlier volumes of the *Collectanea Topographica et Genealogica*. At the conclusion of the papers there printed, the contributor (your correspondent) deliberately—possibly too deliberately—expressed his opinion that Wickham was so named "*a loco unde natus est, et non à parentibus.*" Some years after, Mr. Wykeham Martin, a descendant of the ancient knightly family of Wykeham of Oxfordshire, roused by this assertion, entered the field with a very interesting article which he printed in the *Topographer and Genealogist*, controverting the opinion put forth, and with much plausibility, especially as regarded the armorial bearings, but still defective in proof. Time out of mind it is on record that Wickham was reputed, correctly or incorrectly I cannot say, to have been the son of a John Long, and that he was, most undoubtedly, a native of Hampshire. I now venture to submit what I will only call certain curious coincidences to the consideration of your readers:—

1. It is evident, on reference to the will and pedigrees of Wickham, that the Ringbornes were his relations, and the general conclusion seems to be that a William Ringborne married the bishop's sister or aunt, and that they had a son William, who married an Esterny of the old Wiltshire family from whom the Seymours are descended.

2. It farther appears from the various pedigrees that Felicia Aas, abbess of Romsey, was of kin to the bishop.

3. By two inquisitions, the first of Hen. IV. and the first of Hen. VI., the moiety of the manor of Barton Stacy in Hampshire appears to have been held by these Ringbornes, while the other moiety came by descent to the family of Long.

4. By a final concord, 16 Hen. VI., William Ringborne is mentioned, apparently as a trustee, and without any beneficial interest, in the conveyance of the manor of Draycot Cerne in Wiltshire from John Heryng to John Long, the son of Robert Long, with remainders.

5. This same Robert Long held the manor of North Bradley in Wiltshire under the Abbess of Romsey, and was a cotemporary of Felicia Aas. He died 25 Hen. VI., and his son and heir was then thirty. Felicia Aas died in 7 Hen. V.

6. We have the inq. p. m. of William Ringborne taken at Bradford in Wiltshire, 28 Hen. VI. It recites that Sir John Seymour, Robert Purfitt Clerk, and Henry Long, Armiger (this was the son and heir of Robert Long), had, as trustees, devised the manors of Figheldean and Tytcombe in Wiltshire to William Ringborne and Elizabeth his wife. Also that Robert Long, William Long, parson of Priston, and Thomas Tropenell had, in

[* Query, about the ninth century?—Ed.]

a similar capacity, devised lands at Pottern, Cannings, &c., in Wiltshire, to the same parties.

William Ringborne died March 10 in the same year, and Robert Ringborne was his son and heir, and aged thirteen.

I give these facts for what they are worth, and I put them forth in the hope of eliciting farther information bearing upon this ancient, and, considering the renown of the bishop, curious and somewhat interesting controversy. C. E. L.

LOST SAINTS OF CHURCHES AND CHAPELS IN THE DIOCESE OF CHICHESTER.

If any reader of your valuable work can afford information on the following points it will be most thankfully received, premising that my inquiries are limited to the three western Rapes of Sussex.

Ecton and Bacon (the latter in 1786) published editions of the *Valor Ecclesiasticus*, translated. To these they appended the name of the saint or saints to whom the parish churches and chapels within the parishes were dedicated. Query, On what authority do their statements rest? Where is the list? They do not give any reference. The *Valor* itself gives only one chapel (that of St. Leonard, near Horsham), and some of the churches in Chichester, Lewes, and Hastings. They must have had some work or manuscript to refer to. I have been engaged in hunting up those to which they do not assign a patron saint, and in verifying their statements, for these three years and more. I have disinterred a large number of the unknown, and yet many in each Rape I cannot find. In some of *their* assigned saints, the authorities I have consulted differ, *toto cœlo!*

For the following parishes and chapels within their precincts, and in the respective Rapes, I shall feel most grateful either for precise information, and the authority for it, or for any clue that will enable me to obtain the lost saints: —

Arundel Rape.

Barlavington, Burton or Bodecton, Cudlawe, Gretham, Kingston near Ferring, North Stoke, Tortington, Wykenholt, Yapton, and its chapel at Bilsham, and Westburton chapel in Bury; Bargeham, now united to Angmering; Loxwood chapel in Wisborough Green.

Chichester Rape.

Bepton, Binderton, Chidham and the chapel at Nutbourne, Cocking, East Dean, Bracklesham, Ernley and Almoditon, Fishborne, Iping, Heyshott, Chilgrove chapel, Chithurst, Lurgashall, Lythe chapel in Trotton, West Marden, North Marden, Merston, Milland chapel in Trotton, supposed to be identical with Lythe chapel aforesaid; North Mundham, Oving, Raeton, Lordington, Upwaltham, Eston chapel in Sidlesham.

Bramber Rape.

Ashurst, Cowfold, Combes, Clapham, Durrington chapel in West Tarring, Sompting, Woodmancote. The chapels of Todham and Lickfold in Lodsworth, of Bilsham in Yapton, of Lidsey in Aldingbourne.

Charles Gibbon, Richmond Herald.

Heralds' College.

Minor Queries.

"*Hundredschot.*" — From an inquisition *post mortem* of the lands, &c., of Walter de Euermuth, at Runham, Norfolk, it appears that he received, as lord of two-thirds of the manor of Runham, amongst other profits, "de quodā redd. que vocatur hundredschot, vis. iiid. ob." And Allic. de Euermuth had "*nōie dotis*," the remaining third part of the manor; and, amongst its profits, "de quodā redd ass̄ que vocatur hundredschot, iiis. iid."

Can any reader of "N. & Q." inform me what "hundredschot" was? and what the contraction "ass̄" represents? E. G. R.

Somersetshire Churches. — Warton, *Observations on the Fairy Queen* (vol. ii. p. 193., edit. 1762), says: —

"Most of the churches in Somersetshire, which are remarkably elegant, are in the stile of the Florid Gothic. The reason of this: Somersetshire in the civil wars between York and Lancaster was strongly and entirely attached to the Lancastrian party. In reward for this service, Henry VII., when he came to the crown, rebuilt their churches."

Is there any authority for this statement respecting the churches of Somersetshire? E. M.

Oxford.

Clausick, Verolæ: Diseases of Sheep. — I have recently purchased Cowell's *Interpreter*. It was first published in 1607, but my copy is of the date 1701, and has Sir Wm. Blackstone's book-plate. Among many other curious articles are the following two accounts of epidemics among sheep in former days: —

"*Clausick, Clausike.* The Claw-sickness, or Foot-rot in sheep. An. 1277 invaluit generalis scabies ovium per universam regionem Angliæ, quæ a vulgo dicebatur *clausick*, per quam infectæ sunt omnes terræ, ad quarum scabiem abolendam ad inventa est quædam unctio confecta ex vivo argento et uncto porcino. (*Annal. Warverl, sub An.*) We have not lost the Disease, nor found a better Receipt for it."

"*Verolæ.* Some distemper incident to Sheep. Cui apparuit Dominus Dicens, Filiole, quid facis hic? et respondit, Domine custodio Oves meas de Verolis et Clausike . . . salventur Oves istæ de Verolis et Clausike et omnibus aliis infirmitatibus in honore Domini Nostri Jesu Christi. Amen. Fragment of a Legend in Consuetud. Domus de Farendon, MS., f. 48."

So far Cowell or his continuator. I have no doubt that *verolæ* was *variolæ*, the sheep-pox; which within these last few years has been intro-

duced into England, and again providentially has disappeared. According to Wright's *Prov. Dict.*, in Devonshire *claw-ill* is an ulcer in the feet of cattle. Can the *clausick* have been the disease in the feet and mouths of cattle now called "the epidemic"? Mercurial ointment is used for it, as well as for the foot-rot. Where was, or is, the MS. Consuet. Domus de Farendon here quoted?

E. G. R.

Dibdin's "Introduction to the Classics," edit. 1804. — In "N. & Q.," 1st S. vi. 289., J. R. of Cork states that Dr. Dibdin "transformed the play of Aristophanes, Θεσμοφοριάζουσαι, *or Festival of Ceres*, into a commentator of that poet!" Can this charge be verified? At p. 34. Dr. Dibdin calls it a comedy, not a commentator.

Joseph Rix.

St. Neots.

Prometheus by Call. — In the *Literary Gazette*, 1845 (p. 659.), there are some remarks on the *Prometheus* of Æschylus. The writer of these remarks (Mr. Burges) mentions, among other English translations of the *Prometheus*, one by Call. When was it published? Iota.

A Transcriber's Orthography. — In extracting entries from written documents, say of the sixteenth century, such as local records, churchwardens' accounts, inventories, &c., is it well to preserve the orthography whilst obtaining the facts chronicled in the manuscripts? Some antiquaries say the information is all that is desirable, and not the bad spelling; whilst others assert that the information derives additional value by being "served up" in its original antique dress.

T. North.

Leicester.

Peverel Family. — Was Robert Peverel, of Bradford Peverel, Dorset, *temp.* King John, alluded to thus in the *Testa de Nevill*, —

"Hundr'm de S'co Georgio.

Rob'tus Peverel ten't Bradefort in capite de dono d'ni J. Regis de feodo Ade de Parc et est escaeta et hundr' nescit' p quod Serviciū tenet' nec Rob'tus int'fuit inquisic'oni,"

descended from William Peverel, Earl of Nottingham, the natural son of William the Conqueror?

Hutchins says the fact is uncertain. Among the readers of "N. & Q." are many persons of far more extensive learning than the good old careful historian of his native county. Will they investigate the point, particularly as John Churchill, the real Duke of Marlborough, traced his descent from the Peverels of Bradford Peverel? Hutchins says, vol. i. p. 443., —

"The arms of the Peverels of Nottingham, whence the other families were descended, were different from ours, being, according to Dr. Thoroton, quarterly 1 and 4, g. a lion rampant, a. and vairy: 2 and 3, o. and az."

The coat armour of the Peverels of Bradford Peverel was "Giorny of 8, a. and g.," and that of Catherine Peverel, who married Walter Lord Hungerford, "Azure 3 gerbes a. a chief o." They quartered the arms of Bardolfe. The Peverels of Bradford Peverel bore the Christian names of the Norman dukes, Robert, Richard, William, John.

T. P. H.

Nicoll of Northamptonshire and Buckinghamshire. — John Nicoll, of Willen, in Buckinghamshire, and who was residing there in 1601, had for his arms, az., three eyletts in bend between two cottices engrailed, and six crosslets fichée, az. *Crest* (which was granted by the Norroy King of Arms in 1601), eagle rouzant supporting a cross crosslette fichée az. *Motto*, "Fidi sed cui vide." His great-great-grandfather, John Nicoll, died at Islip, Northamptonshire, in 1467.

Mathias Nicoll, who was either the grandson or great-grandson of John of Willen, came to New York as secretary of Col. Richard Nicolls, the first colonial governor, on the conquest of the province in 1664. I am desirous of knowing who are the descendants in England of this family, and will thank anyone who may be able to furnish the information, to send the same to me by letter.

Henry Nicoll.

New York.

Juries. — When was it first required by law or custom that juries should be unanimous in their verdicts? Also, how old is the practice of locking up jurors till they deliver a verdict, without fire, candle, or food — "or tobacco" as the Recorder added, on the trial of Penn and Mead in 1670?

Alexander Andrews.

Cronhelm's Book-keeping. — Who was F. W. Cronhelm, author of a system of book-keeping called *Double Entry by Single, exemplified in Five Sets of Books*, London, 1818? Is the work of any repute?

Libra.

Hatchments in Churches. — May I request from the readers of "N. & Q." information as to the custom of placing hatchments in churches, and as to the right of families to retain them there when no longer connected with the parishes to which the churches belong? In a village church of small dimensions in Kent, the family of a former incumbent placed on the chancel walls not only a monumental tablet to his memory, having the family arms engraved thereon, as well as a tablet to other parts of the family who lived and died elsewhere, but also two hatchments, having on one the same coat of arms, and on the other the same varied with those of another family. These appear to have been originally placed on the houses of residence of the parties to which they refer, and then to have been transferred to the church in question. During repairs which took place some years ago, these hatchments were re-

moved, and as the object of record and memorial was fully effected by the existing monuments, it was thought needless to restore them. The representative of the family, however, who lives about two hundred miles off, has lately insisted on their being replaced, and the present incumbent, who had nothing to do with their removal, and who objects altogether to such exhibitions in the chancels of churches, is required to allow this. I shall feel obliged to any of the readers of "N. & Q," to inform me what is the law on this point, and whether the incumbent can be compelled to allow what he believes to be a simple exhibition of family pride. It seems strange, that while representations by painting of scenes in our Saviour's life are objected to as of popish tendency, the veriest daubs of rampant lions, griffins, and bloody hands, are cherished with a most tenacious devotion. R. B.

Rump Songs. — I should be obliged to any correspondent who could help to a solution of the following. It is published in a *Collection of the choicest Poems and Songs relating to the late Times, and continued by the most eminent Witts from A°* 1639 *to* 1661 : —

"*The Riddle.*

"S-hall's have a Game at Put, to pass away the time?
X-pect no foul-play; though I do play the Knave
I-have a King at hand, yea that I have:
C-Cards be ye true, then the Game is mine.
R-ejoyce my Heart, to see thee then repine.
A-that's lost, that's Cuckold's luck.
T-rey comes like Quarter, to pull down the Buck."

Also of the following distich at the head of a poem in the same collection, entitled "Chronosticon Decollationis Caroli Regis tricesimo die Januarii, secunda hora Pomeridiana. Anno Dom. MDCXLVIII. ? —

"Ter Deno *Jan* Labens ReX SoLe CaDente
CaroLVS eXVtVs SoLIo SCeptroqVe SeCVto."

The third word in the first line is printed very indistinctly; it appears to be "Jan^{i}." Libya.

Cambridge.

The California Trees. — Some years ago the famous large trees of California were called *Washingtonia gigantea*, and are still so called, I believe, in the States. When, and by whom, was the name changed to *Wellingtonia gigantea?* or was the latter name first given? H. S.

Roll of Manors, &c. — I have recently read a roll concerning which I should be obliged by any information. It is a list of manors and of services by which land was held, at the time of its compilation, in many of the parishes of an eastern county. For what reason, or by what authority, such a document was made is not stated; perhaps because the beginning is lost. No date is to be found; it must, however, be earlier than 1324, for the "magister milite templi" occurs side by side with the "Prior hospital fertur." A person, too, is spoken of as holding lands "A tempor' h r attacii dni E r qui nunc est." The "h" is no doubt Henry II.; the Edward who now is, I take to be Edward II. The roll is in private hands. I shall be obliged to anyone who will inform me why such a record was formed; how its date is to be ascertained; and whether similar documents are to be found in our public depositories.

Glis p. Templ.

Knights Templars' Lands. — Can anyone point out to me anywhere, in print or manuscript, a list of the lands held by the Knights Templars at the time of their suppression in England? Does a chartulary exist of any of their houses?

Glis p. Templ.

Pancroundel. — In the Anglo-Saxon boundaries of Overton, near Marlborough (see Kemble's *Codex Diplom.*, vol. v. p. 237., Charter mcxx., occurs the following: "Thence to the Pancroundel, in the middle." In the same work (Charter mcclxvi.), Abban Croundel is also mentioned as a boundary. In the village of Sevington, also in North Wilts, there is a field called in modern surveys Patcurnell, which sounds very like a corruption of the former word. What language does Pancroundel belong to? and what does it mean? J.

The Reformation in Ireland: Vallancey's "Green Book." — Will some of your readers kindly oblige me with the titles, &c., of early monographs, or other works, printed or manuscript, directly or indirectly treating of the introduction and progress of the Reformation in Ireland from 1530 to 1600, and the opposition it received, and sketches of its promoters and opponents; and if rare or MS. point out their present depository? I have consulted the works of Sir James Ware and his son Robert, O'Sullivan, Beare, and Rothe; the State Papers of Henry VIII., Shirley's Letters, and the modern works of Phelan, Dean Murray, Bishop Mant, and the Rev. Messrs. Brennan and King; but what I would wish to see are contemporaneous accounts on both sides. Perhaps General Vallancey's *Green Book*, which Mr. Morrin (2nd S. vii. 59.) states to be in his possession, would apply the titles, &c., of some articles; and if this be so, Mr. Morrin would confer a favour on the writer by pointing them out in the columns of "N. & Q.," or in a letter addressed to the care of the Editor. J. V. N.

Portrait of a Divine. — A friend has asked me whether I remember to have heard of a divine of the time of Queen Elizabeth, or from that to Charles I., whose favourite motto was "ut potiar patiar?" Another question was, whether the same person edited or translated Vincentius Lirinensis?

When I add that the object of the inquiries is

to identify a picture, in which a man is represented holding in his hand the works of Vincentius with "Ut potiar patiar" written over him, you have all the information which my friend has given me. I am unable to answer the question, but perhaps you or some of your numerous correspondents may be able to help me. John G. Talbot.

Brighton.

Jodocus Crull was created M.D. at Cambridge by royal mandate, 1681. He is author of *Ancient and Present State of Muscovy*, 1698; a continuation of Puffendorf's *Introduction to the History of Europe*, 1705; *Antiquities of S. Peter, Westminster*, 1710, and (in 2 vols.) 1722. We hope some of your correspondents may be able to furnish the date of his death, and other particulars respecting him. C. H. & Thompson Cooper.

Cambridge.

Minor Queries with Answers.

Arms of St. Thomas Becket. — Hasted, in his *History of Canterbury* (Cant. 1801, vol. i. p. 29, note *s*; vol. ii. p. 338.) says that St. Thomas of Canterbury bore for arms, argent, three Cornish choughs proper. These the City of Canterbury adopted as part of their arms, and the common seal had this inscription round it: —

"Ictibus immensis Thomas qui corruit ensis,
Tutor ab offensis urbis sit Canturiensis."

Pray what authority is there for assigning these as the family arms of the Beckets? J. Ms.

[The arms of Thomas Becket, as given in Bedford's *Blazon of Episcopacy*, p. 1., are "A., three Cornish choughs proper, two and one."—*MS. Lambeth*, 556."]

Old Church Chants, Ambrosian and Gregorian. —Can any of your readers give me some information as to the origin of the Ambrosian and Gregorian chants? Is it to be supposed that they are all old; or can they be composed on prescribed rules? I suppose the Gregorian tones are of a more ancient date than the chants of the same name. Did Ambrosius and Gregory compose any of them? if so, where can I meet with any of the original ones? or, did they only ordain that such should be used in the ancient Church?

E. Elam.

[To facilitate a reply, Miss Elam should specify the Ambrosian chants she refers to, and the place in which they appear in the office books of the early Church. So also as to any Gregorian strictly entitled to this appellation. These chants have been noticed by two correspondents in our 1st S. vi. 178.; vii. 136.]

Hunting the Ram. — What is the origin of the custom so called, and formerly observed by the Eton scholars? J. Clement.

[Huggett, in his MS. *History of Eton College*, p. 86. (Addit. MS. 4839), thus notices this curious custom: — "It was an ancient custom for the butcher of Eton College to give on the election Saturday a ram to be hunted by the scholars. But by reason (as I have heard) of the ram's crossing the Thames, and running through Windsor market-place, with the scholars after it, where some mischief was done; as also by long courses in that hot season, the health of some of the scholars being thereby thought endangered, about thirty years ago [*circa* 1730] the ram was hamstrung, and, after the speech, was with large clubs knocked on the head in the stable-yard. But this carrying a show of barbarity in it, the custom was entirely left off in the election of 1747; but the ram, as usual, is served up in pasties at the high table in the hall (*anno* 1760).

"Browne Willis, Esq., the great antiquary, would derive this custom from what is (or was) used in the manor of East Wrotham, Norfolk, (the rectory, and I believe the manor of which belongs to this college,) where the lord of the manor after harvest gave half an acre of barley and a ram to the tenants thereof; the which ram, if they caught it, was their own; if not, it was for the lord again."]

Pitch-kettled. — I have occasionally stumbled upon this uncommon word. What is its meaning? I do not find it in the new edition of Nares's *Glossary*. J. C. B.

[*Pitch-kettled* was a favourite phrase in use during the last century, expressive of being puzzled, or what in the *Spectator's* time would have been called bamboozled. Cowper uses the word in "An Epistle to Robert Lloyd, Esq. 1754: " —

"Thus, the preliminaries settled,
I fairly find myself *pitch-kettled*."]

Replies.

CONSECRATION OF BISHOP BARLOW.

(2nd S. vi. 526.; vii. 48. 91. 133.)

I am quite prepared to answer Lingard, as will appear in the course of this paper; and I beg to assure Mr. Alfred T. Lee, that I do deny altogether the fact of Barlow's consecration. Nor do I make assertions without proof.

When I stated that on his introduction to St. David's Barlow was described as *full* bishop, I meant of course not merely as *elect*, but as consecrated. Mr. Lee rightly observes that in the *Congé d'élire* to elect a successor to Barlow for the see of St. Asaph, Barlow is described as "ultimi episcopi ibidem *electi*," and the same in the commission to consecrate his successor, Warton. Mr. Lee, however, wishes to know in what document Barlow is described as *full* bishop of St. Asaph, on or previous to April 21, 1536. It is sufficient that in Cranmer's *Register* (p. 205-6. *et seq.*), in all the documents for the removal of Barlow to St. David's, he is described as *full* Bishop of St. Asaph: "nuper *Episcopus* Assaphen." Thus he is taken to be already consecrated, and as such is confirmed in the see of St. David's. I was justified therefore in my statement, that though never actually consecrated, he *passed* for such, and as such was introduced to St. David's,

and of course as such continued all along to act as a bishop. Moreover, in the Letters Patent by which Henry VIII. granted Barlow the temporalities of St. David's, he is described as absolutely bishop, he having been in Scotland all the time: "Ob sinceram dilectionem quam penes præfatum nunc *Episcopum* gerimus . . . . . eidem nunc *Episcopo* omnia et singula," etc.

In support of my assertion that it was not necessary even to be a bishop to be summoned to parliament, but that it sufficed to be a representative of a diocese, I refer to the well-known fact that in cases of vacancy of a see, or of the bishop being abroad, the summons was directed to the person styled the *Custos Spiritualitatis*. Thus in the very Summons to Parliament, April 27, after Barlow's removal to St. David's, we find this form used for the then vacant see of St. Asaph: "Custodi spiritualitatis Episcopatus Assaven, ipsa sede vacante." (Rymer, xiv. p. 563.)

Both Latimer and Ridley sat in parliament; yet on their degradation under Mary, they were degraded from the order of priesthood only, it being known that they had never been consecrated bishops. It sufficed to have received his temporalities for such a man to sit in parliament as a baron, or peer of the realm. His sitting in Convocation would follow of course: he *passed* for a consecrated bishop, and having once slipped into the see of St. David's as such, no one, especially in those times, would be likely to raise any question about his consecration.

That Barlow cohabited with a woman, and had six children, no one denies. Whether he went through the ceremony of marriage, or not, is not of the smallest consequence, since such marriage would have been illegal, null, and void, and could in no way have improved his condition or character. The so-called "*indisputable* facts" given in "N. & Q." (2nd S. vii. 134.) by J. Y. are all unavailing; and by no means convincing. Nor is it true that Catholics have no other means of invalidating the Anglican orders than by denying Barlow's consecration. This is not even the main objection. The Anglican orders are vulnerable and break down on every side, and we have solid and substantial reasons for believing them invalid altogether.

I do not believe that Barlow was confirmed *in person* in Bow church, April 21. J. Y. asserts it, but gives no proof. But if he was, there is still no proof of *consecration*, which is the grand, all-important point; and even J. Y. does not suppose him to have been consecrated then, but alleges certain facts, which, he says, "seem to fix his consecration to June." What if it can be proved that he remained in Scotland till July? Now this can be proved from the words of Drummond (*Hist. of the Five Kings James of Scotland*, p. 309.), who says of the king's departure, July 26, 1536, "Amidst the importunities and solicitations of these ambassadors (Barlow, Holcroft, and Lord Wm. Howard) the king set sail for France."

Mr. W. Denton thinks there is strong presumption of Barlow's consecration, from Henry's mandate to Cranmer, Feb. 22. But it is very remarkable and significant that, though in all such mandates the Archbishop was directed to consecrate, as in the very one immediately preceding, for the consecration of Fox for Hereford, *munus consecrationis eidem, etc.*, in this mandate for Barlow, the Archbishop is merely directed to do his duty: *ut quod vestrum est in hoc parte exequamini*, and not a word is said about consecration. This wording looks very like leaving the matter to Cranmer's discretion. Accordingly, when the king comes to invest Barlow with the temporalities of St. David's, April 26, he styles him absolutely bishop, and says that Cranmer has confirmed his election, but not a word about consecration: "electionem illam acceptaverit et confirmaverit, ipsumque sic electum Episcopum prædictæ Ecclesiæ Menevensis præfecit et Pastorem." So that neither for St. Asaph nor St. David's did Barlow ever receive episcopal consecration.

Mr. Denton relies much upon Mary's designation of Barlow as the late Bishop, and not the pretended Bishop of Bath and Wells. But there is no farther meaning in the expression, than that he *passed* for Bishop; for the same is applied to those Edwardian bishops who were superseded by Mary, although their episcopal orders were not recognised. The form was just the same for these, *ultimi Episcopi ibidem.* Mr. Denton is mistaken in supposing that Hardouin was the first to deny Barlow's consecration. The Catholics always disbelieved it, even in the time of Elizabeth. Thus Harding writes against Jewel:

"But seeing your bishops were neither consecrated by those who lineally succeeded the Apostles . . . . you both have false bishops without the true Church, and a false Church without true bishops."

Thus also writes Sanders: —

"Perridicule accidit, ut cum isti superintendentes creandi essent, *nec a Catholicis episcopis* impetrare potuerint ut ipsis manus admoverent: . . . . atque ita, cum omni legitima ordinatione destituti vulgo dicerentur, et ipsis legibus Anglicanis vere probarentur non esse episcopi, brachium sæculare invocare coacti sunt. Idque postquam episcopali officio et cathedra, *absque ulla episcopali consecratione aliquot jam annis functi fuissent.*"

I omit equally strong testimonies of Stapleton and Bristow, the latter of whom died in 1582, was contemporary with Parker, and well knew all particulars of his pretended consecration.

Those who are so proud of Lingard's opinion, must be reminded that, after all, he never admitted the *validity* of Anglican orders. He believed indeed that Barlow was consecrated, and that the Lambeth consecration took place; in both of which he was mistaken; but he never

believed that the consecration of Parker was *valid* after all. So far, indeed, from Barlow's consecration being grounded on indisputable arguments, there is not the slightest ground to believe that he ever was consecrated at all. The Anglican orders are invalid on other and more weighty grounds; but the non-consecration of Barlow is of itself fatal to them. F. C. H.

Validity of Anglican Orders.—This controversy is determined by the famous statute, 25 Hen. VIII. c. 20. With the consent of his Parliament, the king simply transferred to himself and successors all that ecclesiastical jurisdiction or power which had long been usurped and notoriously abused by the Roman pontiffs. No *new* method of consecrating an Anglican bishop (as the modern Romanist would fain have it) was invented by Henry and his counsellors, much less was that sacred rite interfered or dispensed with. Names only, and not proceedings or offices, were changed. Thus: for presentation we had (and still have) election; for admission, confirmation; for institution, consecration; and for induction, installation.

It is idle, therefore, to speak of bishops exercising, or attempting to exercise, spiritual or parliamentary jurisdiction *before* their confirmation, &c. The thing, in fact, was absolutely impossible. It may serve the turn of an opponent to adduce an example of a bishop-elect having taken his seat in parliament before his confirmation; but such a rule could only apply to one who had been, or rather was about to be, *translated* from some other see: for—

"It is not reasonable that the bishop should lose his former preferment, till he hath obtained a new one: and so it is in case of *creation*; he is not completely bishop till *consecration*."—3 Salk. 72.

After consecration, and not till then, could the bishop "sue his temporalities (*i. e.* his baronage) out of the king's hand," and do homage for them; which last-mentioned act alone entitled him to the rank of a legislator, and to take his seat in parliament. *β.*

[This question has widened from the original one, namely, the Consecration of Bishop Barlow, into a general discussion on the Validity of Anglican Orders, which is beyond our pale. It is also assuming a tone which renders it advisable that we should here close the controversy. F. C. H. will, of course, be satisfied, as we have given him the last word; while those who maintain the validity of Anglican Orders will be not less content to leave unanswered an opponent who ignores the entry in Bishop Fox's Register of Latimer's consecration, on 26 Sept. 1535, and that in Cranmer's Register, which records the consecration of Ridley on 25 Sept. 1547.—Ed. "N. & Q."]

OAK BEDSTEADS, ETC.

(2nd S. vii. 69. 114.)

Although the taste for *collecting*, and the trade of *making up* old oak furniture is now somewhat abated, it may not be without its use, nor below the dignity of "N. & Q.," to say a word or two more on the subject, which is interesting both in a heraldic point of view, as being often adorned with the armorial bearings of the first possessors, and especially as throwing light on the *domestic habits* of our ancestors. With this latter object I send you a few Notes on *old oak bedsteads*.

They are generally *low;* showing that the sleeping-rooms of our forefathers were low too. I have seen one, in its perfect state, which was not more than 6 feet or 6 feet 6 inches in its total height from the floor. And of this small height, the frame on which the bed rested was 2 feet from the ground, so as to allow ample room for the "truckle bed" to be thrust under it when not in use; consequently the space from the bed to the wooden tester was barely 4 feet; so that the sleeper must have *crept* into it. The *arched recesses* which are sometimes found in the heads of such bedsteads (about 14 in. wide by 16 high, and about 5 or 6 inches deep), were probably intended as shelves for occasional use. One of my bedsteads has the arch charred, as if burnt by a candle placed on it.

In some old oak bedsteads the head, with its canopy or tester and foot pillars, stands alone; but having a stump bedstead or frame for the bedding to rest on within them unattached, and so capable of removal as occasion might require, leaving the other parts standing. In these cases the tester is necessarily 7 or 8 inches longer than usual, to admit of the curtains passing round the foot of the stump-bedstead, and between it and the pillars which support the tester or canopy with its cornices and valances. Such is the form of one of mine.

Instead of the modern sacking or laths, the mattress and bedding, of whatever kind, was laid on and supported by *large cords*, drawn through holes bored in the framework of the sides, head, and bottom; and crossed over one another at intervals of a foot or nine inches apart. I remember when one of my bedsteads had these cords, and a mattress of rushes on them.

Some of such beds were furnished with *stand-up side-boards* and foot-boards shutting into grooves, in order to keep in the materials of the bed, whether straw or rushes. Such are the indications of one of my oak bedsteads; showing the reason for the "Instructions furnished to the Gentleman Usher" in olden time; as to the duty of "the Yeoman with a dagger to search the straw of the king's bed, that there be no untruth therein, before they cast the bed of down upon that."

Some bedsteads were also furnished with boards or *flaps suspended* from the framework by hinges which served the purpose of our modern bases or lower valances; but when lifted up, were sup-

ported on hanging irons, and then formed seats or benches all round. One such bedstead I have seen in actual use in modern times, with *both* these peculiarities; but this was the loftiest and handsomest of the kind I ever saw, being elaborately carved, painted, and gilded, and was of the time of King James I.

A fine original specimen of a very ancient oak bedstead may be seen at the Swansea Museum; which I mention because of its great massiveness and bold carved figures, armorial bearings, &c. On the bed's *head* of one of mine is carved a unicorn butting at a lion. Will this device afford any indication of its date or age? P. H. Fisher.

Stroud.

Replies to Minor Queries.

Warren Hastings' Impeachment (2nd S. vii. 145.) —If your correspondent P. H. F. will refer to p. 451. of vol. i. octavo edition of *Moore's Life of Sheridan*, he will find that there exists no report of the celebrated speech delivered by Mr. Sheridan on the 7th Feb. 1787, in the *House of Commons*, "whose effects upon its hearers," as Mr. Moore observes, "had no parallel in the annals of ancient or modern eloquence." This was the speech which Mr. Burke declared to be "the most astonishing effort of eloquence, argument, and wit united, of which there was any record or tradition." Mr. Fox said, "All that he had ever heard, all that he had ever read, when compared with it, dwindled into nothing, and vanished like vapour before the sun;" — and Mr. Pitt acknowledged "that it surpassed all the eloquence of ancient and modern times, and possessed everything that genius or art could furnish, to agitate and control the human mind."

The notes of Mr. Gurney, the Lords' Reporter, to which your correspondent refers, were taken when Mr. Sheridan delivered his *second* great speech as one of the managers "to make good the articles" of the Impeachment, *in Westminster Hall*, 3 June, 1788. It was on the occasion of this *second* great effort of eloquence being made, that Mr. Burke pronounced at its conclusion the other flattering eulogium quoted by Mr. Moore, p. 481. of the same volume. "As some atonement to the world," he adds in the next page, "*for the loss of the speech in the House of Commons*, this *second* masterpiece of eloquence on the same subject has been preserved to us in a report from the short-hand notes of Mr. Gurney, which was for some time in the possession of the late Duke of Norfolk, but was afterwards restored to Mr. Sheridan, and is now in my hands." It would be very desirable to learn what has become even of this Report, as it certainly was not returned by Mr. Moore to the family of Mr. Sheridan with the rest of his papers. S. B.

Title of Esquire (2nd S. vii. 158.) —The Query as to who are legally entitled to the appellation of esquire was sufficiently answered in your first series (iii. 242.) by a reference to Blackstone's *Commentaries;* but the following extract from Ferne's *Blazon of Gentrie*, which I "found and made a Note of" the other day in Dallaway's *Heraldry*, may be new to your querist and others of your readers: —

"We Englishmen borrowing of the French tongue many wordes, especially in matters appertaining to gentry, do imitate the forme of their language euen in this word. For we cal it the degree of *Esquier*, and the French terme him *escuire* of the bearing of a shielde. Now as this was the beginning and originall of this degree, that is to saye, due onely to seruitours in warres, yet so by tract of time it is come to passe, that in the dayes of peace, to the intent men well deseruing in the Commonwealth to the administration of publique and worshipfull offices, might be honoured with some title aboue the estate of a simple gentleman, the degree of *esquier* is through custome tollerated to manye other sorts of gentlemen. But they all, or the most of them, be such as be in function of some offices of iustice or gouernment in the Kinge's pallace. . . . . But that the same shoulde discende from the father to the sonne as the estate of gentry doth is meere fabulous."—*Dallaway*, p. 30.

J. Eastwood.

I quote from a privately printed work by Sir Charles Young, Garter, entitled *Order of Precedence with Authorities and Remarks*, 1851 (pages 53. 55. 57. 59, and 60.): —

"Esquires. It is extremely difficult to define accurately or satisfactorily the persons included by or entitled to this designation. Lord Coke, in his exposition of the statute 1 Hen. V. cap. 5. of Additions, says, 'The sons of all the Peers and Lords of Parliament in the life of their fathers are in law *esquires*, and so to be named.' By this statute the eldest son of a knight is an esquire.

"Camden, who was himself a Herald, reckons up four sorts of them. 1. The Eldest sons of Knights and their eldest sons in perpetual succession. 2. The Eldest sons of younger Sons of Peers and their Elder Sons in like perpetual succession. 3. Esquires created by the King's Letters Patent or other investiture and their eldest sons. 4. Esquires by virtue of their offices as Justices of the peace, and others who have any office of trust under the Crown. To these may be added the Esquires of Knights of the Bath and all foreign, nay, Irish Peers, for not only these, but the Eldest Sons of Peers of Great Britain, though frequently titular Lords, are only Esquires in the Law, and must be so named in all legal proceedings."—(*Blackstone*, vol. i. 406.)

Blackstone, vol. i. p. 404., says, that before esquires the heralds rank colonels, serjeants-at-law, and doctors in the three learned professions; but the authorities he cites in his note do not seem to support the statement that the several persons forming these classes are but esquires; and to them may be added many others, viz., deputy-lieutenants, judicial officers, mayors of towns, barristers, officers of the army and navy, and members of parliament, who come under the designation of esquire, but who in point of fact have no peculiar precedency in general society

assigned, either by statute, fixed rule, or ancient usage. J. J. H.

The Hundredth Regiment (2nd S. vii. 67.) — Your correspondent Hargrave Jennings may banish from his mind all apprehension as to any mischief likely to ensue from the creation of a hundredth regiment, as it is not the first time that a regiment so numbered has existed in the British army. In 1805 a 100th regiment of foot was raised, and it continued till the pacification of Europe after the downfall of Napoleon allowed its reduction. In latter years it bore the designation of H. R. H. the Prince Regent's County of Dublin; so the new 100th has very appropriately received the name of the Heir Apparent, who bears the title of Earl of Dublin. In 1814, there were 104 infantry regiments. R. R.

Sir Hans Sloane and the Montgomerys of Down, Ireland (2nd S. vii. 147.) — Your correspondent E. H. D. D. will, I rather think, upon a reference to that interesting little volume entitled *The Montgomery Manuscripts*, published at Belfast in 1830, find much information relative to the Plantations or colonisation of the co. Down, with the names of various of the parties there. T. G. S.

Edinburgh.

Comparative View of Man, &c.—The author of this curious little work was John Gregory, M. D., author of various books, including the well-known and very much admired one, *A Father's Legacy to his Daughters*. His works were collected and published with a Memoir, in 1788, 4 vols. small 8vo. T. G. S.

Edinburgh.

Spinny or Spinney (2nd S. vii. 149.)—This word has been long used in Lincolnshire, particularly in the neighbourhood of Boston, to denote a small plantation of young trees. So far back as 1343, in the *Inquisitions in the Court of Chancery*, 17 *Edward III. No.* 60., we find, in an inquisition relative to the property of William de Ros of Hamlake, then lately deceased, in the parish of Freiston, enumerated, among other things, "a certain *spinney* worth nothing, because it was cut down before the death of the Lord." I do not find "*Spinney*" in Blount, Cowell, or Skinner. Halliwell (vol. ii. p. 784.) has, "Spinney, a thicket; a small plantation is sometimes so called." He refers to Domesday Book for its use in this sense, and adds that in Buckinghamshire the term is applied to a brook. In Kelham's *Domesday Book Illustrated*, p. 338., I find "Spineti VI ac;" which Kelham translates "Six Acres of *thorny* ground. Pishey Thompson.

"Spinny or Spiny. A small wood. See Spinet." —*Todd's Johnson.*

"Spinet. (*Spinetum*, Lat.) A small wood; a place where briars and bushes grow. In this sense *spiney* is still used in some of our midland counties." *Ib.*

Ital. *spineto*; Fr. *épinaie*; old Fr. *espinal, espinaye, espinoye* (*m.* and *f.*) Thomas Boys.

Spinet (Lat. *spinetum*) ought to be limited to such plantations as consist of, or at least have an underwood of, thorn bushes. Joseph Rix.

Office of Chamberlain of Giffen, &c. (2nd S. vii. 89.) — I can to some extent answer my own Query. I lately found the castle of Giffen, in Ayrshire, near Beith, a ruin on the top of a hill, which, twenty years ago, was in the more perfect form of a tower fifty feet high. I find that the castle and estate of Giffen was long a possession of the family of the Earls of Eglinton, and was usually given as a provision for the Master of Eglinton, or eldest son, or for some other of the junior members of the family. Towards the end of the seventeenth century, it was given to Francis Montgomerie, second son of the seventh earl, and I believe that the family still retain some right or interest in respect of the castle. I learn nothing of a present chamberlain, but the office in Scotland seems to be that of the *locum tenens*, or representative on the spot, of an owner of a place and estate of importance. I had understood that in the instance in question, Robert Dobbie, who seems to have been about contemporary with Francis Montgomerie, held his office as an hereditary one, and that, on its ceasing, compensation was paid for it. I still seek for more information, and the above may possibly interest others besides myself, and be a guide to anyone who may take the trouble to attend to my inquiry.

M. A. J.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

"Ethnogénie Gauloise, ou Mémoires critiques sur l'Origine et la Parenté des Cimmériens, des Cimbres, des Ombres, des Belges, des Ligures, et des anciens Celtes, par Roget, baron de Belloguet. Introduction, 1re partie, 8°. Paris, Benjamin Duprat."

M. le baron de Belloguet, already known by several important publications on the history of French antiquities, has now attempted to elucidate what is perhaps the most obscure part of that history, viz. the period immediately coming before the Roman conquest. He has undertaken to publish a series of memoirs on the origin and affinity of the Cimmerians, the Cimbri, the Umbri, the Belgæ, the Liguri, and the ancient Celts, and he now gives us the first part of his introduction, in the shape of a complete Celtic or *Gaulois* glossary, the compilation of which must have entailed an incredible amount of labour. The large proportion in which the Celtic element has contributed to form our own language is so remarkable, that a notice of M. de Belloguet's introduction will, we doubt not, prove of great interest to our readers, more

especially at a time when, both in England and in France, the plan of a revision of the dictionary is freely discussed.*

Our author, in his preface, makes no secret of the extreme difficulty peculiar to the subject he has taken in hand; "c'est du fond d'un abime," says he, "que je rapporte ce livre." Regular battles have been fought on the great question of the Celtic language; some critics wishing to make the whole of Europe speak "Bas-Breton;" others, rushing to the other extreme, seeing nothing but a branch of the Teutonic idiom even in the dialects spoken by the Irish Gails and the Scotch Highlanders. Scaliger, Freret, Sharon Turner, Adelung, Grimm, and a host of other *savants* have written, *pro* and *con*, shoals of memoirs, and the difficulty is to weigh all the arguments brought forward by the champions on both sides. M. de Belloguet has not for a moment hesitated to sift the matter thoroughly, and he has done so, we think, with great success.

The question of the origin of the Celtic races is to be solved from considerations of three distinct kinds; first, by a careful examination of the dialects; secondly, by a study of the physical peculiarities which characterise each people; and, thirdly, by an appreciation of their manners and customs. This threefold division corresponds, respectively, to what M. de Belloguet designates as 1°, *la partie linguistique*; 2°, *la partie physiologique*; and, 3°, *la partie éthnologique et l'éthopée*. The *brochure* now under consideration forming only the beginning of the introduction of the first part, we must perforce reserve our definitive opinion of the author's system to the period when the entire work has appeared; but we can in the meanwhile form some estimation of his powers as a linguist, and offer a few remarks on his glossary.

M. de Belloguet maintains the Indo-Aryân origin of the Celtic nations, and in support of his opinion he gives us a threefold table of proper names which are found under almost the same forms in the Breton and Sanscrit dialects. He then refutes the objections of his opponents, noticing more especially two German professors, Messrs. Holtzmann and Moke, whose crotchets on the identity between the Celts and the Teutonic races are urged in spite of all the evidence supplied by facts hitherto considered as irrefutable. But amongst the *savants* who join with our author in tracing the Celts directly to the banks of the Indus, some, M. de la Villemarqué, for instance, have nevertheless erred in attempting to determine from the small stock of really Celtic words which still remain a certain number of grammatical data. M. de Belloguet proves conclusively that we are reduced to mere suppositions; and he is, we think, far wiser in acknowledging plainly that the task of ascertaining the syntax of our Celtic forefathers must be postponed for the present.

The extraordinary difficulty attendant upon the compilation of a glossary such as M. de Belloguet's, will be apparent to those who consider for a moment the arbitrary manner in which Latin words are translated by the Celts. Thus *Italia* and *Italus* become *Iodalt* and *Eodailt*, *Todallact* and *Tothtaineach*, *Eugenes=Eoghan*, and *Europa*, although beginning with the same diphthong, is transformed into *Oirp*. We shall take the five following names, the first letter of which is J: — *Jesus*, *Jacobus*, *Judith*, *Johannes*, *Januarius*; their Celtic equivalents are *Josa*, *Seumas*, *Siubhan*, *Eoin* (formerly *Seathan*), and *Gionbhair*; the feminine (*Johanna*) of *Scathan* (*Johannes*) is disfigured into *Sinead!*

Nothing deterred by these impediments in his way, M. de Belloguet sets to work and divides his glossary into two great categories. The first part comprises the words which ancient writers have transmitted to us with their signification. In the second, we find a series of words likewise preserved to us by ancient authors, but the meaning of which is unknown to us. Two hundred and twenty distinct words are included under the first category, and the copious and judicious remarks offered by the author throw considerable light upon several obscure points of classical lexicography. The famous exclamation, for instance, *Cecos*, or *Cæcos Cæsar!* uttered by a Gallic soldier who had taken the great general prisoner (cf. Servius, *Æn.* xi. 743.), suggests the following remarks: It is quite evident that the word *Cecos*, or *Cæcos*, had a double meaning; but what was that meaning? La Tour d'Auvergne interprets it by the Armorican verb *Skô*, strike — strike Cæsar. Gibson, adopting Camden's opinion, reads *Cetos*, and discovers the double meaning in the two Welsh imperatives *Gadwet*, let loose, and *Kidwet*, keep carefully. M. de la Villemarqué and M. Eloi Johanneau propose other interpretations. In his turn M. de Belloguet believes that the two Gallic soldiers spoke different dialects, and that the word which the one understood as an insult, signified, for the other, "set free!" Similar occurrences are far from rare in the Celtic idioms, and it may be supposed that the Armorican exclamation, *ke kos Cæsar!* wretched Cæsar! may have been mistaken by the second warrior as *Gadwetr Cæsar!*

The second division of the glossary is, in one sense, less hypothetic than the first, for all the words which compose it are undoubtedly Celtic; but, on the other hand, the meaning of them is far more difficult to get at, and in some instances we are even unable to conjecture what it can possibly be. In treating this part of his subject, M. de Belloguet has been led to examine and discuss the various remains of Celtic epigraphy scattered over the face of the country. First we have the collection of stones discovered in 1711, below the ground of the church of Notre Dame at Paris; then an inscription recently found at Autun, another one at Nevers, a fifth at Poitiers, a sixth at Avignon, a seventh at Alise, an eighth at Volnay, near Beaune, and several smaller ones discovered at Rheinzabern in Rhenish Bavaria.

The Autun inscription is as follows: —

"LICNOS C°N
TEXTOS . IEVR^V
ANVAL°NNACV.
CANEC°SEDL°N."

In this document the first two words, *Licnos Contcxtos*, seem to designate a proper name with the final syllable *os*, so common in Gallic medals. M. de Belloguet decomposes the word *Anvallonacu* into the two primitives *An* (article) and the subst. *Falla*, meaning authority or commandment, *Fallamhnachd*, *Fallamhnaim*, I govern. *Anvallonacu* would thus be the designation of a power either human or superhuman placed in connexion with the word IEVRV which follows. As for *Canecosedlon*, it is quite impossible, in the present state of our knowledge of Celtic monumental inscriptions, to explain what it signifies; for if the first part of the word, *Can* or *Cancco*, may be referred in the Irish idiom to *Cain*, pious, or to *Canach*, tribute, duty; the remainder, *Scdlon* or *Cosedlon*, baffles all our ingenuity. The remaining word, IEVR^V, is extremely important, on account of its frequent recurrence in inscriptions such as those we are now studying.

Thus, in the Nevers monument: —

"ANDE
CAMV
LOSTOITI
SSICNOS
IEVRV."

* Nay, on the other side of the Channel, the first *fasciculus* of a *Dictionnaire historique de la Langue Française* is advertised as *recently* published.

A celebrated archæologist of the last century had tried, but in vain, to decipher this inscription. Another *savant* had proposed to read IEVRV as the Celtic for *Jesus*. Recently it has been thought that the mysterious name IEVRV might mean *son*, and the inscription DOIROS SEGOMARI IEVRV ALISANV was interpreted *Doiros Segomari filius Alesianus*; but the position of the word in other epigraphs was totally inconsistent with such a meaning, and we believe with M. de Belloguet, that it really corresponds to the Latin verb *dicavit*, as it will appear from a consideration of the Avignon inscription which we subjoin: —

"CETOMAPOC
OYIAAONEOC
TOOYTIOYC
NAMAYCATIC
ειωPOYBIIAII
CAMICOCIN
NEMHTON."

These six lines may be thus understood: "Segomarus, the son of Ouilloneus (tooutious? magistrate? etymol. Celtic, *Tud, Tuedd*, country, people; Armoric., *Tud*, or *Tut*, plur. *Tudou*; Irish, *Tuath*, Tuith), of Nismes has dedicated (ειωρον, a corrupt aorist from ἱερόω-ῶ) this temple to Bélisama.

The few remarks we have made on this part of the subject can give but very little idea of the great interest which belongs to our author's researches, and we can only say that the attentive study of the *Ethnogénie Gauloise* will richly repay those who devote to it some of their time.

Next to the readings supplied by monumental inscriptions, M. de Belloguet examines the words and phrases known as the formulæ of Marcellus Burdigalensis, and consisting of a string of barbarous expressions strung together, and the uttering of which, combined with certain ceremonies, was said to remove various diseases. Thus, a person suffering from tooth-ache should repeat seven times, on Tuesdays or Thursdays, the formula *Argidam margidam sturgidam*. For an inflammation in the eye, the patient must cover the diseased organ with three fingers of his left hand, spit three times, and repeat three times the words *Rira Rica soro*.

The German philologist Grimm had already asserted the Celtic origin of the words introduced in these formulas, and M. de Belloguet adopts this view of the case. At the same time it will be seen, by a reference to the volume now under consideration, that identification of *every* word belonging to these whimsical formulas is out of the question, and that here, too, we are left in most cases to mere suppositions. M. Pictet translates *Rira rica soro* by Come, come, O evil; *i. e.* Come out of my eye, ascribing the first two words to the verb *Roichim*, to come; preterit, *Riach*. *Soro*, according to the same authority, is derived from *Saor*, evil, pain. The repetition *Rira, rica*, is similar to the Greek φευγε, φευγε, or to the Latin *fuge, fuge*. This explanation is plausible and natural.

So, for the other one we have quoted: *Argidam, margidam, sturgidam*. Pictet reads it *argi dam, margi dam, sturgi dam*, and recognises three imperatives: drive away the pain, curse the pain, dissipate the pain. *Argi*, from the verb *airgim*, I chase, I carry away; *Margi*, from *mairgim* (for *Mairgnighim*, from *mairg*, pain), I lament, I deplore, therefore I curse; *Sturgi*, from *stroighim* or *stroichim*, I remove, I take away; *Damh*, suffering, pain.

We regret to say that no other of the Marcelline formulæ is susceptible of being so readily interpreted. After thus collecting and analysing all the Celtic words which he meets with, M. de Belloguet classifies them afresh, and draws a few natural conclusions. We find, in the first place, that our Celtic glossary contains only one word belonging to the Aquitani. Cisalpine Gaul claims twenty-five; the Belgæ, eleven; Britanny, twelve; the Galatæ, ten; the Ligures, three; and the Alpine tribes, ten.

A second table subdivides the 321 words into seven divisions, according to the various Celtic idioms to which they seem respectively to refer.

I. [a] Words referring more particularly to the Kymric dialects: 63.
   [b] Words referring more particularly to the Gaelic: 40.
II. Words belonging both to the Kymric and to the Gaelic: 184.
III. Words which have not yet been identified: 12.
IV. Words derived from proper names: 3.
V. Words of Teutonic origin: 5.
VI. Words of Greek origin: 2.
VII. Words belonging to the Basque dialect: (probably) 2.

From all these details it will appear, we hope, that M. de Belloguet's treatise is quite an event in the history of comparative grammar, and the publication of the second part of it must be anxiously expected by those students who have duly appreciated the importance of the portion we have just been reviewing. GUSTAVE MASSON.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Wynne's History of the Gwydir Family. 2nd Edition. 1827.
Life of Twm Sion Catti, a Wild Wag of Wales. 12mo.

Wanted by *W. H. M.* 12. Clayton Place, Kennington Road.

Warton (J.) Deathbed Scenes. 4 Vols.
Winning (W. B.), Manoal of Comparative Philology. 8vo.
Forbes (J. D.), Travels through the Alps of Savoy and Piedmont. 8vo.
Aristophanes' Knights, with Notes by Mitchell. 8vo.

Wanted by *Messrs. Rivingtons*, 3. Waterloo Place, S. W.

Asiatic Researches. 20 Vols. 4to.
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Brougham's Statement. Royal 8vo. 2nd Series.
Record of the House of Gournay or Garney. Complete, or the Supplement to.
Collinson's History of Somerset. 3 Vols. 4to.

Wanted by *C. J. Skeet*, 10. King William Street, W. C.

Notices to Correspondents.

Owing to the length of several of the articles in the present number, we have been compelled to postpone until next week Curious Ceremony for the Souls of the Dead slain in Battle, *by Rev. Dr. Todd*; Archbishop Williams, *by Mr. Mayor*; *another valuable Paper on* The African Confessors; *besides our usual* Notes on Books.

We have letters waiting for the following correspondents. How shall they be forwarded? — C. D. Lamont; Memor; B. (Dublin); Jacobus de Lecetfeld; T. Calver, &c.

F. C. H. *is thanked for his obliging hint.*

York. *The author of* Drunken Barnaby's Four Journeys *was Richard Brathwait. The best edition is that in two vols.* 12mo. 1820, *edited by Haslewood.*

N. W. (Stamford).

"When Greeks join'd Greeks then was the tug of war,"

is from Nat Lee's Alexander the Great.

J. G. *The supposed origin of the term,* The Leading Article, *has been given in our* 1st S. vi. 462. 589; vii. 43.

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Notes.

ARCHBISHOP WILLIAMS.

Coleridge's "warm recommendation" of Hacket's *Life of Williams* procured many purchasers and readers for a book which had too long been neglected. Many writers, since the publication of the *Literary Remains*, and but the other day Mr. Masson, have given a similar verdict. In pointing out some scattered materials for Williams' biography, which have appeared chiefly within the last few years, I would call attention to the great importance of a complete edition of Williams' *Life and Correspondence* for all who are interested in the political and ecclesiastical struggles of the seventeenth century. Such a collection would worthily take its place by the side of Ussher's and Laud's correspondence, from both of which, especially from the latter (thanks to the exemplary diligence and exactness of Mr. Bliss), a valuable portion of its contents would be derived.

In the *European Magazine* for April, 1792, seven very interesting letters were printed, which supply many gaps in the early pages of Hacket's narrative. Two letters are given by Sir H. Ellis (*Orig. Letters*, Ser. ii. No. 265; Ser. iii. No. 459.) In the *Westminster Magazine* for 1781 (according to a note which I some time ago made at second-hand, and have not since had an opportunity of verifying) is a letter from Williams (Tower, April 28, 1640), in which he desires Hampden's assistance in procuring his liberty. On H.'s refusal he returned his letter, and sought to recover his own. See more about his incarceration in Lathbury's *History of the Common Prayer Book*, pp. 186, 187; and a note of a sermon preached by him in the Tower in "N. & Q." for June, 1858, p. 453.

Several MSS. relating to him are preserved in the Cambridge University library; *e. g.* the decrees against him in the Star Chamber, 1637, MS. Ee. ii. 1, art. 2; his letter to the king resigning the Great Seal, MS. Gg. i. 29. art. 55; the original book of causes tried before him when Lord Keeper, MS. Ii. v. 5.

As regards his mode of dealing with the Puritans, the most delicate of his episcopal functions, see the testimony of Cotton Mather (*Life of John Cotton*, pp. 21, 22; *Magnalia*, book iii. pp. 71. 96.), who applauds his "generous goodness and candour;" Herbert Palmer once preached at his visitation (Clarke's *Lives of Eminent Divines*, ed. 1677, p. 119); and William Catlin appeared as a witness in his favour (Zach. Catling's *Life of Sibbes*, printed with the Cambr. Ant. Society's *Report* for 1857, p. 263). It is natural that Preston's biographer should give a less flattering account of an opponent of Buckingham's (see Ball's *Life of Preston* in Clarke, pp. 91. 95. 100, 101.). As respects his visitations in 1635 and 1637, see Prynne's *Canterburie's Doome*, pp. 101, 105; cf. *ibid.* p. 92. (the second page so numbered). Heylin, of course, is bound to paint Laud's great rival in the blackest colours. See his *Life of Laud*, pp. 252. 269. *seq.* 295. *seq.*, 311. *seq.*, 323. *seq.*, 435, 436. 439. 443. 459. 461.

In a contemporary newspaper, entitled "A Continuation of certain Speciall and Remarkable Passages from both Houses of Parliament and divers other parts of the *Kingdome*" (Monday, Oct. 3—Oct. 5, 1642, No. 12, p. 4.), I find the following passage:—

> "There was certaine information given to the Houses on Tuesday last by Letters from *Yorkeshire* that there hath beene great opposition in that County betweene the Lord *Fairfax* and those of his party for the Parliament, and the Earle of *Cumberland* and the other Gentlemen for the commission of Array, That the Earle of Cumberlands Cavallieres tooke themselves to Pomfrett Castle, whether also the Bishop of *Yorke* fled for Sanctuary."

In the valuable series of letters published from Dr. Birch's MSS. in 1849 (Colburn, 2 vols. 8vo.) under the title *The Court and Times of James the First*, many allusions are made to Williams and his fortunes. See vol. ii. pp. 57. 206. 221. 227. 259. 264. 266. 269. 273.

In Plume's *Life of Hacket* (p. vi., mention is made of Williams' funeral oration on Dr. Playfer in Great St. Mary's, A.D. 1608). Cf. *ibid.* p. vii. He has verses in the *Epicedium Cantabrigiense* (1612), 50, 51.

William Lilly (*Life*, ed. 1774, p. 47.) tells us that he allowed a search for treasure in Westminster Abbey.

One of the best points in Williams' character, as in Laud's, was his readiness to befriend individual men of learning and learned foundations. Witness his support of Lydyate (Fuller's *Worthies*,

8vo. ed. vol. iii. p. 22.); his proposal for the publication of Grossetete's works in three folio volumes (*ibid.* p. 163.); his benefactions, for the most part lost in the time of his troubles, to St. John's College (*Appendix B. to Fifth Report on Education*, pp. 473, 474.); Burton (*Anat. of Melanch.*, ii. 2. 4, p. 352. of the new edition) refers to the building of the library. See also Panzani's *Memoirs*, p. 216, the indexes to Evelyn's *Memoirs*, to Baillie's *Journals*, to *Lives of Ferrar* (Cambr. 1855), and to the *Calendar of State Papers*.

Any farther information which your correspondents can supply will be of service; there must be annotated copies of Hacket in many libraries.

J. E. B. Mayor.

St. John's College, Cambridge.

CURIOUS CEREMONY FOR THE SOULS OF THE SLAIN IN BATTLE.

In an ancient Irish Chronicle of the wars of the Danes and other Northmen in Ireland, which I am now engaged in editing for the Master of the Rolls, I find the following curious fact, and would be greatly obliged to any of your readers who could refer me to any similar practice or custom elsewhere.

It is necessary to premise that Mathgamhain (for the sake of your non-Celtic readers, I may call him *Mahoon*, which nearly represents our pronunciation of the name) King of Munster, with his brother Brian, afterwards the celebrated Brian Borumha, and Cathal, son of Feradach, chief of Delvin Mór (now the barony of Garrycastle, King's County) made an assault on the Danes of Limerick, A.D. 965, and routed them with great slaughter, taking the town and fortress, which they burned and sacked. Mahoon's first care after his victory was to divide the spoil amongst his followers according to their prowess in the battle. The narrative then proceeds: —

"It was then they celebrated also the races of the Son of Feradach, namely, by placing on the Hills of Saingel in a circle, a great line of the women of the foreigners, in a stooping posture *, with their hands on the ground, and driven by the *gillies* [or horseboys] of the army behind them, for the good of the souls of the foreigners who were killed in the battle."

The Hills of Saingel, where this singular ceremony was performed, are supposed to be identical with the present race-course of Newcastle, co. Clare; and it is probable from the ceremony being called "the Races of the Son of Feradach," that it was even then in the tenth century used as a racecourse.

But what are we to think of the ceremony itself? Is it of Danish or of Irish origin? Was it in mockery and contempt, or was it a real expiatory rite, pagan or corrupt Christian, "for the good of the souls of the Danes slain in the battle?"

It is called "The Race of the Son of Feradach," that is, no doubt of Cathal son of Feradach mentioned above, who distinguished himself in the battle; it was he most probably who suggested and superintended the ceremony; and if so, it is possible that the whole thing was intended to insult the Danish women, and to ridicule their paganism, by the rude joke that the Race, as it is called, was for the good of the souls of their slain kinsmen. But it is also not improbable that the ceremony was connected with one which is common amongst the Irish peasantry at the present day, viz., that of making rounds at wells or "stations" (such as Crough Patrick, Loch Deary, &c.). I have seen women and men too make these rounds on bare knees, upon sharp gravel, until they went away bleeding and lacerated.

Can any of your learned readers throw light on the subject, or refer me to anything similar?

J. H. Todd.

Trin. Col. Dublin.

* That is, as I understand it, not altogether on hands and knees, but on their feet and hands.

ON AN INTERPOLATION WHICH GIBBON HAS ADMITTED INTO THE TEXT OF HIS HISTORY, IN A QUOTATION FROM ÆNEAS OF GAZA RESPECTING THE AFRICAN CONFESSORS, A.D. 484.

In the 37th chapter of his *History*, Gibbon has admitted into his text the following translation of a passage in Æneas of Gaza's *Theophrastus* concerning the African confessors whose tongues had been mutilated, or, as was erroneously thought, wholly cut out, by order of Hunneric the Vandal: —

"I saw them myself: I heard them speak: I diligently inquired by what means such an articulate voice could be formed without any organ of speech: I used my eyes to examine the report of my ears: I opened their mouth, and saw that the whole tongue had been completely torn away by the roots: *an operation which the physicians generally suppose to be mortal.*"

The words printed in Italics are translated from an interpolation.

The *Theophrastus* is a dialogue, in the manner of Plato, on the immortality of the soul and the resurrection of the body. In the beginning of the fifteenth century a copy of it was brought from Constantinople, and translated into Latin by Traversari, a monk of the Camaldolensian Order. This Latin translation, purporting to be written by "Ambrogius Camaldolensis," was first printed, without the Greek text, at Venice, in 1513, many years after Traversari's death. The Greek text itself, according to Fabricius (*De verit. Relig. Christ.*, p. 107.), was first published at Zurich in 1559, accompanied by a Latin translation of Johannes Wolfius. In 1655, another edition of the Greek text was published at Leipzig, accompanied

by a Latin translation of Gaspard de Barth. There are thus extant three Latin translations of the *Theophrastus* in addition to the original Greek text.

The reference of Gibbon for the passage above quoted is to the eighth volume* of the *Bibliotheca Patrum* (pp. 664—665.), which contains, not the Greek text, but only the Latin translation of Johannes Wolfius. The passage which should correspond to the translation of Gibbon is the following: —

"Ipse ego hos viros vidi, et loquentes audivi, et vocem adeo articulatam esse posse miratus sum. Instrumentum vocis inquirebam, et auribus non credens, oculis judicandi munus remisi, atq' ore aperto linguam totam radicitus evulsam vidi, ac stupefactus mirabar non sane quo pacto vocem conformarent, sed quomodo conservati essent."

It will be seen that the above passage does not contain any allusion to the opinion of *physicians* respecting the excision of the tongue. I have examined the Greek text, as it was published by Barth in 1655, and as it has since been published in the 10th volume of Galland's edition of the *Bibliotheca Patrum*. I have likewise examined the Latin translation of Traversari, and of Barth; but I have not found the trace of any passage which could justify the translation of Gibbon.

The real original of that translation is to be found in Ruinart's edition of the *History of the Vandal Persecution* by Victor Vitensis. Attached to that work, in the 7th chapter of an Historical Commentary on the persecution, Ruinart has collected the evidence for the power of speech attributed to the African Confessors; and amongst other testimony, he quotes, word for word, the identical Latin translation of Johannes Wolfius above transcribed, and he gives, in addition, as part of the quotation, the following words: "*Dicit medicorum doctrina, contestatur etiam et natura, quia linguæ incisio interfectio est ejus a quo inciditur.*" It seems evident that Gibbon made a condensed translation of this passage.

As far as Gibbon is concerned, there is a simple explanation of his error. In note 90, to his 37th chapter, in specifying the authorities for the *Vandal Persecution*, he makes honourable mention of Ruinart, as one who "has illustrated the whole subject with a copious and learned apparatus of notes and supplement:" and in many other notes he gives a reference for his statements to Ruinart's edition of Victor Vitensis. Probably Ruinart's quotation directed his attention to Æneas of Gaza; and Gibbon may then have verified the passage *generally* in his edition of the *Bibliotheca Patrum*. Afterwards, as the Greek text of the *Theophrastus* is not published in that edition, he unsuspectingly, when in the act of translating, made use of Ruinart's quotation. In doing so, he omitted the clause containing the expression of the spectator's wonder at what he saw, probably from regarding it as relatively of less importance than the opinion of the physicians. And, indeed, any such wonder would be in itself of trifling importance, unless we could form some estimate of Æneas of Gaza's anatomical knowledge, and of his accuracy as an observer.

The origin, however, of the error in Ruinart is a different question, in reference to which it is not easy to suggest a satisfactory explanation. Ruinart (b. 1657, d. 1709,) was a French Benedictine monk; and, besides his edition of Victor Vitensis, he published several learned works, of which the one best known is the *Acta primorum Martyrum selecta et sincera;* of which there is a translation both in French and in Italian. At first sight, the possibility suggests itself that the words were originally a Latin marginal note of Ruinart, which at a subsequent period he inadvertently incorporated with the quotation. There is a difficulty, however, in admitting this, as Ruinart's mind must have dwelt for a certain time on the interpolated passage. For he makes it the foundation of a suggestion that Æneas of Gaza had learned the opinion of physicians from the account given by Eusebius of St. Romanus: that is, not from Eusebius's Greek *History of the Martyrs of Palestine* (ch. ii.), but from a sermon in a small collection of Latin writings which bear the name of Eusebius, but of which there is no Greek original extant. Again, the idea may present itself to some that Ruinart corruptly interpolated the quotation from Æneas of Gaza, in the spirit of what is called a pious fraud, in order to enhance the supposed miracle of the tongues. But unless other instances of literary dishonesty can be adduced from Ruinart's writings, it would be hard to accuse him of fraud in this one case, which perhaps if he were alive he would be able to explain satisfactorily. And it is especially to be remarked that the interpolated sentence is in such bad Latin that it is difficult to understand how a scholar like Ruinart could have written it. If he wrote it, there was misplaced cunning as well as misplaced piety in the fraud. His intention must have been to imitate the bad Latin of some translations from Greek authors; but the badness in this counterfeit is carried so far, that it might have furnished a clue for its own detection, as the Latinity is decidedly inferior to the Latinity of

* The work referred to by Gibbon as *Biblioth. Patrum*, and *Biblioth. Maxim. Patrum*, is an edition in 27 volumes folio, printed at Leyden 1677, bearing the title of *Maxima Bibliotheca veterum Patrum et Antiquorum Scriptorum Ecclesiasticorum*. A copy of it is now in the reading-room of the British Museum, Compartment 2006, with the words "La Bigne, *Bibliotheca Patrum*" lettered on the back. It does not contain the Greek text of any author. The edition of Galland, in 14 vols. folio (Venetiis, 1765—1781), has, with the omission of the word "Maxima," precisely the same title; but it contains, in vol. x. (pp. 629—664.), the Greek text of the *Theophrastus* as well as the Latin translation of Johannes Wolfius.

any one of the three translators — Traversari, Johannes Wolfius, or Barth.

It may be proper to add that Gibbon, partly perhaps through a willingness to place in the strongest light the evidence for the miraculous speech of the Confessors, has followed Ruinart in attaching an importance to the statements in the *Theophrastus*, which they do not intrinsically deserve. They occur, not in a work of history, but in an imaginary conversation. The way in which they are introduced is the following: — Three imaginary persons take part in the conversation: Ægyptus, an Alexandrian; Theophrastus, an Athenian; and Axitheus, a Syrian; the last of whom is supposed to represent Æneas of Gaza. Axitheus, in arguing for the resurrection of the body, says that there are holy men in Syria and elsewhere who prove by miracles the doctrines which they teach. He then adduces three miracles. The first is the case of a husbandman's dead son, who was brought back to life by an old man whom Axitheus knew. The precise time and place of this miracle is not specified; nor the name of the old man who performed it, nor the name of the husbandman's son who was the subject of it; nor the name of the husbandman who witnessed it. The second miracle is the case of a blind disciple, who, in testimony of the truth of the doctrines taught to him, received his sight on the seventh day after his master's death, in accordance with an assurance given to him by his master when the latter was on his death-bed. In this case likewise neither the time nor place is specified; nor the name of the master who gave the assurance on his death-bed, nor the name of the disciple who received his sight. The third miracle is the supposed miraculous speech of the African Confessors; in regard to which, although Libya is mentioned as the country in which the tongues extracted by the roots were "cut out" ("*τὴν θεοφιλῆ γλῶτταν ἐκτέρνει*"), Axitheus does not specify the place where, nor the time when, he saw any of the sufferers, nor how many he saw, nor the name of any one of them. Combining all these narrations with the imaginary character of the *Theophrastus*, it is not easy to say how far Æneas of Gaza deemed himself bound by the laws of historical veracity, or how far he regarded it allowable to indulge in poetical colouring or rhetorical exaggeration. That his account of the supposed miraculous speech of the Confessors is not free from exaggeration seems certain; for we find in it the extravagant statement that the Confessors, when they had been deprived of their tongues, spoke *more clearly* than they had done before. It has been suggested by Dr. Newman that this assertion receives light from a story told by Count Marcellinus, that Hunneric ordered the tongue of a Catholic youth to be cut out who had lived from his birth without speech at all; and that the youth soon after spoke, and gave glory to God with the first sounds of his voice. But there is no sufficient evidence of any connexion whatever between this story and the statement of Axitheus; and even if any such connexion were proved, and the story of the credulous chronicler Count Marcellinus were true, this would be far from affording a justification for that statement. It would still be a palpable exaggeration to generalise from that one case; and if Æneas of Gaza really intended to propose for our serious belief everything supernatural related in the *Theophrastus*, we could not avoid doubting the dispassionateness and accuracy of his mind. At any rate, it would be unsafe to rely on the *Theophrastus* for any important detail of any kind connected with the speech of the Confessors; and it would be unreasonable to accept it as an authority for any fact contrary to known anatomical laws.

At the same time it may be readily admitted that Æneas of Gaza honestly thought that the African Confessors spoke miraculously without tongues. The so-called cutting out of the tongue was not a regular Roman punishment, and he probably sincerely believed that the whole of their tongues had been cut out, just as Colonel Churchill believed so of the Emirs on whom he saw the mutilation performed in the Lebanon; and just as Sir John Malcolm believed so of Zâl Khan of Khisht, with whom he frequently conversed at Teheran. (See "N. & Q.," 2nd S. v. 409—410.) In all the three cases, owing to indistinct anatomical ideas, the excision of all that part of the tongue which is loose in the mouth seems to have been confounded with the excision of the whole tongue; and the stump of the tongue, and the muscular fibres which attach it to the lower jaw, seem to have been confounded with the roots of the tongue. Again, through the general immunity from the punishment of mutilated tongues, Æneas of Gaza was probably as ignorant as the majority of even educated Englishmen at the present day, that it is a natural organic law for persons to be able to converse, more or less intelligibly, who have been deprived of all that portion of the tongue which is loose in the mouth, and who in popular language are said to have lost their tongues. If we consider, therefore, that the African Confessors had suffered for their religious doctrines, and if we bear in mind the ideas prevalent respecting miracles in the age in which Æneas of Gaza lived, it will appear not only not surprising, but almost unavoidable, that the power of speech of the Confessors should have been deemed by him miraculous. E. T.

In reading the late Dr. Raine's beautiful memoir of the Rev. John Hodgson, F.S.A.N., the historian of Northumberland, I have to-day met with an anecdote strongly confirmatory of the

common-sense explanation of the miracle of the African Confessors. The author does not give Hodgson's authority for the story, but we may be sure, if there were not good evidence for its truth, one so cautiously accurate as Dr. Raine would not have printed it without a note: —

"I well remember his horrifying us as we were passing the scene of the outrage, with the story how two notorious thieves of the name of Armstrong, in the beginning of the last century, by way of vengeance for his having been instrumental in bringing two of their associates to justice, had there cut out the tongue of William Turner of Cringledikes, and had sliced off part of his cheek and the whole of his right ear. They had, however, unintentionally left to the poor man enough of his tongue to enable him to depose to them in a court of justice as his mutilators, and bring them to due punishment."—Vol. ii. 63.

K. P. D. E.

PORTRAITS OF SIR PHILIP SIDNEY.

The one prefixed to his *Memoirs* by Dr. Zouch (4to. 1808) has this description placed under it, viz. —

"Sir Philip Sidney. Engraved by C. Warren from an Original Painting by Diego Velasquez de Silva in the possession of Henry Vernon, Esq., at Wentworth Castle."

It is a two-thirds length. The face is unlike to the portrait painted by J. Oliver, which is engraved in the *Correspondence of Sir Philip with H. Languet* (8vo. 1845): the coat of arms also, on the window introduced into the picture, appears to me, who am no herald, not to belong to the Sidney family. It seems inexplicable how Velasquez, who was not born until 1599, full thirteen years after the death of Sidney, should have painted his portrait.

From the Sidney and Languet Correspondence (pp. 42. 94.) we learn that Sir Philip's portrait was painted by Paul Veronese at Venice, in 1574, and presented to Languet, then at Prague, who had it framed, and considered it a "beautiful," though "sad and thoughtful," likeness, strongly resembling the original. In another letter, Languet writes concerning a portrait of his friend, that it is "far more juvenile than it ought to be — I should think you were not unlike it in your 12th or 13th year" (p. 77.). I find it difficult to reconcile these apparently contradictory allusions, unless on the supposition that Languet, in the former instance, is writing of the portrait which Sidney gave him, — and, in the latter, of another portrait, belonging to Corbet, Sidney's cousin, then on his travels, and by him shown to Languet. Of the portrait by P. Veronese, Vulcobius, a common friend of the two correspondents, intended to order a copy. The Rev. S. A. Pears, the editor of the *Correspondence*, observes in a note, "I cannot find that this portrait of Sidney by P. Veronese is known to be in existence."

In Mr. Dallaway's *Anecdotes of Painting* (Lond. 1828), I perceive mention made of two pictures by Isaac Oliver: one, "Sir Philip Sidney sitting under a tree, large size, with a caparisoned horse held by a servant, purchased at Mr. West's sale for 16*l.* 5*s.*," once in the Strawberry Hill collection; and another, "Sir P. S., by Oliver, in oil: the last is now Lord Chesterfield's" (i. 296. 299. 301.). Mr. Dallaway mentions a third by J. de Critz (v. 33.).

Evelyn wrote to Pepys of a "Sir Philip Sidney at full length," in the great Lord Clarendon's collection, which Lady Theresa Lewis, in her *Clarendon Lives*, says is "missing." In Mr. Bohn's *Lowndes*, we read of one engraved portrait of Sidney, by Howe, in 1652, and of another, accompanying Sir E. Brydges's edition of *Lord Brooke's Life of Sir P. Sidney*, published at Lee Priory in 1816.

At Knole, near Sevenoaks, I remember a portrait of Sir Philip, resembling in character the one by Oliver, as engraved for the Sidney and Languet Correspondence. I am told that, at Wilton, there is a miniature of Sir Philip by Oliver.

Mr. Stirling's graceful memoir of Velasquez contains no allusion to the alleged portrait, by that master, of Sir P. Sidney at Wentworth Castle.

Whom does the portrait, engraved for Dr. Zouch's *Memoir*, represent, and by whom was it painted? J. K.

Highclere.

P. S. In Gough's *British Topography*, 4to., 1780, i. 485., I find mention made of "a whole-length print of Sir Philip Sidney by Vertue, from a painting by Isaac Oliver in the hands of Dr. Mead, prefixed to the *Sidney Papers*," with a distant view of Penshurst in it. In the copy of the *Sidney Papers*, now before me, I see no such print, nor any allusion to it.

SCRIBBLING ON WINDOWS.

Some years ago the Irish Court of Common Pleas was a perfect wilderness. Somehow the Irish attorneys took a dislike to the late Chief Justice Doherty; and, from his appointment, the business gradually decreased, until it actually ceased altogether. It was an extraordinary sight to enter the Court in term time. Term after term, three of the judges sat (one was always ill, of course,) daily for about half an hour, and it was a scene of the most ludicrous description to hear the crier call (when their lordships took their seats): "Any application to be made to the Court?" He was speaking to the walls, for their Lordships and the crier were the only persons in the hallowed precincts of this temple of justice.

The Common Pleas was the laughing-stock of all the barristers and attorneys in the celebrated "Hall of the Four Courts," and gave rise to all sorts of waggery. One of the newspaper reporters put a paragraph in his paper one day, headed: —

"*Extraordinary Rumour.* — A rumour prevailed yesterday in the 'Hall' to the effect, that there was a motion to be moved in the Common Pleas, but on our reporter going to the Court, he found it was utterly void of foundation!"

This bit of "fun" caused the greatest annoyance to the Chief Justice, who, although a great wit and favourite in private and social society, was thoroughly rejected as a judge. Some days after, another reporter procured a diamond, and, going into the empty Court, wrote on the window the following lines: —

"When I want to spend an hour of ease,
I stept into the Common Pleas,
For as Poets' pockets for his lays
Are empty — so is Common Pleas.

"In the Court of Common Pleas,
Learned Judges sit in threes,
Snug and cozy at their ease,
Talking about the Ashantees —
Now on Railway speculation,
Or some other 'navigation.'
And when at last I end my days,
Oh bury me in Common Pleas,
Where no rude footsteps ever presses,
Where never sweep the torn tresses
Of worn gown or horsehair wig,
Tho' Justice once there danced a jig!"

This put the Chief Justice into a furious rage, as the allusion to "railway speculation" was particularly obnoxious to his Lordship, it being well known at the time that he had lost many thousands in that way. After a few days, the lines became common in the "Hall," and his Lordship ordered the insulting square of glass to be removed. The allusion to "Justice dancing a jig" had reference to the time when the late Lord Norbury was Chief Justice of that Court —

"Whose jokes made learned wigs with fun stir!"

I think this worth a nook in "N. & Q." for preservation. S. Redmond.

Liverpool.

HAYDON AND CHARLES LAMB.

The following beautiful Latin verses, and an English translation by Charles Lamb, addressed to Haydon, on his picture of "Christ's triumphant Entry into Jerusalem," published in the *Champion* Sunday newspaper of May 7, 1820, whilst that picture, with others by my much lamented friend, was first exhibited in the Egyptian Hall, Piccadilly, from a correct copy in my possession, are, I think, worthy of introduction into your more durable volume, *in memoriam* of two unhappy sons of genius: —

"In tabulam eximii pictoris B. R. Haydoni, in quâ Solymæi, adveniente Domino, palmas in viâ prosternentes, mirâ arte depinguntur.

"Quid vult iste equitans? et quid velit iste virorum
Palmifera ingens turba, et vox tremebunda Hosanna?
Hosanna Christo semper semperque canamus.

"*Palma*, fuit *senior* Pictor celeberrimus olim;
Sed palmam cedat, modò si foret ille superstes,
Palma, Haydone, tibi; tu palmas omnibus aufers.

"Palma negata macrum, donataque reddit opimum.
Si simul incipiat cum famâ increscere corpus,
Tu citò pinguesces, fies et, amicule, obesus.

"Affectant lauros pictores atque poetæ.
Sin laurum invideant (si quis tibi) laurigerentes,
Pro lauro palmâ viridanti tempora cingas.
"Carlagnulus."

Translation of the above.

"What rider's that? and who those myriads bringing
Him on his way with palms, Hosanna singing?
'*Hosanna to the* Christ,' Heav'n—Earth—should still be ringing.

"In days of old, *Old Palma* won renown:
But Palma's self must yield the Painter's crown,
Haydon, to thee. Thy palms put every other down.

"If Flaccus' sentence with the truth agree,
That 'Palms awarded make men plump to be,'
Friend Horace,—Haydon soon in bulk shall match with thee.

"Painters with Poets for the laurel vie:
But should the laureat Band thy claims deny,
Wear thou thine own green Palm, Haydon, triumphantly.
C. L."

The last few times I saw my two friends together were, the private view of the above laureated picture; at the *Champion* office, with Mr. John Scott, the martyred editor, and once or twice, in evening parties at the painter's house, Lisson Grove, North. Lamb and Haydon were often like boys, so boisterous in their mirth and hilarity.

Whilst I am on the subject of poetry and art, the following lines by Lamb, extracted from my Common-place Book, on Art, taken from a collection of his works, may be acceptable to the lovers of the sister arts. They are "On the celebrated Picture of Leonardo Da Vinci called 'The Virgin of the Rocks'": —

"While young John runs to greet
The greater Infant's feet,
The mother standing by, with trembling passion
Of devout admiration,
Beholds th' engaging mystic play, and pretty adoration;
Nor knows as yet the full event
Of those so low beginnings,
From whence we date our winnings,
But wonders at the intent
Of those new rites, and what that strange child-worship meant.
But at her side
An angel doth abide;

With such a perfect joy
As no dim doubts alloy,
An intuition,
A glory, an amenity,
Passing the dark condition
Of blind humanity,
As if he surely knew
All the blest wonders should ensue,
Or he had lately left the upper sphere,
And had read all the sovran schemes and divine riddles there. "C. L."

The great works of Leonardo Da Vinci are falling rapidly into decay. His cabinet pictures are rarely met with; time and casualties have reduced their number, and therefore render more valuable the few that remain to the world of art. One of his most esteemed was in the collection of the late Earl of Suffolk, afterwards in that of Mr. Charles Duncombe, and another equally fine, formerly in the Escurial, is, I believe, in the collection of Mr. Alexander Baring. A list of such of his pictures as are authentic is a desideratum.

James Elmes.

20. Burney Street, Greenwich.

Minor Notes.

Didot's "Biographie Générale."—I can add my testimony to that of Lethrediensis (p. 58.) as to the inaccuracy, in details relating to Englishmen, of Didot's *Biog. Gen.* In fact, in the many English biographies I have consulted in that work, I have scarcely found one free from error. The errors are sometimes mere misprints, sometimes arise from misapprehension of our institutions; in either case they are such as any Englishman of ordinary intelligence could have corrected.

As an instance of the former: Francis Horner is described as being returned to Parliament "par le bourg de Saint Joes." Does this mean St. Ives?

As an instance of the latter, the late Lord Hardinge is stated to have been sworn as a member of the Privy Council: "et deux ans après il échangea cette position contre celle de chef du secrétariat de l'Irlande." The writer (L. Louvet) being clearly ignorant of the true status of a Privy Councillor, and too proud to translate his English authority literally.

The English word "Fellow" (of a college) is evidently a puzzle to the French biographists, and is rendered in half-a-dozen different ways in different parts of the *Biographie*, some of which (as "l'emploi d'aide") give a false impression of the nature of a Fellowship. A great redeeming feature is, that the more elaborate lives, such as—to quote those which rise at once to my memory—D'Alembert, Bacon, Byron, Diderot, Charlemagne, Galileo, Goethe, are well-written and really interesting articles, such as I have not seen in any English Cyclopædia. S. C.

Inscriptions at New College, Oxford.—Visitors to Oxford, on walking round the fine old cloister of New College, have often been perplexed by a tablet there, explained in the following brief passage from Camden:—

"In the Cloyster of New College, in Oxford, this following is written with a coal for one Woodgate, who bequeathed 200 pound to one who would not bestow a plate for his memorial:—

"'Heus Peripatetice,
Conde tibi tumulum, nec fide hæredis amori,
Epitaphiumque compara;
Mortuus est, nec emit libris hæc verba ducentis.
Woodgatus hic sepultus est."

From a "Farther Discourse on Epitaphs in England," inserted in *Collection of Curious Discourses*, originally published by Hearne, vol. ii. p. 344., edit. 1773.

Camden speaks of the above as written, in his time, "with a coal." It is now contained in a small mural tablet of stone, surrounded with a black edge.

Of another, and more solemn character, is a short inscription on a brass in the chapel of the same college:—

"Bone Jesu, sis mihi Jesu!"

Francis Trench.

Islip.

Woollett the Engraver.—As the following notice relating to the wonderful fecundity of the wife of this distinguished engraver may not be generally known, it is worth preserving in "N. & Q.":—

"Nov. 24, 1781. Mrs. Woollett, wife of the celebrated engraver, of twins. This is the fifth time Mrs. W. has been brought to bed of twins, and once she had three children at a birth."—*Westminster Magazine.*

The same page records the marriage of Bishop Warburton's widow (October 8, 1781):—

"The Rev. Mr. Smith, to Mrs. Warburton, relict of the late Bishop of Gloucester."

J. M.

Renovation in old Age.—I lately met a gentleman, who mentioned to me the following particulars in respect to himself, one or two of which may be worth noting as rather remarkable in the history of our species.

He was born in the year 1781, and is as hale and active as at any previous time of his life; sleeps well, eats well, and is in full possession of all his mental faculties; the eyesight good, but obliged for close reading to use spectacles. His hair, *white*, is now returning to its former colour, *black*, and he is in process of getting a *new under tooth*, about half way (as I saw it) shooting through the gum. He never wore flannel next his skin, or otherwise on his person; takes the cold bath regularly, with a cheerful good complexion, and I believe occupies much of his time in intellectual studies, and in official duties as a respected Elder of the church of Scotland. He has a fine folio

black-letter edition of the "breeches" Bible, said to have once belonged to the cathedral of Glasgow, which he had the honour of submitting to Her Majesty when she visited the edifice.

"But like the palm-tree flourishing
shall be the righteous one:
He shall like to the Cedar grow
that is in Lebanon.

"Those that within the house of God
are planted by his grace;
They shall grow up, and flourish all
in our God's holy place.

"And in old age when others fade,
they fruit still forth shall bring,
They shall be fat, and full of sap,
and aye be flourishing."

Psal. XCII. 12, 13, 14.

There are many old stories current of the hair changing colour through the effects of sudden fear, &c., and of grandmammas cutting new sets of teeth, &c., but we lack very much *authenticated instances* of such, which some of the readers of "N. & Q." may be able to supply from their own knowledge, as additional data in physiology worth recording. G. N.

Dr. Samuel Johnson.—A book in my collection contains a copy of Dr. Johnson's *London*, 5th edition; his *Proposed Plan of a Dictionary*; and *The Vanity of Human Wishes*, bound together. Inside the cover is written in a large bold hand,

"Ex dono Authoris,
Anna Williams."

There is a paper inserted at the end, in very old and tattered condition, with the following note, which I copy verbatim: —

"Mr. Johnson born the seventh of September, 1709, at Lichfield, near the market-place, about 4 o'clock in the afternoon.

"Went to the University of Oxford in the year 1727." On the first fly-leaf is this note: "Dr. Samuel Johnson was born the 7th day of September, 1709, at Litchfield, near the market-place, about four o'clock in the afternoon. He received the rudiments of his education at the Grammar School at Litchfield from Mr. Hunter, and in the year 1727 he was sent to the University of Oxford. On the publication of his Dictionary the University of Oxford complimented him with the Degree of Master of Arts, and in the year 1765 the University of Dublin conferred on him the Degree of Doctor of Laws."

O. L. Chambers.

Eggleston Parochial Library. — I have a copy of works by William Allen, John Kettlewell, and Dr. Bray, bound in one folio volume, lettered on the side, "Liber Eccl. de Eggleston" inscribed on the title-page, —

"The Gift of ye Honble Mr. Booth, Archdeacon of Durham, May 4, 1704."

O. L. Chambers.

Thee and Thou. — I perceive the Quakers are relaxing their strictness as to the use of pronouns; but how is it such sticklers for grammar have for years been "breaking Priscian's head" by confusing the nominative and accusative cases, while they have been ready to go to martyrdom for singular and plural. Surely "Wilt *thee* walk in?" "Didst *thee* go to meeting last first day?" "Wilt *thee* speak to Zephaniah about his apparel?" are as much breaches of grammar as "How do you do?" Lindley Murray, Jun.

Minor Queries.

Gloucestershire Churches. — Would any of your correspondents give me *any* information respecting churches of *especial note* in the diocese of Gloster, architecturally, historically, or otherwise? or as possessing particularly interesting monuments, brasses, screens, fonts, &c.? I am induced to seek this information, intending during the summer to visit all in my power in that diocese, and to photograph all those possessing any especial interest. Through the kind assistance of Archdeacon Thorp, Sir J. Glynne, and others, I have already been enabled to make out an exceedingly interesting list, aided also by Bigland's work on the Glostershire churches; but any other memoranda, including the titles of old manor houses, of which many are scattered through the county, or old and picturesque parsonages, would greatly oblige me. J. W. G. Gutch.

Communications addressed to 10. Upper Victoria Place, Clifton, would greatly oblige me.

Lorentz Klopf, Strasburgh. — Can any of the correspondents of "N. & Q." inform me of the date when flourished "Lorentz Klopf Fer A Strasbovrg." This name and designation are engraved on the work-plate of an antique-looking repeating watch, long in my possession. From the opinion of watchmakers to whom I have shown it, they suppose it to be one of the earliest specimens of the repeater. The machinery is extremely beautiful, but complicated in construction. It only strikes the hour. In size it is 2¼ inches in diameter, and very thick, in shape what the Scots people call a *turnip watch*. The outside case is of tortoiseshell mounted with gold, and pierced round with two sets of sounding holes; the inside case, of open silver-work (gold gilt), has in the bottom a large bell on which a hammer strikes the hours. Unlike the dead heroes of "N. & Q.," whose genealogy is requested, it still continues to perform its functions, and to mark the "hours of unheeded time" with pristine regularity. G. N.

Edward Barnard's "History of England." — I have in my possession a copy of, what appears to be, a very obscure *History of England* (in folio). It is profusely illustrated, though many of the plates must have been originally intended for

some other work: the title-page is long and bombastical, but has no date. I suppose the book to have been written about 1783, to which period it is brought down: "the whole tending to display the Patriotic Virtues of our illustrious Ancestors, and to inspire the present Age with an Emulation of imitating their Glorious Examples." By Edward Barnard, Esq. The "explanation of the elegant Frontispiece" is a very fair specimen of the conceited style of the book: —

"History (emblematically representing the author of this work) attended by Wisdom and Justice, presenting to Britannia the manuscripts of this new *History of England*, who kindly accepts the same, and tells her they shall be deposited, as a reward for the Impartiality with which they are written, in the Temple of Fame, where neither Time nor Enemies shall efface the Genuine Annals of this country."

The characters of the monarchs agree with those usually given, and the author is generally very minute. The work is not mentioned in Watt's *Bibliotheca Britannica*, or by Lowndes, nor have I ever met with another copy.

Can any correspondent of "N. & Q." give me particulars of its author, Edward Barnard? or inform me if my opinion of its obscurity is correct?

Thomas R. Tallack.

Norwich.

Genealogical Queries. — Who is the representative of Thomas Percy, the 7th Earl of Northumberland — of Charles Neville, the 6th Earl of Westmerland — and of John Baliol, the ill-fated King of Scotland? Our American friends are desired to communicate, especially, on the first-named subject. L. F. B.

Inchbald. — Information is requested respecting the husband of Mrs. Inchbald, the authoress and actress. Mr. Inchbald was also on the stage, though he was not much known. His birth-place I am particularly anxious to learn, and any information regarding his family. I shall be glad to correspond with anyone who can tell me anything about him, and for this purpose only I enclose my address. E. W.

Quotations Wanted. —

"Death looks an old man in the face, but often stands at the back of a child,"

or words to that effect.

In Grey's *Hudibras*, in a note on Part I. Canto i. 113., there are given the lines —

"Magnâ voce boat . . . ."
"Celeri cursu verba fatigat,"

with no reference. Where are they to be found?

Libya.

Church Tune "Wareham." — What is known of L. Knapp, who died 1759, and was the author of this tune? and why is the tune called "Wareham?" Vryan Rheged.

Donnybrook Parish Registers. — In the hope that it may lead to their recovery, if still in existence, I wish to state in "N. & Q.," that among the records belonging to the parish of St. Mary, Donnybrook, near Dublin, there is not the vestige of a register of baptisms, marriages, or burials (and there must have been many of these occurrences in so large a parish), for the space of thirty-two years before 1800. How the book or books were lost, or when, no one can tell; but certain I am that they have not been forthcoming, to the great inconvenience and injury of many persons, for the last fourteen years. The registers of the parish date from 1712. Abhba.

"*The British Magazine*," 1747. — I have in my possession the first volume of a publication called *The British Magazine, or London and Edinburgh Intelligencer for the Year* 1747. It is printed at Edinburgh, and comprises the whole of the year. It appears to have been strongly Anti-Jacobite and it is said, in the Preface, that —

"what gave birth to this design was not private pique, neither was it gain, but it was the desire of some who wish well to their country and its Constitution."

It is added: —

"At the same time the Publishers must acknowledge, they never dreamed of pleasing everybody: that would have been a dream indeed. They have endeavoured to please the *many*, but the *few* must please themselves. And this, especially on the eve of a Rebellion, when the flames of a civil war are scarcely extinguished. Party and Party spirit will never die, where there is a *Pretender* to feed it; and all attempts to bring the Nation back *to its old good nature*, and *its old good manners*, must meet with very great opposition from that quarter."

Can any of your numerous readers or correspondents say whether this publication ever went farther? and, if so, for how long it was continued?

G. J.

Edinburgh.

Cant Phrases. — In a pamphlet of the chap-book class, without date, but probably about a century old, entitled *A Trip to Bartlemy Fair*, among the company in a dancing-booth are mentioned: —

"Butchers who knew no musick but the marrow-bone and cleaver, *a councillor of the pipowder court*, two *knights of the short sword*, Abram-men in their Sunday cloathes, a cripple whose crutch suggested a *dolon*, and a knight of the post with a coil of *cutch-wire* peeping out of his pocket."

An explanation of the words in Italics will oblige A. A. R.

H. Mordaunt, Esq. — There was published about 1827, a translation of *The Peace* of Aristophanes by H. Mordaunt, Esq., M.A. The volume was dedicated to Mr. Frere. It is reviewed in *Blackwood's Mag.*, vol. xxiii. Can you give me any information regarding the author? Iota.

"*Christian Policie.*"—Such is the running title of a book in small quarto to which my attention has recently been directed. The work is mainly on the office and duty of kings. It seems to have been originally written in Spanish by a certain *Fr. Juan de Sancta Maria*, and translated into English by Edward Blount, who dedicates it to "James Hay, Earle of Carlile," &c. The original title-page is lost, but the following note occurs upon a blank leaf at the beginning:—

"This book had a new title-leafe putt to it since the warrs begun in England, and was sett downe in the order following: 'Policy vnveiled, wherein may be learned the order of true policy in kingdomes and commonwealths, the matters of justice and government, the addresses, maximes, and reasons of state, the science of governing well a people, and wher the subject may learn true obedience vnto their kings, princes, and soueraignes. Written in Spanish, and translated into English by J. M. of Mag. Hall, in Oxford.' The bookes differ not one syllable, saue onely in this frontispeice."

Perhaps the fact, and the reason for it mentioned in this note, may be worth recording. And certainly the volume itself is both curious and instructive, not least on account of the style in which it is written. The translator makes abundant use of the racy and idiomatic English of two hundred and thirty years ago, as well as of various words and phrases which were then scarcely established. I presume the work is not common, and it is possible that more might be said of it than is known by B. H. C.

[We subjoin a copy of the original title-page: "*Christian Policie: or the Christian Commonwealth.* Published for the good of Kings, and Princes, and such as are in Authoritie vnder them, and trusted with State Affaires: as also for all true hearted Subiects. Written in Spanish, and translated into English. London: Printed by Thomas Harper, for Richard Collins, and are to be sold at his shop in Paul's Churchyard at the signe of the Three Kings. 1632."]

Delays of Chancery.—Which are the longest Chancery suits on record?

Alexander Andrews.

Manuscript of Bishop Grosseteste's "Castle of Love."—Can any reader of "N. & Q." inform me what has become of the MS. which Halliwell used for his privately printed edition of Bishop Grosseteste's *Castle of Love?* The learned editor himself has lost sight of the MS., but believes it has been sold by auction. R. F. W.

Rev. Mr. Douglas.—There was published, in 1784, *Edwin the Banished Prince*, a tragedy, by the Rev. Mr. Douglas. Can any of your readers inform me whether the author of this piece (of which only a few copies were printed) was the Rev. Jas. Douglas, F.S.A., author of *Nenia Britannica*, and other works? Iota.

"*Bellum Grammaticale.*"—Can any of your readers give me any account of a piece with the following title: *Bellum Grammaticale*, by Christopher Irvine (Edinburgh?), 1658? A Latin drama, with the same title, was published at London in 1635. Was C. Irvine's *Bellum Grammaticale* another edition of this piece, or an original Latin drama with the same title? Iota.

William Worship of Lincolnshire was of S. John's College, Cambridge, B.A. 1595-6; Fellow, 7th April, 1598; M.A. 1599; B.D. 1606; D.D. 1613. He published Sermons 1612, 1614, 1616. We have seen only that of 1614, which was preached at Nottingham Assizes, and is dedicated to his good friend Mr. Dr. Hall. We presume that Dr. Worship was beneficed in Nottinghamshire. We hope to obtain more precise information respecting him. C. H. & Thompson Cooper.

Cambridge.

Chaucer.—In the Aldine edition of the *Works of Chaucer*, edited by the late Sir Harris Nicolas, and published by Pickering, 6 vols. 12mo., 1845, a Memoir of the poet is prefixed by the editor, and Tyrwhitt's "Essay" and "Introductory Discourse" are reprinted; but not one word is said as to the source from which the *text* of this edition was taken. Besides the *Canterbury Tales*, it comprises the *Romance of the Rose*, *Troilus and Creseide*, *Legend of Good Women*, *Goodly Ballad*, *Booke of the Duchesse*, *Assembly of Fouls*, and smaller pieces. To these is added Chaucer's *Dreme*, reprinted from Speght's edition, 1597. Are the other pieces also reprinted from Speght? or can anyone state, from comparison, what course was taken by the editor in preparing this Aldine edition for the press? μ.

Episcopal Homage.—Will some one of your correspondents, learned in the practical business of our ecclesiastical law, inform me at what precise period of his various inductory ceremonies it is, that a newly-elected bishop performs homage to the sovereign for his see? Is it before confirmation, and before restitution of his temporalities, or afterwards? and what are the words of the oath, or whatever it is, of homage? I ask this question simply with a view to the date of an historical paper, and I hope that no correspondent will take advantage of my Query to introduce any disputed question of theological rights or wrongs.

W. W.

"*Hop-plance.*"—Can any correspondent of "N. & Q." give an authority for the meaning of this word, as distinct from *hop-garden?* It is used in a terrier of land in Kent, dated 1630. μ.

Druidical Circles, &c.—Will any of your correspondents have the goodness to inform me how and where it appears that the huge stones and circles of stones sometimes met with are *Druidical?* I find no allusion to it in the older writers.

The Druids met in groves of oak, and from these trees gathered the mistletoe, of which a word or two hereafter; but all that we read of them in contemporary authors leads to the inference that, however cruel their rites might have been, they were much too wise to worship stones, though they may have used them for punishments. I wish to clear up what seems a very general error; for the stones and stone-circles appear to me to belong indubitably to the Northmen. Moreover, these stones are generally set in soil in which oaks could not, and would not grow. W.

Minor Queries with Answers.

"*The Caravan.*"—I have a play in manuscript called "The Caravan," in three acts, concluding with scene 2., which appears to be unfinished. It is written in a neat, bold, round hand, as if by an amanuensis, and is much altered by a strange, scrawling hand, said to be in the autograph of R. B. Sheridan. In the catalogue of the bookseller from whom I obtained the manuscript, it was announced in this fashion:—

"The Caravan, a Play, MSS., with numerous alterations in the autographs of R. B. Sheridan, 8vo., 1826."

Can any of your readers kindly inform me who was the writer of this play? and, if published, when, where, and by whom? M. S. R.

Brompton Barracks.

[This MS. seems to be a new edition, with alterations, of Frederick Reynolds's Comic Romance, *The Caravan, or the Driver and his Dog*, first acted at Drury Lane, Dec. 5, 1803, and printed in that year. It was one of the most successful of Reynolds's productions. He says, "The introduction of real water on the stage, and of a dog to jump into it from a high rock, for the purpose of saving a child, were both incidents, at that time, so entirely unknown in theatrical exhibitions, that their very novelty rendered everybody, during the production of the piece, most sanguine as to its success. The water was hired from Old Father Thames, and the dog of the proprietor of an *A-là-mode* beef shop." After witnessing the first representation, Sheridan suddenly came into the green-room, on purpose, as it was imagined, to wish the author joy. "Where is he?" was the first question, "where is my guardian angel?" "The author has just retired," answered the prompter. "Pooh," replied Sheridan, "I mean the dog; actor, author, and preserver of Drury Lane Theatre." Sheridan at this time was active in his new character of theatrical director, and to him and Bannister, as his stage manager, *The Caravan* was principally indebted for its success.—*Life and Times of Frederick Reynolds*, ii. 352.]

Fleming's Christology.—Can you inform me whether a work called *Christology, a Discourse concerning Christ*, by Robert Fleming, consists of three or four or more volumes, and if they were published at one time or separately? J. B.

[Fleming's *Christology* consists of two volumes, but is usually bound in three. Vol. iii. commences with a half-title, viz. "The Four Remaining Chapters of the Third Book of *Christology*; being a Second Part or Section of the said Book," the paginal figures commencing at p. 437., and ending at p. 697. Then follows, as a distinct work, *The First Resurrection*, 1708, pp. 198. Vol. I. was published in 1705; Vol. II. in 1708.]

Thomas Walkington, D.D.—Lowndes refers to Dr. Thomas Walkington *The Optick Glasse of Humors*, 1607. On what evidence does this attribution rest? I should have thought Thomas Wenman, the author of *The Legend of Mary Queen of Scotts*, 1601, a more likely person to own the initials T. W. which are on the title-page of the former. C. Mansfield Ingleby.

[In the Bodleian Catalogue *The Optick Glasse of Humors* is attributed to Dr. Thomas Walkington, Fellow of St. John's College, Cambridge, and Minister at Fulham.]

P. Forester.—I have *Magna Britannia* in six volumes, 4to., a more enlarged history to that given by Mr. Camden, "Collected and composed by an impartial hand," but without any name. It was printed in 1720. It has a great number of manuscript interleaved additions, also corrections and additions in the various indexes to counties, and also the amount of land-tax paid in each county. Upon the fly-leaf of each volume is written this name, P. Forester, 1720. Can you give me any clue as to who the learned corrector was? W. H. Hourd.

[The "learned corrector" was most probably Pulter Forester, Esq. of Broadfield, in Hertfordshire, who died Dec. 3, 1753, aged sixty-four years. He was the father of Dr. Pulter Forester, Chancellor of Lincoln, and Archdeacon of Buckingham, who died at Cosgrove on July 26, 1778. The editor of *Magna Britannia* was the Rev. Thomas Cox.]

Davit.—We know what this nautical term means—the projecting beams on the side or stern of a vessel used for hoisting the boats by a pulley. But what is the *etymology* of the word? I can find none in the common dictionaries. Curiosus.

[*Davit* was in Old English *Davyd*: "A Davyd, with a shyver of brass," (with a brass sheave or wheel). *Inventory of the Great Barke*, 1532. In French it is called *Davier*. Jal (*Glossaire Nautique*) is of opinion that the Fr. *Davier* is from the Eng. *Davit*, which he would derive from the A.-S. *Tawa*, any machine or mechanical instrument. Davit is not only the beam to hoist in boats; but the crane used for hoisting the flukes, after the anchor is catted. Cf. the verb "Davy," which in Norfolk signifies "to raise marl from cliffs by means of a wince."—*Halliwell.*]

Replies.

FREEBENCH OR CUSTOMARY DOWER AND CURTESY.

(2nd S. vii. 105.)

Freebench, though now usually understood to describe the widow's interest only, appears to be that estate which, by the particular custom of the manor—for the right does not exist without a

special custom — either the widow becomes entitled to on the decease of the husband, or that which, in like manner, the husband becomes entitled to on the decease of the wife. It has been sometimes said, possibly more correctly, that freebench is the widow's estate in such lands as the husband *dies seised of*, or when, by a particular custom, she may have any estate in lands of which he *was seised during the coverture*, but which he parted with during his life, that estate is dower. Some have derived the term "freebench" from the fact of the husband or wife on the accession to the estate becoming tenant of the manor, and able to sit on the homage of the court, and hence being denominated *benchers*. Where the custom does exist, the estate, whether of the husband or wife, is entirely regulated as to quantity and duration by the particular custom of each manor: the having issue is not, as at common law, essential to entitle the husband to the curtesy. In cases where the right of the widow is dependant on the death of the husband seised of the copyhold, it may be defeated by various means, as by an agreement for sale, or by any such act of the husband, made for valuable consideration; by forfeiture; by unity of the freehold through enfranchisement; by a lease with licence, the widow not being entitled to any part of the rent except by special custom, but she would become entitled at its expiration,—indeed by special custom she may avoid the lease; by admittance under a surrender made by the husband, although the admittance do not take place till after the husband's death, and this rule extends even to the admittance of devisees under a will, where there has been a previous surrender to the use of the will; but in manors where no such surrender was necessary, the admittance of the devisee would not alone be sufficient to destroy the right; and perhaps a doubt might be raised whether the statutory enactments on this subject would now, without a surrender, have the effect of defeating the freebench. The right is not destroyed by an escheat to the lord for want of a heir, nor by a divorce *a mensâ et thoro* (equivalent to the novel "judicial separation"), nor by the husband's death without admittance, whether he was entitled by purchase or descent. Neither freebench nor curtesy can exist in a trust or in an equitable estate. Where the right extends to the whole estate, no admittance is necessary, except by special custom, it being considered a continuation of the former estate; where it extends to a portion only, admission is requisite, entry being necessary; as is also, in that case, assignment by the heir, the widow's remedy for which in case of refusal is by plaint, in the nature of a writ of dower, in the manor court, at which the homage sever and set out the lands, and can also under the Statute of Merton award damages.

In the county of Kent, the husband or wife, as the case may be, is entitled to a moiety of all the lands whereof the deceased may have been seised for an estate of inheritance, during the coverture, whether issue born or not; but the estate is determined by marriage, and the wife loses her estate if she live not chaste, though it appears that by an express custom particular kind of proof of the incontinency might be necessary.

I append a list of some manors in which the custom of freebench prevails, describing, where I have been able to discover them, the particulars of each. Your correspondents could in a short time almost perfect it, and it would then be of considerable value. I think I may assert pretty positively that no such thing is in existence. I have not given the various authorities from which I have prepared the list, on account of the length, but shall be happy to furnish them if desired.

An Old Pauline.

P.S. I may mention that I have not met with any instance of the custom of curtesy; it is occasionally met with, though more rarely than that of freebench.

County of Berks.

1. Chaddleworth, and 2. East and West Enborne. — The custom of these manors is noticed by your correspondent H. H. (*antè*, p. 105.) It is alluded to in very many books besides that quoted by him. The ceremony was for the widow to come into court riding backwards upon a black ram, having the tail in her hand, and repeating some ridiculous words, which may be found in Bailey's *Dictionary;* also in *The Spectator*, No. 614., vol. viii. p. 225., and elsewhere.

County of Devon.

3. Torr. — The same custom prevails here.

County of Dorset.

4. Loders and Bothenhampton. — The widow of a deceased copyholder has a right to freebench according to the custom of this manor. But I have not discovered the particulars.

County of Essex.

5. Westham Burnells and East West Ham. — I believe the widow of a deceased copyholder has a life interest in one moiety of the hereditaments of which the husband died seised.

6. Withersfield. — If any copyholder die seised of copyhold lands, having a wife at the time of his death, such wife shall hold the same lands during her widowhood for her freebench.

County of Hereford.

7. Orleton. — The relict of a copyhold tenant is admitted to all her husband's copyhold lands, during her life, at the next court after her husband's decease.

8. Urchinfield. — In the territory of Urchin-

field, which contains two hundreds, the custom of gavelkind prevails, and in this respect it is the same as in Kent.

County of Gloucester.

9. Cheltenham. — The custom formerly was rather extraordinary, viz. the lands of the husband to the widow for life, and twelve years afterwards, if she disposed of them; and in case she married a second husband, to him in tail; and in default of issue, to the issue of the first husband; and in default of issue of such first husband, to the heirs (*sub modo*) of the second. This custom was altered by the private act, 1 Car. I. cap. 1. and is now as follows:—The widow is entitled for her life to one-third of all the customary lands of which her husband was seised during the coverture, and the right is not affected by any alienation made by the husband during his life, the wife not joining.

10. Thornbury. — By the custom of this manor the widow shall have her freebench of all such customary tenements as her husband was at any time seised of during the coverture.

County of Lincoln.

11. Barton-upon-Humber. — I believe the widow has some right to freebench; if so, I do not know the particular custom.

12. Sutton Holland. — The widow has a right, but I have not discovered the particulars.

County of Northampton.

13. Weedon Beck. — Widow entitled for life to one moiety of such copyholds as her husband dies seised of.

County of Salop.

14. Doddington, in the parish of Whitchurch. — The wife of a copyholder, being either his first or second wife, is entitled to have for her freebench or customary dower, from and after the decease of her husband, the whole of such copyhold lands and tenements held of the manor, of which her husband was at any time during the marriage seised for an estate of inheritance; such wife, if she was the first wife of such copyholder, being entitled thereto for life, and if she was his second wife, then for the term of her widowhood only; and such title of such wife cannot be barred or destroyed by any surrender or other act of her husband; or otherwise than by a voluntary surrender made by such wife; and, if made during her marriage, then after she shall have been first examined by the steward of the manor apart from her husband, and shall have freely consented thereto.

Elsewhere the custom of this manor is stated as follows: — That the first wife shall have her freebench in all the lands the husband was ever seised of during the coverture, that the second wife shall have a moiety, and the third a third part so long as she keeps her husband above ground.

County of Somerset.

15. Parsonage Manor of Burnham. — The widow entitled during widowhood to the tenements whereof her husband died seised.

16. Kilmersdon. — The widow of deceased tenant entitled to all her husband's copyhold lands for life, which she forfeits if she remarries, or proves incontinent; but in the latter case, if she comes into the next court after the transgression, riding astride upon a ram, and make an open acknowledgment in a certain form of words before the lord of the manor or his steward, she is readmitted to her lands without farther fine or ceremony. The words are not so common as those before mentioned: I therefore give them: —

> "For mine a—e's fault take I this pain,
> Therefore, my lord, give me my land again."

17. South Petherton. — The widow has a right of freebench; the duration and quantity of the estate I do not know, but it is dependant on the husband dying seised.

18. Taunton and Taunton Dean. — If any tenant die seised of any customary lands or tenements of inheritance within the manor, and having a wife at the time of his death, then his wife inherits the same lands as next heir to her husband; and is admitted tenant thereto, to hold the same to her and her heirs for ever, in as ample a manner as any customary tenant there holds his lands, and under the fines, rents, heriots, customs, duties, suits, and services for the same due and accustomed. And this custom applies to a second or third wife, to the prejudice of the issue under a prior marriage.

County of Southampton.

19. Bitterne (parish of South Stoneham.) — If the husband dies seised, the widow has a right to be admitted to the land for her widowhood, paying one penny; or for the term of her life, paying half the customary fine certain.

20. Morden. — The widow has some right of freebench.

County of Surrey.

21. Ham; 22. Petersham; and 23. West Sheen. — The custom prevails in these manors I believe: the particulars I do not know.

County of Sussex.

24. Lands within the port of Rye.—The widow has the same right as in gavelkind lands in Kent.

County of Westmoreland.

25. New Hatton. — The widow of a customary tenant dying seised, on paying a heriot, holds during her chaste viduity, and loses her estate if she marry or have a child. And if a man die, leaving a widow, and devise his estate to another, the devisee is not admitted till her death, or sooner determination of her estate.

County of Worcester.

26. There is a custom in a manor in this county that the widow shall have the whole lands as her freebench.

The account of this custom given by Bailey, to whom your correspondent H. H. refers, is evidently taken either from *The Spectator* (No. 614), or from Cowel's *Interpreter*, which *The Spectator* cites. See Cowel on *Free-bench*, *Frank-bank*, *Francus Bancus*. Some readers might be disposed to view the description in *The Spectator* as imaginative, and the subject is facetiously continued and amplified in *The Spectator*, No. 623. But Cowel, or Cowell, will no doubt be deemed good authority.

I fully agree with H. H. that the doggrel lines, to be repeated by the peccant party, are quite unsuitable for citation in the pages of "N. & Q." Nevertheless, as a matter of etymological interest, it is worthy of remark that the said lines contain an express reference to the custom in question, that of Free Bank or Free Bench, under the terms *bincum bancum*.

I once possessed an old copy of *The Spectator*, in eight volumes, with frontispieces. The frontispiece of the volume containing No. 614. was a widow seated on a black ram, and performing the stipulated penance.

Cowel specifies no additional places where the practice prevails. Thomas Boys.

"COMPARATIVE VIEW OF MAN," ETC.

(2nd S. vii. 148. 205.)

The author of *A Comparative View of the State and Faculties of Man with those of the Animal World* was Dr. John Gregory, son of Dr. James Gregory, Professor of Medicine in King's College, Aberdeen, and grandson of James, the inventor of the Gregorian telescope. He was born in 1724 at Aberdeen, where he received the rudiments of his education. He afterwards studied medicine at Edinburgh and at Leyden. On his return from Holland he was elected Professor of Philosophy in King's College, Aberdeen. In this capacity he read lectures during the years 1747, 1748, and 1749 on Mathematics, on Experimental Philosophy, and on Moral Philosophy. In 1749 he resigned his professorship, and after a short tour on the continent commenced to practise medicine at Aberdeen. But the field being much preoccupied by his elder brother, Dr. James Gregory and others, he repaired to London in 1754. Here he acquired the friendship and patronage of Lord Lyttelton, and other distinguished men in the literary world. On the death of his brother Dr. James Gregory, he was elected his successor in the Professorship of Physic in King's College, Aberdeen, and returned to his native city in 1756. Along with his cousin, Dr. Thomas Reid, the well-known metaphysician, he took a leading part in the proceedings of a society which met for the discussion of literary and philosophical questions. In this society Dr. Gregory read, as separate discourses, those Essays which he afterwards published under the title of *A Comparative View of the State and Faculties of Man with those of the Animal World*. The first edition appeared in 1764, the second in 1766, and a fourth in 1767.

Dr. Gregory remained at Aberdeen till the end of 1764, when he removed to Edinburgh. In 1766 he was appointed Professor of the Practice of Physic in the University, and was named First Physician to His Majesty for Scotland. In 1770 he published *Lectures on the Duties and Qualifications of a Physician*, and *Elements of the Practice of Physic, for the use of Students*, in 1772. He also wrote *A Father's Legacy to his Daughters*, consisting of Letters on Religion, Behaviour, Amusements, Friendship, and other useful topics. He died suddenly on the 9th Feb. 1773, leaving behind him a high reputation as a man of benevolent affections, polished manners, and professional ability and attainments. W. F.

The College, Glasgow.

H. E. B. is out in his conjecture. The work he inquires about is from the pen of Dr. John Gregory of Edinburgh, author of *A Father's Legacy*, whose name is on the title to the impression of 1771.

In a preface of pp. 23, the author says, "the unexpected favour he has met with from the public has encouraged him to correct and enlarge this edition:" consequently this 6th edition of mine is in two small octavo volumes, but without dedication. J. O.

S. PAUL'S VISIT TO BRITAIN.

(2nd S. vii. 158.)

I cannot think the testimonies to this event so strong as they appear to my friend Mr. Lee.

Of Welsh archæology I know nothing. "Judicent periti res." But I think the Greek witnesses rather break down on cross-examination.

Clement's testimony depends upon the interpretation of the phrase "ἐπὶ τὸ τέρμα τῆς Δύσεως." (1 Ep. Cor. ch. v. (not ch. viii.), ed. Reithmayr.) Would this, in a writer of Clement's age, be taken to mean, or to include, the British Isles?

I think not. It would refer to the extreme west of the *continent* of Europe, the Atlantic seaboard, not to islands which were regarded as lying *out* of Europe, in the great ocean which seemed to surround the world. In this light they are regarded by Aristotle (*De Mundo*, c. 3.); in

the same by Theodoret, in the passage which Mr. Lee has quoted. And I know of no instance in intermediate writers which militates against this view. If a writer of our own day referred to the "extreme south of Asia," would he be thought to refer to Australia? It seems to me then natural to refer the ἐπὶ τὸ τέρ. κ.τ.λ. to Spain, the country which we know S. Paul intended to visit; and it is so understood by most writers on ecclesiastical history.

Eusebius says that "*some* of the apostles preached the gospel in the British Islands;" but the question is, whether *S. Paul* preached in Britain. Eusebius can scarcely have supposed that he did; for in the sketch which he gives (*Eccles. Hist.*, b. iii. ch. i.) of the travels of S. Paul and others, Britain is not even hinted at.

Jerome's statements are too vague to prove anything; and Gildas's (if they are worth anything) certainly do not prove that *S. Paul* was the first preacher of Christianity in Britain.

There remains the testimony of Theodoret (whatever may be its value), which clearly refers to Britain.

But how are we to account for the silence of Bede? The most learned writer of his age, writing in Britain, and distinctly acknowledging an ante-Augustinian Church in the island, says nothing of S. Paul, or any other apostle, having preached here.

On the whole (setting aside the Welsh records) it seems to me that there is not even a probability established that S. Paul preached in Britain.

I believe most historians of our day, to whatever party they belong, agree in this conclusion. The late Prof. Blunt, who certainly would not have been needlessly sceptical on such a point, does not even allude to the possibility of S. Paul's having preached in our island. S. C.

Replies to Minor Queries.

"*Carleton's Memoirs*" (2nd S. vii. 158.)—This work was edited by Sir Walter Scott, and published by Archibald Constable & Co., at Edinburgh, in 1808. The edition of 1809 was that of 1808, with a new title-page. When first announced by the publishers, it was in the following style:—

"'Memoirs of Captain George Carleton, an English Officer, who served in the Wars against France and Spain; containing an Account of the Earl of Peterborough, and other General Officers, Admirals,' &c. Beautifully printed in Octavo by Ballantyne & Co., price 12*s.* boards. A few Copies in Royal Octavo, *1l.* 11*s.* 6*d.* boards.

"While the eyes of the Public are turned with hope and expectance towards the regeneration of the Spanish Kingdom, all information respecting the character of the People, and state of the Country, particularly in a Military point of view, must be highly acceptable. The Memoirs of Carleton were written during that memorable War, in which the Catalonian Insurgents, supported by an auxiliary British Force, drove the French from Madrid, and forced them to recross the Pyrenees; when it was, as is now, the common cry in the streets of the Spanish Capital, '*Paz con la Inglaterra, y con todo el mundo la guerra.*' It is the work of an Eye-witness, and Actor in the scenes he records, and was esteemed by the late Dr. Johnson to contain the best and most authentic account of the Campaigns of the gallant Earl of Peterborough."

T. G. S.

Edinburgh.

Uniforms worn at Charles I.'s Execution (2nd S. vii. 69.)—It may be of some use to E. M. to inform him that Carlyle, in the *Cromwell Letters*, publishes a rescript signed by John Bradshaw, Thomas Grey (Lord Groby), Oliver Cromwell, and fifty-six others, dated "at the High Court of Justice for the Trying and Judging of Charles Stuart, King of England, 29th January, 1648." This document is addressed "To Colonel Francis Hacker, Colonel Hancks, and Lieut.-Col. Phayr, and to every other of them," and requires them to see the sentence upon the King executed "in the open Street before Whitehall," and commands all "officers and soldiers, and others, the good people of this nation of England, to be assisting unto you in this service." It is pretty certain, then, that the regiments, or portions of them, under the command of the above-named officers, would be present at the execution.

As to the military costume of that period I have no special knowledge. I have a confused sort of notion (why I cannot tell) that the prevailing *colour* was buff; but it is certain that scarlet was introduced into the parliamentary army four years before. For, in the "Squire Papers," brought to light *since* Carlyle's publication of the *Cromwell Letters and Speeches*, there is a letter from Cromwell in which he says: "I learn y^r troop refuse the new coats. Say this: Wear them or go home. I stand no nonsense from anyone. It is a needful thing we be as one in colour." And upon this letter Carlyle writes:

"Red coats for the first time! My correspondent gives the following annotation: 'I remember in *Journal* mention of all the East men (association men) wearing Red coats, horse and foot, to distinguish them from the King's men; and it being used after by the whole army. And I think it was after Marston Battle.'"

R. Wallis.

Hull.

Enniskillen School (2nd S. vii. 148.)—George H. Lee is informed that this school was founded by King Charles I. by charter dated 15 December in the second year of his reign, 1627. The charter grants certain lands to the Archbishop of Armagh and his successors for ever, which form respectively the endowments of the Royal School of Enniskillen, Armagh, Dungannon, Cavan, and Raphoe; the lands conveyed for the school of Enniskillen are Drishen, Derry-

nishe, Cloneknock, Drombargy, Dashesheogh, Carroureogh, Dromcanny, and other lands in the co. of Fermanagh. To hold for ever, to the sole and proper use of the master of the Free School at Lisgoole for the time being.

There is then a provision with respect to this grant, from which it would appear that the free school was in existence at Lisgoole before the grant was made, because it says, "Whereas it has been properly made known to us that the aforesaid Masters of the Free Schools were not on the aforesaid 8th July bodies politic and corporate."

From that expression it would appear the school was in existence before the charter, and that this was a charter giving an endowment to a school previously in existence.

In a report of the Commissioners of the Board of Education in 1807, it is stated that the school lands of Enniskillen, by a survey taken in 1795, contained about 3360 acres of land, of which 2548 were arable and situate about six miles from the town.

The charter of 2nd Charles I. is enrolled in the Rolls Office, Chancery, Dublin.

Any farther information which Mr. Lee shall require shall be willingly given by

James Morrin.

Carleton Terrace, Rathmines.

Richard Symonds (2nd S. vii. 67.)—You inquired a few numbers ago when Richard Symonds died who collected the anecdotes about Cromwell. I copy for you the mention of him in the family tree of my family — perhaps the most complete of any of the old Norman pedigrees. His was almost the youngest branch of it, and like most of them, misspelt their names: — Richard was the fifth son of Richard Symonds, a Cursitor in Chancery, by Elizabeth, daughter and heiress of Robert Plume, Esq., of Great Yeldham Hall, and Pool, co. Essex. "Richard Symonds, *alias* Fitz-Symon, of Magdalen Coll. Camb. and of Lincoln's Inn, succeeded to the Pool, &c., born in 1597; purchased the manor of Panffield in 1641, ob. 15 Septr. 1680, s. pr."

J. C. Symons.

P. S. One of R. Symonds's nephews died in arms for King Charles.

Swift's Drapier's Letters (2nd S. vii. 148.)—We have the following account of "Wood's Halfpence," which occasioned these celebrated Letters, in *An Essay on Medals, &c.* by John Pinkerton, Lond. 1789, vol. ii. pp. 126-7: —

"In 1722 William Wood, Esq. acquired from George I. the famous patent which excited such discontent in Ireland. This was for coining halfpence and farthings; and the loss to Ireland from the small size allowed to these pieces by the patent itself was estimated at 60,000*l.*, but Wood caused them to be struck of a far smaller form than the patent bore, so that his gain would have been near 100,000*l.* Much exaggeration is however suspected in this estimate, for the fact is, that Swift and other Jacobite writers took this poor occasion to disturb government. These coins are of very fine copper and workmanship, and have the best portrait of George I. perhaps to be anywhere found. Sir Isaac Newton, then at the head of the Mint, said they were superior to the English in everything but size."

The want of size (or weight) in these coins, which the honesty of Sir Isaac acknowledged, was certainly a most important *desideratum*. Pinkerton appears to admire them very much in the light of an *amateur*. Whether the Dean opposed the issue from political motives or not, it was at least a fair subject for exposure, and the transaction in several of its features looked extremely like a fraud on the Irish public, or what now sometimes goes under the name of a "job." In the private sense of the word it was "*economical* science" with a vengeance.

G. N.

"*Vallancey's Green Book*" (2nd S. vii. 200.)—I beg to inform J. V. N. that I have not at present leisure to examine so minutely as he requires this MS. for information relating to "the Reformation in Ireland." The Green Book contains 600 closely written pages, and would take some time to read through; but if J. V. N. would send a gentleman to my office any day during office hours, he shall have every facility in his examination of the MS. referred to.

James Morrin.

Rolls' Office, Chancery, Dublin.

Beukelzoon (2nd S. vi. 511; vii. 77. 135.)—A correspondent asks (2nd S. vi. 511.) "Is not the word 'pickle' said to be derived from the name of this great man, as inventor of the art?" Another correspondent replies (vii. 77.) that the suggestion of S. P. O. is "fully supported by the best authorities." Upon this K. N., a third correspondent, condemns in very positive terms "the renewed *assertion* that the word pickle is derived from one Wm. Beukels," though no one *asserts* it; and the same correspondent confidently affirms that pickle "is derived from no such person; but from the Dutch word *pekel*, signifying brine;" adding, "The mistake has been corrected over and over again."

In what sense does K. N. speak of *correcting* a "mistake?" To derive *pickle* from *pekel* is to leave the question untouched; for pekel is only one word out of many, all pointing to a common source. I know but two ways in which the very generally received derivation from "Beukels" can be set aside. One would be by offering a better; the other, by showing that the old German and Dutch words, corresponding to "pickle, were in existence *before* Beukelzoon or Beukels was known. It may be fairly questioned whether your correspondent K. N. can do either. In German, Dutch, and the cognate languages and

dialects, the words, modern and antiquated, answering to our English "pickle," are very numerous indeed:—pekel, poekel, piechel, pickel, poeckel, bickel, boekel, boeckel; the oldest coming the nearest to the inventor, Boeckel, Beukels, Boekel, &c.

Those continental etymologists who decline to derive from him, tell us that the true derivation is from the old *buck* (German) or from the Greek πηγός! Does this bring us much nearer the mark? I have in vain sought in Dutch and German, High, Low, and Jewish, any record or traces of the word boekel and its congeners, antecedent to Beukel's invention; and I have seen no good reason yet, though some learned linguists have expressed their doubts, for questioning the derivation of our English *pickle*, through *pickel*, *pekel*, *poekel*, *bickel*, and *boekel*, from Beukels, whose name is also spelt Boekel.

Etymologists, if they know their business, will not attempt to establish their pet derivations by "knocking down" all competing etymologies as "mistakes." They will rather weigh duly what another has to offer, even while they support their own view by the best reasons in the world. A correspondent, H. B., asked an explanation of the phrase "Lareovers for medlars" (2nd S. vi. 481.); and the inquiry was promptly met by an editorial note, which offered what many persons would think a very satisfactory solution. But, says another correspondent (vii. 138.), "The reply given to H. B.'s query is hardly correct." And *why* not correct? Because the expression, as used in *Derbyshire*, is "*Layhouds* for meddlers," and "layhouds" has a different origin! Now against the proposed derivation of *layhouds* I have not a word to say; it is very much to the purpose. But how on earth does it prove the explanation of *lareovers*, previously offered, to be *incorrect?*

The phrase in Kent is "*Rareovers* for meddlers," which still awaits an interpreter. W.

Crashaw (2nd S. v. 449.) — D. F. M'Carthy suggests that *case* in the new edition of Crashaw's *Poems*, must be a misprint for *ease*. "Weeping is the *ease* of woe." I write to inform him, in confirmation of his suggestion, that in my copy of Crashaw, the 2nd edition, London, 1648, the word is correctly printed *ease*. O. L. Chambers.

Smoke Money (2nd S. vii. 155.) — The parish accounts of Leverton, near Boston, show that an annual offering of three halfpence was made by each householder to the rector, under the name of *smoke-money*, until, at least, the end of the seventeenth century. This was an extension of the old "levy to the Pope of one penny on every chimney from which smoke issued, and called *Peter-pence*, *hearth*-penny, or *smoke*-penny." See Mr. Singer's notes to the new edition of *Selden's Table Talk*. Pepys says (see his *Journal* under date June, 1662), we find "much clamour against the chimney money; and the people say, they will not pay it, without force." The payment called *hearth*-money, which was a charge of one penny for each hearth within a house, was annually made in the parish of Freiston, near Boston, so late as 1798. Pishey Thompson.

Selwood (2nd S. vii. 29.) — Anglo-Saxon will find in Collinson's *Somerset*, vol. iii. p. 56., a copy of the Survey of Selwood *Forest* taken temp. Edw. I.; but owing to the change of names he will scarcely be able to follow, on the best county map, the limits described. The *Forest* lay partly in Somerset, partly in Wilts: and all within its precincts was certainly within the ancient diocese of Sherborne. But that the whole of that diocese was ever called Selwood-*shire* does not appear in any authority that has ever been seen by J.

It is possible (though perhaps not probable) that Anglo-Saxon, who is seeking information respecting Selwoodshire, has omitted to notice the passage in the Saxon Chronicle, which seems to speak of its formation as a bishopric.

The English translation of the Chronicle in Petrie and Hardy's *Monumenta Historica, &c.*, reads thus:—

> An. 709. "This year bishop Aldhelm died; he was bishop on the west of Selwood: and in the early days of Daniel the land of the West Saxons was divided into two bishopshires, and before that it had been one," &c.

T. B. J.

Separation of Sexes in Church (2nd S. vii. 76.) — On looking over the registers of the parish church of Bingham, I find an entry which may perhaps throw some light on this subject. In 1685, Dr. Samuel Brunsel being then rector, some seats were "boorded in the bottom;" and there follows a list of the names of those that "payed twelve pence a peece for the boording of them, and were placed in the same." Five names are then attached to the "First seat on soute side," six to "The third seat on soute side," &c., but to the "sixt seat on soute side" is added, "being women's places," and the same description is applied to seven other seats, one of which is called "the first seate on the soute side below the alley for women." M. E. M.

Pocket-handkerchief (2nd S. vi. 481.; vii. 96.)— Amongst old law-Latin terms for articles of apparel (an. 1675) I have found "Fibulæ pro sudariis et muciniis"—*anglice, handkerchief buttons.*" Qy. How was the "handkerchief" *then* worn, or these "buttons" applied? and did they rather resemble broaches, admitting, like them, of more and richer ornamentation?

It is not desirable that any more specific name for the article itself should be introduced into our language; though there is no doubt that it

is now used, as the law-Latin designation implies it was used, in 1675, for other purposes than the dainty and costly lace handkerchiefs which form a part of the modern ladies' drawingroom attire.

P. H. F.

Your correspondents on the "Pocket-handkerchief" question do not seem aware that in the northern parts of North Britain the word is unknown. Drop your *mouchoir* into the salmon-pool, as I am ever doing,—a grief of no small moment for a snuff-taker,—and your Gillygaffer will exclaim, "Ye hae droppit yer 'pōokeit napkin.'"

G. H. K.

Inscription in St. Nicholas Church, Abingdon (2nd S. vii. 130.)—It appears, on examination of Ashmole (ed. 1719 and 1736), that he found the "Inscription" in the Hall of *Christ's Hospital*, Abingdon. The only difficulty lies in the first letter, V., which cannot be explained, if it involves any recondite meaning, without aid of local information.

"V. A. B. I. N. D. O. N. R. F. I.

"Take the first Letter of youre foure Fader, with A, the worker of *Wer*, & I and N the Colore of an Asse; set them together, & tel me yf you can, what it is than. *Richard Fannande*, Irenmonger, hath made this Tabul, & set it here in the Yere of King *Henry* the Sexte, XXVI^te."

Let us now examine in order the eleven capitals as they stand in a row.

V. "Take the first Letter of youre foure Fader." Does V. stand for some proper name? Or is it merely the first letter of the German (*V.* Ger. equivalent to *F.* Eng.) *Vorfahr*, a forefather?

[The next seven letters are an old way of spelling Abingdon, *Abindon.*]

A. "with A."

B. "the worker of *Wer*," probably "the worker of *Wex*" (wax), in allusion to a bee (B).

[I. N. "& I and N."]

D. O. N. "the Colore of a Asse," *i. e.* dun. Hence *don*key, or, as precisians affect to call it, *dun*key. Cf. the Heb. *chamor*, an ass, "so called from the *reddish colour*, which in southern countries belongs, not only to the wild ass, but also to the common or domestic ass; from which it is called in Spanish *burro*" (Tregel. Gesen.).—*Burro* is supposed to be from the Gr. πυῤῥός, *red, ruddy.*

R. F. I. "*R*ichard *F*annande, *I*renmonger."

Thomas Boys.

"*A man's a man for a' that*" (2nd S. vii. 146.)—I find the following passage in Sterne's *Koran, or Essays, Sentiments, Characters, and Callimachies*, Part II.:—

"Titles of honour are like the impressions on coin—which add no value to gold and silver, but only render brass current."

R. S. F.

Perth.

"*Quicksilver in the back of a Sword*" (2nd S. vii. 171.)—S. C. does not seem aware that there once existed before and up to the time of the Revolution (1688) a company entitled "the Hollow Sword Blade Company," which was chartered for the *professed* purpose of making swords of the construction to which he refers. I say professed,—for while it is uncertain whether these hollow sword blades (with running mercury enclosed to gravitate to the point when a blow was struck, and so increase the weight and momentum of the stroke) were ever adopted into actual warfare, it is certain that "the Hollow Sword Blade Company" ultimately resolved itself into a great land-purchasing company, and invested large sums in the purchase of the Irish forfeited estates, as sold at Chichester House, Dublin, in the years 1703-4. These were resold again to different purchasers, and I know many estates in Ireland resting on what is called "the Hollow Sword Blade Title;" namely, a repurchase from this company as its original.

A. B. R.

Belmont.

P. S. As to Henry More's application of the idea, it is evidently this: that when an error or mistake is supposed to be consecrated as a religious truth, or as the result of a hidden divine influence, it becomes thereby greatly more dangerous and mischievous in its results.

This probably refers to an old device intended to make a sword-cut tell heavily. A weight was made to "run," or slide, from the heel of the blade to the point, and *vice versâ*. In some cases this was of iron (when it was called a "steel-apple"), and ran on a rod at the back of the blade; in others it was proposed to place a hollow tube at the back of the blade, and let quicksilver "run" in it. The weight was thus thrown towards the point of the blade in striking. S. C. must understand the word "running" to have the force of "fluid capable of running," and not in the sense of the participle of the verb active "to run."

Sir W. Scott, I think, tells a story of a Highland gentleman who eloped with his mistress, but was pursued and overtaken by her relations. He placed her behind him, and defended himself sword in hand; but the steel-apple of his weapon struck the lady on the head, and killed her. It would seem from this that swords of the above pattern really were made and used in former days.

Z.

Church Pitle (2nd S. vii. 90. 157.)—*Pitle* is neither from It. *piccolo*, little, nor from *pight*, pitched, &c., but is a corruption of *plightel*, a small portion of ground, dim. of *plight*, a fold, a double, a plait—from *plica*. We find both *plica terræ* and *plita terræ*. Cf. Cowel and Bailey.

R. S. Charnock.

Rapid—"*a rapid pain*" (2nd S. vii. 146.)—We find something similar to this expression in the German language. The verb *reissen*, in German, means properly to rend, to tear: but "ein reissender Strom," is *a rapid stream*, "reissend laufen" is *to run rapidly*, and "ein reissender Schmerz," if we are to translate uniformly, is literally *a rapid pain*. But all these expressions seem to derive their force from the primary meaning of the verb reissen, *to rend;* as when, with regard to fast travelling, we speak of "*tearing* along," or "*splitting* along;" or when the French, with reference to a pain that is very sharp and severe, say "une douleur *déchirante*." Do the inhabitants of Gloucestershire, when they speak of a "rapid pain," mean what we are accustomed to call a *shooting pain?*

Or may not a "rapid pain" have been originally a *rabid* pain? Thus in Latin we find "*rabida* podagra"—oh! how fitly so termed; while Iago speaks of his "*raging* tooth," and Bacon, as cited by Johnson, of "a great *rage* of pain."

It is worthy of observation, in connexion with the present subject, that "rapido" seems to be sometimes used in Italian for *rapace;* "rapide lupe," ravening wolves; and there are occasional traces of the same change of meaning in the L. *rapidus*, "Velocitatem simul et rapacitatem seu voracitatem significat." Forcell.—"Feræ rapidæ," Ov. THOMAS BOYS.

"*God save the King*" (2nd S. vii. 180.)—The ballad discovered by MR. W. DOUGLAS HAMILTON in the State Paper Office, —

> "God save Charles our King,
> Our royal Roy,"

only adds one more to the long list of songs and ballads on the same subject, which can neither be sung to the known tune of "God save the King," nor to Dr. Bull's "ayre." All that have hitherto been traced to a period earlier than the reign of George II. are of this class. WM. CHAPPELL.

Calais Sand (2nd S. vii. 106.)—Calais sand was used by silversmiths and other metal-workers for their first coarse polishing processes. In a book I have there is a note giving an account of the manner of polishing metallic mirrors. After telling how they are cast and hammered into shape, &c., the writer adds: "the reflector is next plunged into a pickle, composed of one quart of vitriol in five or six gallons of water; and, lastly, washed with clean water and *scoured* with *Calais sand*."

CHARLES DE COSSON.

52. Chalcot Villas, Haverstock Hill.

Gayton's Translation of Roxas (2nd S. vii. 147.)—Whether the specimen given in the *Letter to Mr. Bayes* be an extract from a genuine translation of Roxas by Gayton I cannot tell; but from what I can ascertain respecting the two men I should think it not improbable. C. E. will find an account of Don Francisco de Roxas, or rather Rojas, in vol. lxxx. p. 99. of the Supplement to the *Biographie Universelle*, and of Edmond Gayton in Wood's *Fasti* and Chalmers's *Biographical Dictionary*. Ἀλιεύς.

Dublin.

Composition during Sleep (2nd S. vii. 85. 136.)—Lord Thurlow told his nephew that "when young he read much at night, and that once, while at College, having been unable to complete a particular line in a Latin poem he was composing, it rested so on his mind that he dreamed of it, completed it in his sleep, wrote it out next morning, and received many compliments on its classical and felicitous turn."—Lord Campbell's *Lives of the Lord Chancellors* (1846), v. 486. n.

TEE BEE.

There is a chapter on this subject in an excellent little work *On Dreams; in their Mental and Moral Aspects*, by John Sheppard (Jackson & Walford, 1847).

In my own experience, I have imagined myself, during sleep, to be listening to instrumental music quite new to me, and have been able to reproduce the melody next day; and I have now in my possession a MS. copy of a Dead March composed by the author, from whom I had it, in a dream. JOHN SCRIBE.

Rev. James Bean (2nd S. vii. 148.)—A touching notice of his death, and a graceful tribute to his memory, occur in Forster's *Life of Bp. Jebb*, 2nd edit., pp. 225—228. J. K.

Highclere.

[We are informed that the Rev. James Bean died in 1826, and was interred in the burial ground of St. George's, Bloomsbury.]

Miscellaneous.

NOTES ON BOOKS, ETC.

Munimenta Gildhallæ Londoniensis; Liber Albus, Liber Custumarum, et Liber Horne, edited by H. T. Riley, M.A. *Vol. I. containing Liber Albus, compiled A.D.* 1419. (Longman & Co.)

This is another of the valuable contributions to our National History published by the authority of the Treasury, under the direction of the Master of the Rolls; and we will venture to predict that it will be hereafter regarded as far from the least important volume in the series. M. Delpit, the distinguished French antiquary, has pronounced that there is no city in the world that possesses a Collection of Archives so ancient and so complete as the collection at Guildhall. What the French antiquary has asserted, Mr. Riley has gone far to prove in this the first of the three volumes which the Master of the Rolls has entrusted to his editorial care. It contains the well-known *Liber Albus*, which was compiled in the year 1419, under the auspices of John Carpenter, the renowned Town Clerk, whose biography was lately so well related by Mr. Brewer. Though there is no doubt that much

information will be gained by the publication of the *Liber Albus* as to the political and commercial history of the country during the thirteenth and fourteenth centuries; it is in the new and abundant light which it throws upon the social condition, usages, and institutions of London and its citizens, that the great importance of the book is to be looked for: and, that the reader may judge of the extent and variety of illustration thus afforded, we will enumerate the various heads of subjects treated of by Mr. Riley in his most useful introduction. They are—*Houses and Shops; Chimneys and Fuel; Builders and Building Materials; Streets and Street Regulations; City Gates; Regulations in respect of the River, the Watercourse of Walbrook, and the City Fosses; Police Regulations; Hostelers and Lodging-House Keepers; Brewers and Taverners; Ales and Wines; Bread and Bakers, Corndealers, Millers. Cooks, Pie Bakers, and Pastelers; Fishmongers and Fish; Butchers and Butchers' Meat; Poulterers and Poultry; Food and Miscellaneous Articles; Clothing and Clothiers; Fripperers, Shoemakers, Furriers, and other Trades; Commerce, Imports, and Exports; Offences, Punishments, and Prisons.* After this our readers, we are sure, will feel with us that this publication is one which reflects credit alike upon the Master of the Rolls, and the editor; and will, with us, look forward with anxiety for the two succeeding volumes, which are to give us the *Liber Custumarum*, the *Liber Horne*, and a Glossary and Index.

Shakespeare's Romeo und Julia, Eine Kritische Ausgabe des Ueberlieferten Doppeltextes, mit vollständiger Varia Lectio bis auf Rowe. Nebst einer Einleitung über den Werth der Textquellen und den Versbau Shakespeare's. Von Tycho Mommsen. Oldenburg. (Williams & Norgate.)

It is impossible to overrate the value of this important contribution to Shakspearian literature to those who are engaged in a critical study of the writings of our great dramatist. While those who, from not being acquainted with German, are unable to examine the very learned and instructive Prolegomena of the editor, may well be pleased to place the work upon their shelves for the sake of the very accurate reprints of the *Romeo and Juliet* from the rare quartos of 1597 and 1599; which are here reprinted in parallel pages, accompanied by the various readings of all the editions down to that of Rowe.

Rival Rhymes, in Honour of Burns: with curious Illustrative Matter, collected and edited by Ben Trovato. (Routledge & Co.)

Whether Scotland will be as proud of Ben Trovato as she is of Ben Nevis, and her other "big Bens," we know not. But we are sure England will enjoy a quiet laugh at these excellent imitations of Father Prout, Tupper, Longfellow, &c., and indulge in some speculation as to the "chiel" who has been taking or making these notes. Who is he? Has Father Prout copied a joke from Foote, and *taken himself off.*

The Iliad of Homer, Book I. to VI. With Short English Notes for the Use of Schools. Oxford. (Parker.)

This new Part of Parker's *Greek Texts with English Notes* is likely to be very useful, for the English notes are preceded by a very useful *Introduction to the Study of Homer's Iliad.*

The Cave in the Hills, or Cæcilius Viriathus. A Tale of the Early British Church. (Parker.)

A story of considerable interest. The first of a Series of *Historical Tales* which Messrs. Parker of Oxford have undertaken to produce, written by authors of acknowledged merit, in a popular style, upon sound Church principles, and with a single eye to the inculcation of a true estimate of the circumstances to which they relate, and the bearing of those circumstances upon the history of the Church.

The Bulletin of Literature, Art, and Science. Nos. I. and II.

This new journal embodies a new idea, that of "concentrating in the pages of one journal a complete *resumé* or record of current intelligence relating to intellectual progress,"—and the idea is well developed. Those to whom time is money, will here find in a few pages, which will not occupy half an hour in their perusal, the last bits of news, whether literary, artistic, or scientific.

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Wanted by *C. J. Skeet*, 10. King William Street, W. C.

TRACTS RELATING TO ABP. LAUD, and the Bishops of his Time.

Wanted by *Rev. J. C. Jackson*, 16. Sutton Place, Lower Clapton.

Notices to Correspondents.

Among other Papers of interest which will appear in our next number, we may mention Ralph Cudworth *by Mr. Mayor;* Milton's Genealogy, *by Mr. Hyde Clarke;* Governor Hutchinson's MSS., *by Mr. Hutchinson; together with papers on* Dryden, *and on* The Shepherd's Tale of the Powder Plot attributed to Bishop Bedell, &c.

THE VELLUM BOUND JUNIUS.—J. C. S. *will find much upon this subject in the* 3rd, 5th, 8th, 9th, and 12th vols of our 1st Series.

DOMESDAY BOOK *is at present in the Chapter House at Westminster, but will shortly be removed to the Record Office in Chancery Lane.*

EPITAPH ON BISHOP BARLOW'S WIDOW.—A. B. R. *will find this in* "N. & Q.," 2nd S. iii. 265. from the church of Easton, Hants.

Lord George Gordon's Riots.—*Mr. Robert S. Salmon has received an interesting communication on this subject from a gentleman who subscribes* R. W. *It was posted in London on March 5. Mr. R. S. S. begs to thank his unknown correspondent for his obliging attention.*

C. MANSFIELD INOLEBY. *A long biographical account of Robert Taylor, the Devil's Chaplain, will be found in* The Devil's Pulpit, *2 vols.* 18*mo.* 1831-2.

G. M. G. *The engraving of the Execution of Charles I. in* Tragicum Theatrum Actorum *is so badly executed that the dress of the soldiers is not to be distinguished.—We see no reason to doubt the received opinion that Simon Fish was the author of* A Supplicacyon for the Beggers, *as stated by Fox,* Monuments, ii. 279; *Fuller,* Church History, book vi. *and* Worthies *in Kent: and by Burnet,* Reformation, i. "25; *consult also More's* Life of More, p. 321; *Nichols's* Literary Anecdotes, iv. 33. 100; "N. & Q." 2nd S. iv. 228; *Wood's* Ath. Oxon. *and Tanner's* Bibl. Britannica.

P. J. F. G. *The last abbot of Winchcombe Abbey was Richard Ancelme, or Mounslow, who subscribed to the King's supremacy, A.D.* 1534. *After which he surrendered his abbey on Dec.* 3, 1539, *when he obtained a pension of* 160*l. per annum.*

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LONDON, SATURDAY, MARCH 19. 1859.

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Notes.

"THE SHEPHERD'S TALE OF THE POUDER-PLOTT."

At the close of Mr. Monck Mason's *Life of Bishop Bedell* (8vo. London, 1843), occurs the following passage:—

"Mr. Clogy informs us that Bishop Bedell read annually from the pulpit, before his sermon on the 5th Nov., a letter, which he received from London, while he was preacher at St. Edmundsbury, about the discovery of the gunpowder plot, with all the circumstances of it, and, after supper, he constantly read on the same day an excellent poem, which he wrote at that time, called the *Shepherd's Tale*; being a poetical dialogue between certain shepherds concerning that plot, in the old dialect of Chaucer, and two or three sheets of paper; 'you may see it (he continues) with his Latin letters to Mr. John Dury, about the pacification of the Reformed Churches.'"

Seventy-one years after the death of the good bishop, there appeared a small 8vo. volume (pp. 30.) with this title:—

"A Protestant Memorial: or, The Shepherd's Tale of the Pouder-Plott. A Poem in Spenser's style. Written by the Right Reverend Dr William Bedell, Lord Bishop of Kilmore, in Ireland. Published from an Original Manuscript, found among the Papers of the late Dr Dillingham, Master of Emmanuel College, in Cambridge. To which is prefixed an Extract of the Author's Life, written by Gilbert, Lord Bishop of Sarum. London: Printed for J. Roberts, near the Oxford-Arms, in Warwick-lane. MDCCXIII."

According to Malone, two copies only of this *Tale* are extant. In the one, which was formerly in his own possession, he has jotted on the fly-leaf:—

"This poem is so extremely rare, that I have never seen but this copy, and one in the Bodleian Library. A MS. copy (but not the author's) is yet in that Library. The words 'Protestant Memorial' were not in the original title-page. They were added on the Publication in 1712, I believe by Dr. Rawlinson, who, I think, was the Editor."

I will describe, as briefly as possible, the contents of this "rare" volume. After the Life of the author, which is condensed, as the title-page intimates, from the well-known Memoir by Burnet, follows three stanzas (*In Autorem*), subscribed "Jos. Hall" ("afterwards Bp. of Norwich," adds Malone): the first of which may be taken as a fair sample of "the old dialect of Chaucer," or of "Spenser's style" *redivivus*:—

> "Willy, thy Rhythms so sweetly run and rise,
> And answer rightly to thy tunefull Reed,
> That (so mought both our fleecy Cares succeed)
> I ween (nor is it any vaine Device)
> That Collin* dying, his Immortal Muse
> Into thy Learned Breast did late infuse."

(The adverb "late," in the last line, appears to have sorely puzzled Malone; for he has set a mark against it, and another in the margin, but he lacked courage or ability to add a note.)

Then follows a poetical dedication "to his Majesty," in four stanzas of seven lines each, "Chanten good King Jemies name."

The "poem" is in the form of a dialogue, and the principal interlocutor is one *Willy*; who delivers to his two companions, *Thenot* and *Perkin*, a tedious relation (or "tale") of the origin, progress, and decay of the Roman empire, and the rise of the Papacy, or Babylon, on its ruins. The "Pouder-Plott" occupies comparatively but a small place in his story. The "Poem" concludes, rather abruptly, with a paraphrase of the cxxiv psalm, which is the only redeeming passage in the book.

I am at a loss to conceive how Malone could have mistaken this execrable production for the work of the "gentle shepherd" of Kilmore. The gross vulgarity (I might almost say, the low scurrility,) of the whole performance, is alone sufficient to stamp it as an impudent cheat.

The difficulty, however, of adopting Malone's judgment in this instance is as nothing compared to that of reconciling the well-authenticated movements and labours of the bishop, in his early life, with the above statements, advanced upon the authority of Mr. Clogy, in reference to the composition, &c., of *The Shepherd's Tale*.

Bedell quitted Cambridge in 1599 for St. Edmundsbury; in which last-mentioned place he continued until the spring of 1604, when he accompanied Sir Henry Wotton as his chaplain to Venice. He remained abroad eight years, or until 1612. The gunpowder conspiracy was detected in Nov. 1605, or twenty months at least after his departure for the Continent. It is manifest, therefore, that he could not have "received a letter from London, while he was a preacher at St. Edmundsbury, *about the discovery of the gunpowder plot, with all the circumstances of it.*"

* Spenser.

Moreover, it is as probable as not that *The Shepherd's Tale* (if really written by him), like too many more of the good bishop's works, was sacrificed to the fury of the Irish in the rebellion of 1641.

I think, however, it may be fairly questioned whether Bedell composed any such "Tale" at all. The exception to his usual style of composition — his habits of mind, as well as his *feeling*—his various occupations, both at the time of, and subsequent to, the gunpowder conspiracy — all tend to make it highly improbable. His employments in Venice are too well known to need recapitulation here. On his return from that place in 1612, he retired once more to St. Edmundsbury, where he continued to reside until his presentation to the living of Horningsheath in 1615. During that brief interval, his time was fully occupied in completing (the two last books of) Sir Adam Newton's translation, into the Latin, of Fra Paolo's *History of the Council of Trent;* as well as translating the *Histories of the Interdict and of the Inquisition* into the same language. From 1615 to the period when he became Provost of the Trinity College, Dublin, in 1627, he was engaged in earnest and affectionate controversy with his old college chum, Jas. Waddesworth; hoping, as he characteristically expressed himself, to set him in joint again, and not in imitating the indiscreet conduct of their mutual acquaintance, Joseph Hall, who was for literally "heaping coals of fire" on the head of the unhappy recusant. *β.*

RALPH CUDWORTH.

A writer in a popular miscellany has lately ranked Cudworth amongst the charlatans, whose temporary reputation has been succeeded by total neglect. Whether the opinion of the anonymous critic will affect that place in the history of philosophy which Mosheim, Ritter, and Sir William Hamilton have assigned to our Cambridge Platonist, I will not undertake to say. Certain it is that for a forgotten author Cudworth has engaged the attention of not a few writers and printers within the last few years, as some of the following references and notices, which might without difficulty be largely multiplied, will prove. In 1845 an edition of the *Intellectual System* and *Immutable Morality* was published at London in three volumes 8vo., with a translation of Mosheim's Latin notes, and with an index. In 1838 the Rev. John Allen published for the first time the *Treatise of Free Will*, with notes.

Within the last few years Cudworth's *Sermon before the House of Commons in* 1647, has been reprinted by Mr. Brogden in a handsome volume. It may be found also in Wesley's *Christian Library* (1837), vol. ix. p. 369. In 1848 or 1849 P. Janet wrote a thesis, "De Plastica Naturæ Vitæ quæ a Cudwortho in Systemate Intellectuali celebratur." Paris. 8vo.

In 1856 Mr. Solly published two original letters of Cudworth's at the end of his *Will Divine and Human* (London, Bell, 8vo.).

In the same year I printed for the Cambridge Antiquarian Society a letter from Mosheim to the University, requesting materials for Cudworth's life, together with the University's reply, and a note by Baker, from which it appears that Mosheim's account of Cudworth was drawn up from a paper communicated by Baker.

Many notices of Cudworth will be found in Worthington's *Diary*, a valuable book admirably edited for the Chetham Society by its learned president. Cudworth contributed Hebrew or other verses to the Cambridge collections, entitled *Carmen Natalitium* (1635), *Oliva Pacis* (1654), *Academiæ Cantabrigiensis* Σώστρα (1660).

In Parr's *Ussher*, p. 545., he is called "a young man of good worth." His father's widow married Dr. Stoughton (Rous' *Diary*, Camd. Soc. p. 80.). For an account of his daughter, Lady Masham, see Ballard's *Lives of Ladies*, 4to., p. 379.

Archbishop Sharp was indebted to his favour (Sharp's *Life*, vol. i. p. 13.) He was tutor to John Whitlock (Calamy's *Account, &c.*, 2nd ed., p. 520.) In 1651 he was respondent at the commencement with Samuel Cradock, Fellow of Emmanuel. (Baker's MS. note on Calamy's account of Tuckney; he cites MS. Tenison.) See also Patrick's *Autobiography*, p. 11., and Chauncy's *Herts*, p. 38.

Henry More (*Antidote of Atheism*, lib. iii. c. 7., p. 128, *seq.*, ed. 1653) relates that he once went with Cudworth to inquire into some stories of witchcraft.

In 1685, John Turner, in his discourse *Of the Messias*, combated some of Cudworth's positions. Warburton (*Life*, 4to. ed. p. 90.) adopted Cudworth's view of the Lord's Supper. Like many another philosopher, Cudworth gave a testimonial to Greatrakes. (Boyle's *Life*, 8vo. ed., p. 179.; see too, *ibid.* 257., where we are told that he advised Boyle to publish his works in Latin.)

Some notes of Cudworth's are included in Dodd's *Commentary on the Old and New Testament*, (fol. 1770). It is well known that several of Cudworth's treatises and letters still exist in manuscript, and that a wish has often been expressed that they may see the light. That this interest has altogether passed away, cannot, I think, be again asserted in the face of the facts which I have brought forward. Any farther information relating to him would doubtless be acceptable to many of your readers. I hope myself hereafter to say something of other members of the school of Cambridge Platonists.

J. E. B. Mayor.

St. John's College, Cambridge.

WEAPON SALVE.

Among the numerous services rendered by "N. & Q." to literature, not the least is its collection of folk-lore — that lore which must so soon vanish before the gigantic strides of intellect as it marches along in these matter-of-fact days. But for the correspondents of "N. & Q." how much would have been forgotten with the generation now dying away, which now is preserved, an interesting feature of the manners of our peasantry, not unworthy the notice of the historian who would delineate the people as they really were!

Nearly the whole has been gleaned from among our poorer, and therefore less instructed population. I will now, with your permission, Mr. Editor, call the attention of your readers to a piece of credulity that appears to have obtained in the higher and better educated ranks. At least, I find that no less a person than the Rev. John Hales, of Eton, took up his pen and wrote "a Letter to an Honourable Person concerning the Weapon-Salve," in which, though he evidently feels the ridiculousness of treating such a subject seriously, he nevertheless combats and demolishes the idea and the arguments adduced in support of it. The letter itself may be found in *The Golden Remains of Mr. John Hales* (p. 355.), and is well worthy the perusal of such of your readers as feel interested in such subjects. It is, however, too long for your columns, though perhaps you may find room for an extract or two.

The proposal, then, is to examine "the new devised cure of wounds, by applying the salve to the weapon that did the mischief," which would appear to be supported by a treatise, the occasion of Mr. Hales' letter. The kind of argument by means of which this absurd idea is sought to be substantiated may be gathered from the following paragraph: —

"I have often much mused why this salve is called the weapon-salve? For, I ask, Cannot this cure be done but only by means of the weapon? It may seem, by your *Doctor's Apology*, it may: for he tells us, it is done by the blood upon the weapon, and by reason of a seed of life lurking in it, which by the salve is weakened. If this be so, then wheresoever the blood falls there apply your salve, and you shall work the same cure: any linen, or stool, or floor, or wall, or whatsoever else receives the blood may receive the salve, and work the cure — a thing of which I never yet heard: neither do I think the practice of it stretcheth beyond the weapon: else we shall give the salve so many names as chance shall allot it places to be applied unto. Whence it follows that either it is not done by the weapon, or done by a thousand things as well as it, or that there is some strange quality in the weapon to work the cure, which quality remains yet to be discovered.

"That I kill you not with length of discourse, I will urge but one reason more, and that shall be drawn from the very cause itself, unto which your Doctor attributes this curing faculty. He first supposeth some eradiation and emanation of spirit, or secret quality, or whatsoever, to be directed from our bodies to the blood dropped from it. Secondly, that in the blood thus dropped there remains a spirit of life, congenious to that in the body, which, stirred up by the salve, conveys upon this beam a healing quality from this blood to the body. Thirdly, he grants, that not only in the blood, but in the urine, after it is gone from us, remains the like spirit, which, by the like beam from a party sick of the jaundies, conveys a cure to him: for so he tells of a great person who usually works such magnetical cures of that disease, by a paste made of the ashes of a kind of wood amongst us (it is the barbary: for that wood, by our new doctrine, *de signaturis rerum*, by reason of the deep yellow by which it is dyed, is thought to have in it something sovereign against the jaundies) mix'd with the diseased party's urine. Nay, more, our hair, our nails, and skin, pared from us, have the same spirit of life; and from our bodies to them whilst they are subsisting, proceed the like radii: and by such device he thinks a starved member may be recovered, as you may see in his books. Now, I suppose, if it be thus with the urine, with the hair, and nails, and skin, why then should I not conceive it to be so with our sweat, with our tears, with every excrement that falls from us, as our spittle, and flegm, and the like? For what reason can your Doctor give to confine these things to some part of our excrements, and not enlarge them unto all? As for the amputated members of our bodies, it fares with them no otherwise, as it appears by the Neapolitan gentleman's nose, cut out of his servant's arm (one letter altered in that word would have made the story much pleasanter), and of others the like reported and believed by him."

The Doctor, in support of his thesis, promises Reason, uses Scripture, and pretends Experience. Under the first head —

"are nothing else but certain generalities, which prove no more but this, that if any such thing as curing by weapon-salve be existent, such or such concentricks or epicycles of sympathies and antipathies, of eradiations or emanations of spirits, may well be thought to be the causers of it."

He affects to call Scripture to his aid by pleading that —

"The spirit of God moves in all things; that sanative faculty is of God; that God's power and spirit is not to be confined, but will pass *à termino in terminum*, according as is the will of him that sends it forth."

Mr. Hales then deals with the pretended experience, "a proof," he says, "of great weight, were there certainty of it." And the following will show that, however the Doctor may have depended on his reasons, full of long and uncommon words to confound the unlearned, who often mistake unintelligible language for the perfection of wisdom, and scriptural quotations to catch the superstitious and credulous, he yet was willing that Nature should have fair play, though determined to give, if he could, his weapon-salve the praise of Nature's recuperative energy. But Mr. Hales doubts the experience pleaded, and adds: —

"It is hard so to make trial of any conclusion (at least of many) by reason of divers concurrences of many particulars, which are seen in most experiments, amongst which concurrents it is a hard matter to discover what it is that works the effect; and oftentimes that falls out in Nature which befel the poet: —

'Hos ego versiculos feci, tulit alter honores.'

The effect is wrought by one thing, and another carries the glory of it. A better instance cannot be found than this very case which is now in handling. A man is wounded; the weapon taken, and a wound-working salve laid to it; in the meanwhile the wounded person is commanded *to use abstinence* as much as may be, and *to keep the wound clean;* whilst he thus doth, he heals, and the weapon-salve bears the bell away: whereas it is most certain that wounds not mortal (for I hope their salve cures not mortal wounds) will of themselves grow whole, if the party would abstain as much as possible he can, and remove from the wound such things as may offend. For nothing hinders wounds from cicatrising more than concourse of humour to the diseased part, and keeping things irritatory about the orifice of the wound: the first of these is performed by abstinence, which is naturally a drier; the other by keeping the wound clean. He that can do these two things shall need no other chirurgery to cure an ordinary wound."

He concludes his letter with the following amusing (except to the person chiefly concerned) trial of a Jew's faith in a somewhat similar remedy which he was anxious to propagate: —

"I have read that a learned Jew undertook to persuade Albertus, one of the Dukes of Saxony, that by certain Hebrew letters and words taken out of the Psalms, and written in parchment, strange cures might be done upon any wound. As he one day walked with the Duke, and laboured him much to give credit to what he discoursed in that argument, the Duke suddenly drew his sword, and wounding him much in divers places, tells him he would now see the conclusion tried upon himself. But the poor Jew could find no help in his semhamphoras nor his Hebrew characters, but was constrained to take himself to more real chirurgery. Sir, I wish no man any harm, and therefore I desire not the like fortune might befal them who stand for the use of weapon-salve: only thus much I will say, that if they should meet with some Duke of Saxony, he would go near to cure them of the errors, howsoever they would shift to cure their wounds."

It is not a little surprising that people of education should exhibit such credulity. It does not appear who "the honourable person" to whom the letter was indited was. "The Doctor" was no doubt one of "a guild of men who style themselves *the Brethren of the Rosy Cross*, — a fraternity, who, what, or where they are, no man yet, no, not they who believe, admire, and devote themselves unto them, could ever discover." It might be, however, that by "the Doctor" was meant Sir Kenelm Digby, as I find in Chambers' *Dictionary* (1741) *sub voce*, "Sympathetic Powder," that he not only was a believer in it, but also wrote an express treatise on the subject. Tee Bee.

MILTON'S GENEALOGY.

In that valuable book, the first volume of Professor Masson's *Milton*, the genealogy of Milton is still left unsettled for want of the name of the poet's grandfather being determined. I therefore suggested to Professor Masson one mode by which the doubt might possibly be solved, namely, by investigating the record of the admission of Jno. Milton the elder as a citizen and scrivener. This, too, I brought before the London and Middlesex Archæological Club, and was encouraged to proceed, though the Guildhall and Scriveners' records of freedom of Elizabeth's time are imperfect. Mr. Benjamin Scott, the Chamberlain of London, Mr. John Sewell, the Clerk of the Chamber of London, and Mr. Park Nelson, Clerk of the Worshipful Company of Scriveners, have kindly assisted me in this search, and the latter has favoured me with an entry from the records of the Company, which settles the main point, and throws light upon many matters of interest to the students of the poet's life.

In the books of the Company it is recorded on the 27th Feb. 1599, that John Milton, son of Richard Milton of Stanston [*sic*] co. Oxon, and late apprentice to James Colbron, Citizen and Writer of the Court Letter of London [Scrivener] was admitted to the Freedom of the Company.

1. This fully settles the question, not only as to the name of the grandfather, but that he was the Richard Milton of Stanton St. John's, who was conjectured by Mr. Hunter to be the grandfather, and who was in the 19 Eliz. (1577) assessed to the Subsidy Rolls of Oxfordshire; in the 43 Eliz. fined 60*l.* for recusancy, and again fined 60*l.* on the 13 July, 1601.

2. The grandfather was a recusant, as asserted by Aubrey.

3. Professor Masson (p. 15.) shows that Henry Milton of Stanton St. John's was father of Richard Milton, and consequently great-grandfather of the poet. This connects John Milton with several known members of the Oxfordshire family.

4. The Stanton St. John's stock having been established, it now becomes worth while to make farther investigations, so as to connect this line with the individuals named by Mr. Hunter and Professor Masson. My leaning is to the belief that, although Richard Milton is in the Recusant Rolls described as a "Yeoman," he was a member of an ancient family reduced in position.

5. Aubrey's account that John Milton the elder "came to London and became a scrivener (brought up by a friend of his; was not an apprentice), and got a plentiful estate by it," is erroneous as to the main facts. The notion raised by it is, that the father, at a mature age, having joined the Church of England, came to London, and became a scrivener by "redemption" or purchase of his freedom, which in those days would have cost a considerable sum of money.

6. John Milton the elder was an apprentice, and according to the custom of London would have been admitted to the freedom on reaching the age of twenty-one years. In all likelihood an apprentice fee was paid with him, as the trade of a scrivener was a respectable one, and it may have been paid by Richard Milton.

7. Professor Masson (p. 19.) thinks it possible Jno. Milton the elder was coeval with Shakspeare, and born about 1562 or 1563, Shakspeare being born in 1564. According to my view, Jno. Milton the elder must have been born in the beginning of 1578 or end of 1577, and at the time of his death in 1647 would be sixty-nine years of age, but according to Professor Masson eighty-three.

8. Professor Masson (p. 1.) observes that Jno. Milton was in practice as a scrivener at least as early as 1603. It appears now he was admitted in 1599, and must have begun practice and married soon after.

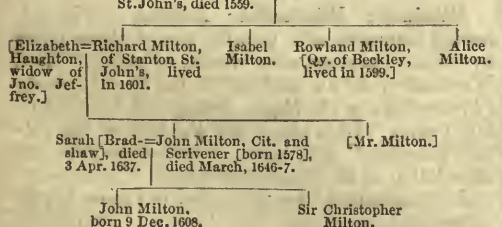
9. It is unlikely that, as has been alleged, Jno. Milton the elder was at College, as he would be apprenticed at an early age, but the liberal education he had might have been obtained in a school at Oxford, the nearest town to Stanton St. John's being 4½ miles S. W., and which is now its post town.

10. It is possible, but unlikely, that a difference on account of religion may have taken place between Richard and Jno. Milton, when the latter was a boy, but it is much more likely that he was apprenticed by Richard to Colbron; that in London John conformed, and found conformity essential for his practice on his admission in 1599, and thus differences may have arisen. Richard Milton was alive after his son began practice as a scrivener.

11. The connexion with Colbron, the issue of Henry and Richard Milton and their descent, are worthy investigation, and the records of Oxford, Stanton St. John's, and the surrounding districts are worth investigation.

As I am still prosecuting the inquiry, I hope to be able at an early period to continue the subject.

I annex the pedigree of Milton as it now stands: —



Hyde Clarke.

[We were not aware, when we promised to insert this article, that it had been communicated to any other journal. — Ed. "N. & Q."]

DRYDEN.

In Robert Bell's edition of the *Works* of John Dryden, vol. ii. p. 34, we find the following words:

"*Religio Laici; or, a Layman's Faith.* This was the least popular of Dryden's poems. It appeared in November, 1682. Malone says that it was not reprinted in Dryden's lifetime, but Scott speaks of a second edition published in 1683, a copy of which he saw in Mr. Heber's library. It is certain, however, that the poem was coldly received, and, considering the very different tenets afterwards espoused by the writer, it may be presumed that he was not very anxious to revive it."

Had Mr. Bell been able to examine the "second edition" of the *Religio Laici*, I think he would have formed a different opinion. I know a copy was not at hand; for, till very lately, one was not to be found in the British Museum.

The following is the full title of the second edition: —

"*Religio Laici; or, a Layman's Faith.* A Poem Written by Mr. Dryden. Onari res ipsa negat; contenta doceri. London, printed for Jacob Tonson, at the Judges-Head, in Chancery Lane, near Fleet Street: 1683," 4to. twenty-eight pages.

This edition contains three complimentary poems; one from Roscomon, [54 lines]; one by Tho. Creech, [29 lines]; and one Anonymous, [57 lines]. From each of these poems I subjoin extracts: —

"Great King of verse, that dost instruct and please,
As Orpheus softened the rude savages;
And gently freest us from a double care,
The Bold Socinian, and the Papal chair;
That Judgment is correct, thy Fancy young,
Thy numbers, as thy generous faith, are strong;
Whilst through dark Prejudice they force their way,
Our souls shake off the Night and view the day.
We live secure from mad Enthusiasts' Rage,
And fond tradition now grow blind with age.
Let factious and ambitious souls repine
Thy reason's strong, and generous thy design,
And always to do well is *onely* thine.

. . . . . .

While mighty Lewis finds the Pope too great,
And dreads the yoke of his imposing seat,
Our sects a more Tyrannic Power assume,
And would for Scorpions change the rods of Rome.
That church detain'd the Legacy Divine;
Fanatics cast the Pearls of Heaven to Swine;
What then have honest thinking men to doe,
But chuse a mean between th' Usurping two?"

Tho. Creech.

Certainly, if we are to judge by this, Dryden's work was not "coldly received." Again —

"To what Stupidity are Zealots grown
Whose inhumanity profusely shown
In Damning crouds of Souls, may damn their own!
I'll err at least on the secnrer side,
A convert free from Malice and from Pride."

Roscomon.

Again —

"Thou to the distant shore hast safely sail'd,
Where the best pilots have so often fail'd,
Freely we now may buy the Pearl of Price,
The happy land abounds with fragrant Spice,
And nothing is forbidden there but vice.
Thou best Columbus to the unknown world!
Mountains of doubt that in thy way were hurl'd,
Thy generous faith has bravely overcome,
And made heaven truly our familiar home."—Anon.

It seems to me that Dryden's *Religio Laici*

was so thoroughly welcomed by the "moderate thinkers" of his day, as to pass through two editions very rapidly. How Creech and Roscomon behaved to Dryden when he published *The Hind and the Panther*, in April, 1687, I have no data to judge. But even this later work must have had an extensive circulation, for a "third edition" was printed by Jacob Tonson in the same year in which it was first issued (1687).

Is it generally known that an edition of the *Astræ Redux* appeared in 1688 (first printed in 1660), "*By John Driden*," and not "*Dryden?*" A copy of that edition is before me bearing that name on the title-page. Geo. Rob. Vine.

Athlone, Ireland.

CHANGES IN LANGUAGE AND ORTHOGRAPHY.

As I was reading Bentley on *Freethinking*, I made the accompanying notes on the changes and peculiarities of language and orthography observable in it: —

1. Uses, meanings, &c., now obsolete, of words now in use.

"It is *fatal* to our author ever to blunder, when he talks of Egypt" (fatal=destined).

"A reading quite *insensible* in any modern version" (insensible=imperceivable).

"The whole *tour* of the passage is this" (tour=drift, meaning).

"By *tract* of time and instability of common use" (tract=lapse).

"Upon the very same *foot*" (foot=footing).

"He cannot bear it even in the *stile* of a Pagan" (stile=writings).

Of the word *notion* the following distinct meanings are found: —

"Towards having a just *notion* of that book" (notion=knowledge).

"He may coin new *notions* of his own" (notion=scheme).

"For pray what is the *notion* of the word canon" (notion=meaning).

"For they do us no evil now by their *notion*" (notion=intention).

"Are not time and popular *notion* rarely observed here" (notion=opinion).

2. Differences of idiom, as —

"I had like to have forgot to ask," &c.

"Let any man try to extricate this."

3. Present phrases then in use, as —

"This *mushroom* scribbler."

"Blind as a *mole*."

"He maintained every *nostrum*."

"In the name of *Priscian*."

"The epithet *comes pat* and reasonable."

4. List of words now obsolete: — To foreanswer; disparate (opposite); to refell (refute); characterism; pulchritude; trajick (tragedian).

5. List of words whose orthography is changed: — Sawcy (saucy); uncapable (incapable); scribler (scribbler); aukward (awkward); desart (desert); intire (entire); tenour (tenor); compleat (complete); wave (waive); stile (style); villainy (villany); Alarick (Alaric); strein (strain); spight (spite); guild (gild); prophane (profane); slight (sleight); antient (ancient); vitious (vicious); satir (satire); mirrour (mirror); chuse (choose); cloath (clothe); Africk (Africa); skreen (screen); rhime (rhyme); tryal (trial); œconomy (economy); solæcism (solecism).

The book first came out in the year A.D. 1713.

Charles M. C.

Minor Notes.

City Heraldry.—I send you a special jury warrant, from which you will see that the sheriff's legendary impales the imperial and city arms within the garter, and under the imperial crown, with a mace underneath. The arms are those before the union with Ireland: having France in the 3rd, and Hanover in the 2nd. Why this should be, unless it be the repetition of an old stamp, is a puzzle. Hyde Clarke.

To fix Tracings on Oiled Paper.—I have been recommended to wash the surface with skimmed milk. Is there any better method? The usual one, I am aware, is to ink over the lines of the ground plan. This, however, would not suit my object, which is to preserve uninjured a finely-executed tracing of one of the birds'-eye views of old towns on a very large scale, such as frequently occur in foreign works of the seventeenth century. As the tracing is necessarily kept on a roller, I have the mortification of finding that the pencilling is in course of being rubbed out.

H. P.

Eliminate; Elimination; Layman.—The following instances of a peculiar use of these terms by eminent persons seem worthy of notice. Lord Wrottesley, in his address to the Royal Society (*Proceedings of the Royal Society*, vol. ix. pp. 501. 505.) says, "Ohm *eliminated* the laws of the voltaic current;" and again, "the *elimination* and elucidation of the magnetical laws." "Eliminate" and "elimination" are here used in a sense nearly corresponding to that of "develope" and "development." In scientific works they are generally, I believe, indeed always, employed, according to their derivation, to indicate the rejection — *thrusting out of doors* — of the adjuncts or extraneous matter which hinder the understanding of the real conditions of the problem. The late President of the Royal Society is of course a competent authority for a change of meaning, but it will be unfortunate if these scientific terms should hereafter be used in different senses.

In a speech recently delivered at the meeting of Convocation (see report in *Guardian*, Feb. 16th), the eloquent Bishop of Oxford, whilst touching on a legal question, *twice* described himself as a *layman*, meaning thereby that he was not a lawyer. I am aware that of late this loose mode of speaking has been employed by newspapers, with the same intention of distinguishing those who have not been trained in legal studies. You will, however, probably agree with me that the term sounds oddly when a bishop applies it to himself. H. P.

Spenser.—I copied the following lines from the fly-leaf of a copy of Spenser's *Faery Queen*, in the University Library, *Ex dono Joannis Hacket, Lichfieldeus et Couentrjens Episcopi*, 1670. The book itself was published at London. Printed by H. L. for Matthew Lownes, 1609. (Qu. Who was H. L.?):—

"*To the sweet memorie of my countryman, England's chief poet, Mr. Edmund Spenser.*

"Homer's the Captain of Apollo's race:
Renowned Virgil claims the second place:
Spenser our glorie, 'tis thy golden pen
Admitts thee third before all other men.
Sage Homer, Virgil, Spenser Laureat,
Make a poetical triumvirat.
Greece, Rome, and England chaleng to your merits,
I' haue nurst the brauest Heliconian spirits.
Only King David's Muse, Jehoua's birth,
Excells, as much as Heauen excells the earth.
So conceives the autor, J. H."

"Apollinaris dux Homerus est chori,
Teneas secundum Virgili! merito locum:
Spensere calamus cuius est auro *rigens* (?),
Capesse sortem tertiam, nostrum decus.
Spensere lauriger, Maro, Mæonides sacer
Vos fama celebret Tresviros Phœbi sacros.
Pelasga terra, Roma, dulcis Anglia,
Tres nutricastis optimos vates gregis.
Solum Dauidis musa de cælo sata
Superato, cælum ut superat has terræ plagas.
Sic censuit autor, J. H."

Libya.

Cambridge.

Queries.

WILLIAM CODDINGTON, SIR HENRY VANE, RHODE ISLAND, MSS. ETC.

I have been applied to from the United States for information upon many points respecting Mr. Coddington and Sir Henry Vane, and connected with the early history of the settlement of the Plantation or colony, now the State, of Rhode Island. I could probably find satisfactory answers to some of the questions asked of me, if I were able to refer to the great sources of information which the metropolis affords, but old age and infirmity confine me to my house, and I am compelled to be a wholesale trespasser upon the pages of "N. & Q.," and to solicit the readers and correspondents of that widely circulating and highly useful publication for such aid as they can afford me. Any information upon the subjects referred to in the following questions may be communicated to me at Stoke Newington by letter, or, when not too long and of sufficient *general* interest, through the columns of "N. & Q.:" it will in each case be thankfully received by me. Any books or documents which may be lent to me shall be carefully used, and safely and promptly returned.

Roger Williams has for more than 200 years possessed the reputation of having been the founder of the settlement of Providence, which was the origin of the successive plantation, colony, and state of Rhode Island. His title, however, to this honour is now questioned; and William Coddington, a native of Lincolnshire, who emigrated to the western continent in 1630 with Winthrop, Dudley, Johnson, and others in the ship "Arbella," is now put forward as the "principal founder of Rhode Island." Respecting this William Coddington I have to state that it has not been exactly ascertained in what part of Lincolnshire he was born, or where he resided previous to his emigration. It is supposed, however, that the latter part of his life in England was spent at Alford in Lincolnshire; for we find by the *New England Historical Register*, vol. i. p. 297., that the celebrated Hutchinson family, who emigrated from Alford either in 1630 or 1633, was, whilst residing at that place, "intimately acquainted *there* with Mr. Coddington." The same authority (see vol. i. p. 300.) states that a Mr. Coddington, a descendant of the first settler of that name, married a grand-daughter of William and Ann Hutchinson.

Of William Coddington we are farther informed that he was appointed to many important offices in the infant colony of Massachusetts, and that in 1636 and 1637 he was the intimate friend of Sir Henry Vane. In 1638 he founded a colony in Narraganset Bay, Rhode Island, and of this colony he was governor from 1638 to 1647. In 1643–4, Rhode Island obtained a patent from the Earl of Warwick, dated March 14th. Coddington and his daughter came to England in January, 1648–9, and obtained a patent constituting him Governor of the colony for life; this patent was signed by John Bradshaw, President. Coddington returned to Rhode Island in 1651; whilst in England he married his third wife, Ann Clayton.

William Coddington joined the Society of Friends towards the end of his life, and was visited by George Fox, the founder of that sect, at Newport, Rhode Island, in 1672. He died at Newport in November, 1678, in the seventy-eighth year of his age, holding the office of Governor of Rhode Island at the time of his death. John Clarke was agent of the colony in England, residing in London, from 1652 to 1662.

These particulars I gather principally from correspondence with an American friend, and from his letters I am induced to ask for information upon the following subjects: —

1. Can any of the correspondence of William Coddington with his friends or relatives in Lincolnshire or elsewhere, or with Sir Henry Vane, or with the early Quakers, from about 1630 to 1678, be met with, and where?

2. Is any copy known of the patent of Governor of the Rhode Island colony granted to W. Coddington in 1651 by President John Bradshaw?

3. What is known of the place of birth of W. Coddington, or of his place of residence in Lincolnshire, previous to his emigration in 1630?

4. Is anything ascertainable respecting his education, early life, marriages, names of his wives (he was three times married), his children, &c.?

5. Do the records of the Colonial Office, or those of any other department, furnish any portion of the correspondence or other documents necessarily arising from the official position of John Clarke as agent of the colony of Rhode Island in London, from 1652 to 1662?

6. It is supposed that Sir Henry Vane, who was then in England, very materially assisted Mr. Coddington in obtaining the patent for Rhode Island from the Earl of Warwick in 1643–4. Are any documents or information upon this point to be found among Sir Henry's papers?

7. There was also a Mr. Thomas Burrwood (sometimes called a M.P., but I do not find any record of him in that capacity), who is said to have assisted in obtaining this patent. Is anything known about him or his agency in this business?

Whether Wm. Coddington has a better or as good a title to be considered the founder of the colony of Rhode Island as Roger Williams has, may be reasonably doubted; but it is an ascertained and generally admitted fact, that he very materially assisted in forming the body of laws which has been the basis of the government of Rhode Island ever since 1647, whether as a British colony or as a member of the great North American confederated Republic. I venture to suppose, therefore, that both Englishmen and Americans will consider this application for information respecting him as having some claim to their attention. Pishey Thompson.

Stoke Newington.

Minor Queries.

"*The battle is fought*," *&c.*—Whose dying words are these? —

"The battle is fought! The battle is fought! But the victory is not won."

I have heard them attributed by one person to a bishop, and by another to a statesman. J. C. R.

Portrait of Leyden.—It is asked of the readers of "N. & Q." whether any of them possesses, or knows where there is to be found, a portrait of the late Dr. John Leyden, the author of the beautiful poem, *The Scenes of Infancy*, and celebrated for his oriental learning? A copy of any likeness of him is much desired by a committee of gentlemen of Teviotdale, who propose that a monument shall be erected to his memory in his native village of Denholm in Roxburghshire. J. Mn.

Sea-shore Sand.—In *A Londoner's Walk to the Land's End*, p. 290., it is mentioned, "By an Act passed in 1609, any one was permitted to dig (sand) from the shore under high water mark." Is this still the law? or is this the custom in Devon or Cornwall? A. B. S.

Heraldic Query. — A foreign Duke (A.) was banished for political causes, and came to England, where he was naturalised. He travelled to Switzerland, and there married a lady of noble birth (B). They had a daughter (C.) I believe she was invited to return to her native country, and that her rank was restored to her; but of this I am not sure. She, however, preferred to settle in England, where she married an Englishman (D). The issue of this marriage was a son (E.) Query: had E. any *right* to bear the arms of A? J.

Hobhouse. — I find it stated in Dod's *Peerage* that Lord Broughton was educated at Westminster School. My impression is that Hobhouse, like his friend Byron, went through Harrow, but I have not been able to verify it by reference to authorities at first hand. I should feel obliged if any of your correspondents could settle the point. And talking of public schools, I may mention a want which I have often experienced. I should like to see carefully prepared lists of all the men of mark who have passed through our most celebrated schools, Eton, Harrow, Winchester, Westminster, Rugby, Charterhouse, giving the dates of their entrance and their departure. Can you tell me whether there are such published lists? If not, perhaps some Etonian may favour us with the Eton list, some Harrovian with the Harrow one, and so on. I do not ask for a long list of forcible feebles, such as may be found in the antiquated catalogue of the Eton alumni in the British Museum, which contains scarcely a name that survives to the present day. I want the really great names, such as Gray, Fox, Canning, and Wellesley, for Eton; Parr, Sheridan, Peel, Palmerston, Aberdeen, and Byron, for Harrow. It would be well also to add the name of the head master for the time being. L. V. A. A.

Arms of Hayter. — I find on a book-plate the arms of a Mr. Hayter, viz. "A chevron between three birds." Can any of your correspondents

give me the colours? as I cannot find the arms in any armoury. EHEU.

Philosopher quoted by South.—In South's well-known Sermon (No. xxi.) on the "Fatal Imposture and Force of Words," I find "τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολα," quoted as "the known maxim laid down by the philosopher." Who is "the philosopher?" S. C.

Unknown Portrait.—I have in my collection an unknown mezzotinto portrait, a Kit-cat (which I purchased at Mr. C. K. Sharpe's sale) of a gentleman, with the following motto below, but no name either of painter or engraver:—

"Illuc ætatis qui sit, non invenies alterum
Lepidiorem ad omneis res, nec qui amicus amico sit magis." *Plaut.*

The costume is that of George I. or II. J. M.

Channel Islands.—Are the Channel Islands part of the United Kingdom? Suppose a vessel arrived at Falmouth "for orders" is directed to discharge at Jersey. Is the master bound to proceed thither under a charterparty the conditions of which require that he shall deliver his cargo at a port in the United Kingdom?

CHARLES WYLIE.

Old Scotch Newspapers.—Can any of your Scotch readers inform me where I can obtain a list of the newspapers published in Scotland in 1783? and where (if any still exist) files of these newspapers are preserved? My reason for asking may be thus explained. In a letter in my possession, from the well-known literary character, Mr. Ramsay of Auchtertyre, Perthshire, dated 1783, the writer says: "I saw a notice of your father's death in the newspapers." As the person alluded to lived near Edinburgh, I rather think the notice must have been in an Edinburgh paper, and it is this notice that I am anxious to discover. Are there any lists of births, deaths, &c., such as in the early numbers of *Blackwood's Magazine*, in existence for the year I have mentioned?*

SIGMA THETA.

Rev. Alexander Montgomery.—In Collet's *Relics of Literature* (p. 361.), these words are prefixed to some lines entitled "The Cripple of Bethesda":—

"The following beautiful and pathetic lines were written by the Rev. Alexander Montgomery, a native of Enniskillen, who, in the year 1780, was curate of Scrabby, near Granard, in the county of Longford. They appear to have been composed at a time when the author felt his sensibility roused by neglect."

Has Mr. Montgomery (respecting whom I shall be glad to hear particulars) left any more poetry behind him? ABHBA.

[* See *The Scots Magazine* for 1783, with an Index of Names.—ED.]

Family of Lyte.—Can you give me any information respecting the family (now I believe extinct) of Lyte, of Lyte Cary in the county of Somerset? MELETES.

Walter Harris.—Where may I find any authentic particulars of Walter Harris, the well-known editor of Sir James Ware's *Works*, &c.? If a sketch of his life and writings has not appeared, it might not be too late to remedy the defect. ABHBA.

Wm. Smith.—I lately found, in an old MS. volume, a memorandum of "Will Smith, Commander of the Russians." Can any of your readers tell me either who he was, or where I would be likely to find any information respecting him?

SIGMA THETA.

James Postlethwayt, of Trinity College, Cambridge, is author of "Cursus Mathematicus Cantab.," 1731, MS. 4to., on vellum, in the extraordinary collection of M. Guglielmo Libri, now about to be sold (No. 828.). Mr. Postlethwayt took no degree, and his name is new to us. Is anything farther known of him?

C. H. & THOMPSON COOPER.

Cambridge.

"*Marmo è la colonna*," *&c.*—Who is the author of the following *concetto*, "on our Saviour bound to a Pillar, in Sculpture"?—

"Marmo è la colonna,
Marmo son gli empi' ministri e rei,
E tu pur, Signor, di marmo sei.

"Marmo quella è per natura,
Marmo quei per durezza,
Marmo *tu*, per costanza e fortezza.

"Ed io, chi di pietade e di cordoglio,
Spettator ni rimango ———
Marmo son se non piango!"

C. MANSFIELD INGLEBY.

Birmingham.

The Turl, Oxford.—The street leading from High Street to Broad Street, Oxford, in which are the Colleges of Exeter, Jesus, and Lincoln, is called "The Turl." Hearne the antiquary writes (*Reliq. Hearnianæ*, vol. ii. p. 484.), with the date June 3rd, 1722,—

"On Friday last was pulled down the famous Postern Gate in Oxford, called the 'Turl gate' commonly (being a corruption for Thorold gate), which was done by the means of one Dr. Walker, a physician, who lives by it, and pretends that it was a detriment to his house."

In the *History and Directory of Oxfordshire*, published by Robert Gardner, it is stated in a note that Turl Street "is so called from a Saxon word signifying a narrow passage or gate, one of the Postern Gates of the city having been at the end of this street."

Can any of your readers tell me which of these derivations, or whether either of them, is correct?

also whether there are any other English towns with a locality so called? I do not see the word "Turl" in Richardson's Dictionary.

FRANCIS TRENCH.

Islip Rectory.

Turner. — Capt. Samuel Turner, ambassador to Tibet, published in 1800 a handsome quarto volume of that embassy, for which the Hon. East India Company presented him with 500*l.*; he was also created D.C.L. (Oxon) and F.R.S. He had previously been present at the first siege of Seringapatam, and afterwards in the treaty with Tippoo Sultaun: for these services he was appointed by the Governor-General ambassador to the Lama of Tibet. Upon coming to England, honours awaited him as above; but, alas! he suddenly died in the prime of life in London, early in 1802, and was buried in St. James's church in Piccadilly, where is a marble monument to his memory on the first pillar in the north chancel. A long account of his travels, &c. is given in the *Annual Register* and the *Gentleman's Magazine* of that date; but information is now requested as to his marriage, and the family he left behind him, and other particulars not in either of the two accounts, by your old correspondent E. D.

Sir Harris Nicolas. — Does there exist any monumental epitaph for that able, uncompromising, and successful antiquary the late Sir Harris Nicolas, who died, and was buried in the cemetery of Boulogne, August, 1848? Any one who could supply a copy of the same, and also a reference to a more elaborate memoir of Sir Harris than that given in the *Gentleman's Magazine*, October, 1848, would much oblige F. G.

The Rebellion of 1715. — Are there any records extant, and where, of the trials of Butler, Dalton, Tyldesley, &c., who were tried for the rebellion of 1715? Where also are to be found the trials of Sanderson, Goose, Cartmel, and Wadsworth, executed at Garstang? In what book, and where deposited, can be found a list of the names of the prisoners taken at Preston? Does Ray, Patten, or Clerk give them? T.

Blackpool.

Minor Queries with Answers.

"*Letters of the Herbert Family.*" — Dr. Routh quotes a work thus entitled, at p. 269. of his edition of Burnet's *Reign of James II.* (1852.) He alludes to it as "lately published," and cites it, as throwing additional light upon the character of Arnold, the King's brewer, notorious for his conduct as a juryman on the trial of the seven bishops. I know that the venerable annotator of Burnet could not give any information about these *Herbert Letters* when applied to for the purpose. Can any one clear up a difficulty which baffled Dr. Routh? J. K.

Highclere.

[The work is entitled *Epistolary Curiosities, consisting of Unpublished Letters of the Seventeenth Century, illustrative of the Herbert Family*, &c. In Two Series. Edited by Rebecca Warner of Bath. 8vo. 1818. The passage relating to Capt. Arnold, the brewer, is in the First Series, p. 105.]

Daborne.—

"I think that this is the same Daborne whose debts drove him over to England, where he was preferred Chancellor to the Cathedral of ——, and wrote a sermon which much displeased certain Roman Catholics, who published an examination of it, 4to. 1617."—*O. M.*

Can any of your correspondents learned in church matters tell me to what cathedral Oldys refers in the above? or where I am to look for it myself? G. H. K.

[The individual referred to is Robert Daborne, Fellow of Trinity College, Dublin, presented by the Crown to the Chancellorship of Waterford, Dec. 30, 1619; and admitted Jan. 9, 1619-20. In the next year he was made a Prebendary of Lismore; and 1622, became Dean of that cathedral. He died on 23rd March, 1627-8. (Cotton, *Fasti Ecclesiæ Hibernicæ*, vol. i. pp. 24. 45.) We are inclined to think he is the same Robert Daborne, the dramatic writer, as was employed by Edward Alleyn and Richard Henslowe, who is stated to have been a man of some property and family, but reduced in circumstances by his many lawsuits. Mr. Collier thinks that Lord Willoughby was the means of obtaining preferment for Daborne in the church, as about 1614 or 1615 he took orders, and a Sermon is extant preached by him at Waterford in 1618. Cf. *The Alleyn Papers*, pp. 56—82; *Diary of Philip Henslowe*, p. 22; and Baker's *Biog. Dramatica, s. v.*]

Friedbert at Naxos. — Perhaps some correspondent will kindly inform me to what circumstances Musäus alludes in the following passage in his *Der geraubte Schleier* (*Popular Tales of the Germans*): —

"Friedbert spielte in Naxos den Ritter wenigstens mit eben der Würde und dem Anstand, als der deutsche Schneider den Baron zuweilen in Paris, oder der entlaufene Kammerdiener den Marquis an den deutschen Höfen." — Vide *Volksmärchen der Deutschen*, 1845. Leipzig, p. 417.

HERN.

[The author's meaning appears to be, that Friedbert personated the Knight at Naxos, quite as well as the German tailor sometimes personates the Baron at Paris, or the runaway valet the Marquis at the German courts. So far, then, as valets and tailors are concerned, no particular persons seem to be indicated; though there may possibly be a sly allusion to certain instances of actual personation, best known to the French and German *police.*]

Andrew Johnson. — In the article, "Life and Writings of Johnson," p. 227., of the last number of the *Quarterly Rev.*, it is stated, "He united skill to muscular power, for he had learned to box from his uncle Andrew, who was a professional prize-fighter." I shall feel obliged to any correspon-

dent who can point out a shadow of *proof* of this assertion. I can find no mention in any of the contemporary records of a prize-fighter named Andrew Johnson, and my strong impression is that the whole story is a myth — Boswellian possibly, but not less a myth. S. Johnson Ashmole.

[In Croker's *Boswell* (Murray, 8vo. ed.) we have two allusions to the Dr.'s uncle Andrew, of whom he told Mrs. Piozzi (p. 198.) that he, for a whole year, kept the *ring* at Smithfield (where they wrestled and boxed), and never was thrown or conquered. The second, at p. 342. is a note which, on the authority of Mrs. Piozzi, tells us, "Mr. Johnson was very conversant in the art of attack and defence by boxing, which science he had learned from his uncle Andrew, I believe; and I have heard him descant upon the age when people were received and when rejected in the schools once held for that brutal amusement, much to the admiration of those who had no expectation of his skill in such matters." See "N. & Q." 1st S. viii. 589.]

Stow's "Annals." — I have an imperfect black-letter copy of Stow's *Annals*, in quarto, and wish to ascertain of what edition. For the sake of reference, the lines on Richard II. by John Gower, are on p. 516., reign of Henry IV. The reign of Elizabeth begins on p. 1077. Could you inform me, and oblige Belater-Adime.

[The edition is that of 1592. As there is some inaccuracy in Lowndes' account of the early editions of the *Annales* we will give the collation of this volume. An ornamented title-page, on the top "Vivat Regina." In the central department, the following title: "*The Annales of England*, faithfully collected out of the most authenticall Authors, Records, and other Monuments of Antiquitie, from the first inhabitation vntill this present Ycere 1592. By Iohn Stow, citizen of London. Imprinted at London by Ralfe Newbery. Cum priuilegio Regiæ maiestatis." After the title is a Dedicatory Address to the Abp. of Canterbury, dated 26 of May, 1592: another address "To the gentle Reader;" list of Authors; and Table of the principall Matters. The *Annales* end on p. 1295, then eight more pages "Of the Universities of England," and one of "Faults escaped."]

George Wither's "Abuses Stript and Whipt," &c. — When was the first edition of George Wither's *Abuses Stript and Whipt, or Satyrical Essayes*, published? In the *Literature and Learning in England* (vol. iv. p. 46.), Mr. Craik says: "his volume of satires entitled *Abuses Stript and Whipt* . . . appeared in 1611." In Chambers's *Cyclopædia of English Literature* (vol. i. p. 136.) it is stated that Wither "first appeared as an author in the year 1613, when he published a satire entitled *Abuses Stript and Whipt.*" In Mr. Lilly's *Catalogue of Choice Books* for 1858, I find the following notice: —

"Wither's (George) Abuses Stript and Whipt, or Satyrical Essayes: together with the Scourge, and certaine Epigrams to the King, Queene, the Princesse, and other noble and honourable Personages and Friends, 12mo. . . . 1615."

Was this a second edition of the *Abuses*, or the unsold copies of the first (of 1611 or 1613) with a new title-page?

For writing this work, or rather publishing, Wither was thrown in the Marshalsea. When was he released? — in 1615? If so, what month?

G. R. Vine.

Athlone, Ireland.

[Mr. Griffith, the editor of *Bibliotheca Anglo-Poetica*, p. 371., states that George Wither's *Abvses Stript and Whipt*, small 8vo., 1613, "is undoubtedly the first edition, though Alex. Dalrymple mentions the date of 1611 as that of the first. In Wither's *Warning-Piece to London*, 1662, it is distinctly asserted that these poems were *written* 'in sixteen hundred ten and one,' but certainly not *printed* earlier than 1613." At the sale of the library of J. M. Gutch, Esq., in March, 1858 (lot 2652.), the edition of 1613, *suppressed*, was sold as the first, and fetched 3*l.* 6*s.* On the back of the title-page of *Abvses Stript and Whipt*, 1622, is the following MS. note, apparently by Dalrymple: "I have two different editions of these *Satyrs* printed 1613. The words the same of the title-page, but differently printed, and the poem differently printed throughout." In Wither's poem, *A Satyre: Dedicated to his most Excellent Maiestie*, 1615, inscribed to James I., are two copies of introductory verses "to the meere Covrtiers," and "to the Honest Courtiers;" at the end Wither signs himself his Majesty's "most loyall Subiect and yet Prisoner in the Marshalsey," where he was still confined for his censures on some of the nobility in *Abuses Stript and Whipt*. He calls the present an Apology for past errors, proceeding from the heat of youth; but some of it is evidently an appeal to the King, in language forcible and poetical, on the restraint put upon his person; and one portion of it is a monologue, conducted by the author, between the impulses of supplication and disdain. It is asserted by Dalrymple that this spirited defence had so good a result as to obtain his release. But whilst in prison Wither also wrote and published his *Satire to the King*, 1614, which is thought by others to have procured his release.——*Abuses Stript and Whipt*, 1615, is not the same edition as that of 1613; the typography is different. The edit. of 1613 was printed by G. Eld; that of 1615 by Humfrey Lownes.]

Motto on Raleigh's Portrait. — Among the pictures at Bothwell Castle, which originally formed part of the collection of the Lord Chancellor Clarendon, there is a portrait, said to be of Sir Walter Raleigh. On the leading-staff, which he carries in his hand, there are the following words, which are copied as closely as possible: —

"Chi non puol che miol quel che puol."

The interpretation of these words is desired.

N. B.

[We suspect that the fifth word of the inscription should be *uuol*, that is, *vuol*; and that, at the end, the word *voglia* has become indistinct or has disappeared, and must be supplied. The inscription will then be

"Chi non puol che vuol, quel que puol (voglia)."

This is only one form of the well-known Italian proverb,

"Chi non può quel che vuol, quel que può voglia."

"Let him that cannot do what he wills, will what he *can* do."

The *puol* of the inscription is an irregular form of *può*. See the *Teorica de' Verbi Italiani*, prefixed to the Dictionary of Costa and Cardinali, p. 201., *puole*.]

Replies.

GOVERNOR HUTCHINSON'S MSS.

(2nd S. vii. 111. 179.)

In reply to Mr. Pishey Thompson, the able historian of Boston in Lincolnshire, I beg to say that these MSS. are taken care of by the family, but none of those to which I before alluded (2nd S. vii. 111.) have been published. The Governor, in his lifetime, printed the first volume of his *History of the Province of Massachusetts Bay* at Boston, New England, in 1764; and the second at the same place in 1767. These begin with the foundation of the colony in 1602, or thereabouts, and bring the course of events down to 1749. The Governor's ancestors, William and Ann Hutchinson, from Lincolnshire, in England, arrived out there in 1634; but Ann was banished from Boston owing to her intermeddling in religious affairs, in the autumn of 163–, and the whole family proceeded to Rhode Island, then in its wild state. Some historians say they were obliged to pass the severity of the winter in a cavern in a rock, having no other shelter. William died in 1643; and his widow went with her children to Stamford in Connecticut, where the Indians murdered her and all the members of her family and servants, to the amount of sixteen persons, except the eldest daughter, whom they carried off into the forest. This daughter was afterwards redeemed, and married a Mr. Cole. Such was early colonising! The eldest son, Edward, not being with his mother, alone escaped. He married and perpetuated the family: but curiously enough, he was subsequently shot by the Indians in a skirmish. On the appointment of General Gage, and the breaking out of the revolution in 1774, the Governor came to England; and on his notification of his arrival to the Earl of Dartmouth, both the king and the minister were so anxious to hear the latest American news from him, that he was not allowed to wait until the next day, so as to appear in a court dress, but was at once introduced to his Majesty in his travelling costume just as he was. A long interview took place: and on its termination, the Governor immediately committed the whole to paper *verbatim*, as far as he was able. It is to Americans that this dialogue would be mostly interesting: but perhaps scarcely more so than the Diary which he kept from this period till his death in 1780. He was buried in Croydon church, in the vault of a friend named Apthorpe. The Americans, in their *Biographical Dictionaries* and other works wherein they mention his name, describe him (with a spirit which we can understand) as having been neglected by the king and the English government during the evening of his life. But his visits with his family to the court of George III., and the terms of friendship in which he continued to live with all the first persons of the day, as detailed in the Diary, present a very different picture. He declined a Baronetcy which was offered to him as a mark of the king's appreciation of his unshaken loyalty; and his salary as Governor of 2000*l.* a year, was continued to him as long as he lived. The third volume of his *History* he left behind him in MS., almost in a state ready to go to press; and this was edited and published by my cousin, the Rev. John Hutchinson, in 1828. This brings the narrative down to 1774. But my grandfather, his son, with some other members of his family, did not quit America until 1776, at which time Boston was blockaded and besieged by Washington's army. They at last left rather precipitately, for the war was growing hot: and my grandfather had scarcely got his wife on board the ship when my father was born. The latter died in 1846. In this same ship also came over the Copley family, the present Lord Lyndhurst then being a little boy of four years old. These are events which I have frequently heard my late father mention.

I paid a visit to America some years ago for the purpose of seeing the country with which my ancestors had been so closely connected: and I one day had a conversation about these MSS. with a gentleman in the library of Harvard University, near Boston. It is my wish to pay another visit to America, for the purpose of collecting many family memorials overlooked on the last occasion. It has long been the intention in my family to bring out a volume compiled from the materials mentioned; but want of leisure has hitherto prevented it. The Governor also left a printed copy of the earlier portion of his *History*, containing copious notes, corrections, and additions in his own handwriting. This was his private copy, which he evidently intended to make available in the event of bringing out subsequent editions under his own eye. It would be equally available now. I have detailed the several biographical notices above, because they were in some degree connected with the history of the manuscripts concerning which Mr. Thompson made inquiry.

P. Hutchinson.

HANDEL'S MODE OF COMPOSING.

(2nd S. vi. 409.; vii. 109.)

I have been much interested in Dr. Gauntlett's papers on Handel's mode of *composing* (or rather, in a great measure, of *compiling*) some of his oratorios, and should be glad to see the matter farther investigated. I see that, in Dr. Gauntlett's letter, in your number for last month, Graun is stated by Dr. Crotch to have been one of the authors whose works Handel made use of. I had observed some time ago myself that the theme of the first part of Graun's motett, "Lasset uns aufsehen auf Jesum," is adopted by Handel in

one of the choruses in "The Triumph of Time and Truth;" and the theme of the fugue in the latter part of the same motett is used in the chorus "Mourn ye afflicted children" in Judas Maccabæus. Still I had no idea, till I saw the papers of Dr. Gauntlett, that Handel had plagiarised to such an extent as he has shown him to have done. Even yet it seems a strange thing to speak of Handel as having "no command of counterpoint," and as having never composed *alla capella* choruses, and to find him chiefly commended as a writer of recitative. Are, then, none of those stupendous and massive choruses with which Handel's name is specially associated in the minds of most ordinary musicians, his own works? Is the *Messiah* not his own original composition? And (unless it can be shown that this also is a compilation from other authors), do not many parts of it — of his other oratorios and of his anthems — and his fugues for the organ — show very great command of counterpoint? and is not the chorus, "And with his stripes we are healed," an admirable example of a chorus *alla capella?*

Dr. Gauntlett probably has it in his power to tell us much more than he has already stated on the subject to which his letters refer; and in pursuing it, he will no doubt greatly interest all lovers of sacred music. I for one should feel much obliged if he would favour us with a detailed statement of all that he has discovered in respect to Handel's plagiarisms; so that we may know how much of what we have so long been accustomed to admire as his, is really his own workmanship. W. H.

P. S. I see that Schœlcher states that the chorus, "And with his stripes," has been said to have been taken from Bach; but no proof of this has been produced. If it is merely meant that Bach has written a fugue on the whole or part of the same subject (as Haydn has done in one of his quartetts, and Mozart in his *Requiem*), this is quite a different matter from adopting without acknowledgment whole pieces of other authors; which is, I presume, what Dr. Gauntlett charges Handel with having done in respect to Uria, Stradella, and Carissimi. His reproducing his own works, as in the case of his *Magnificat*, seems perfectly legitimate, if it suited his purpose. I once obtained from a musical library a score entitled *Empfindungen am Grabe Jesu*, expecting to find in it a work that would be new to me. It proved to be identical with his well-known funeral anthem. Thus the part of Haydn's motett, "Insanæ et vanæ curæ," which is in the major key, is taken from an air in his oratorio, "Il Ritorno di Tobia." The chief point of interest to ascertain, is, what parts of the works that are generally regarded as Handel's, are not his at all, but altogether the works of other authors; and who are those authors in respect to each such piece?

THE DONNES OF RADNORSHIRE, ETC.

(2nd S. vii. 36.)

One of your correspondents wants to learn something more about the Donnes of Radnorshire, Oswestry, and Norfolk. I send you a copy of a letter from the late Theophilus Jones (Historian of Brecknockshire) to my father, the late Rev. James Donne, D.D., of Oswestry, which you are at liberty to publish, if you so think fit.

John Donne.

Copy of a Letter from Theophilus Jones, Historian of Breconshire.

"Brecon, June 21st, 1804.

"Reverend Sir,

"I do not know whether I have a legal claim to the genealogy of the Donnes of Radnorshire: I shall certainly notice them, because James Donne, Esq., married one of the daughters of James Watkins of Tregoyd, Breconshire, about the latter end of the 17th century. Anne, the only issue of this marriage, married Pryce Devereux in 1711, who, in her right, became possessed of that estate, which has descended from him to the present Lord Hereford, who resides there the greatest part of the year. I don't know where the family estate of the Donnes in Radnorshire was situate, but James of Tregoyd had an uncle, Stephen Donne, of Glandw, Gent., who married Beata, daughter of Howel Gwyn, of Glanbrân, Esq., by whom he had one son, James, who died in 1711, without issue, leaving his personals to his cousin James, and his real estate to his niece Anne Donne. I should be glad to learn from you if you have any written documents, or have preserved a tradition, as to your family, whether you are descended from either of these brothers, and which was the eldest. If you will furnish me with the names of your ancestors, as far back as you can go, I'll send you as connected a pedigree as I can make out.

"You will not, perhaps, be pleased with the origin of your name; it is Dwn, Swarthy. There were two families of the Dwns, or Donnes, who were in nowise related to each other. The person mentioned in the note to the Life of Sir Rhys ap Thomas was descended from Griffith ap Llewelyn ap Gwrgan, who offering his services to Gwenllian, wife of Griffith ap Rees, Prince of South Wales, at the siege of Cydweli, and not being treated with the respect he expected, led the army of the Norman general, Maurice de Londres, and defeated the troops of this lady at Maes Gwenllian, Warrington Powel. The descendants of this Griffith settled in Pembrokeshire and Caermarthenshire, but not one of them ever came into Radnorshire. A branch of this family went into England. Sir John Donne married a daughter of Lord Hastings. This branch is extinct, as are indeed the whole of the family of that name in Pembrokeshire and Caermarthenshire. Their arms were azure, a wolf salient, coward argent, which you seem to have considered as your arms. If they were adopted by some of your ancestors, they were assumed (as I apprehend) erroneously. Your arms are argent, 4 bars azure, on a bend gules, 3 arrows argent, which, with some difference, are borne by the Donnes of Cheshire, whose crest is a bundle of arrows, or, headed, and feathered, argent, banded gu. You are descended from Tewdwr mawr, Prince of South Wales; your ancestors are the same as those of Lewis of Harpton, in Radnorshire, for many generations. Stephen David, Esq., I believe, towards the latter end of the 15th or beginning of the 16th century, married Ellis, daughter of Howel ap Griffith Dwn, by whom he had issue Lewis ap Stephen; from whom the Lewises of Harpton. He married, 2ndly,

a daughter of Jenan ap Cadwgan ap Howel, by whom he had John Dwn, or the Swarthy, who gave that name to your family, which has been variously spelt Dwn, Dun, Dunne, and Donne. From him, according to my pedigree, was descended Sir Daniel Donne, Knt., Dean of St. Paul's, who married a daughter of William Aubrey, LL.D., the great civilian in the reign of Elizabeth. How this is I know not; for Dr. John Donne, the wit and poet, was certainly Dean about that time*, or at least soon afterwards, and he married Anne, daughter of Sir George Moor, and niece to Lord Keeper Egerton. Thus far I come regularly down from Noah; but there is here an 'hiatus valde deflendus' until the latter end of the 17th century; perhaps you may be able to supply me with materials to fill it up. Any information you can give me upon this, or any other subject, connected with the antiquities of this or the neighbouring counties will be acknowledged as a favour, by Sir,

"Your very humble servant,

"(Signed) The. Jones.

"My lamented Friend, our late Archdeacon, was kind enough to introduce you to me, in some measure; I should be happy to be personally acquainted with you, if anything should lead you this way."

[Note by the Reverend James Donne, D.D.]

"This family remains still in Norfolk. Cowper the poet's mother was a Donne of this family, and was descended from Dr. John Donne, Dean of St. Paul's.

"(Signed) Jas. Donne."

JURIES.

(2nd S. vii. 199.)

Referring to Mr. Alexander Andrews's inquiry relative to the unanimity of jurors and the practice of locking them up till they delivered a verdict, I beg leave to send you a note of a singular instance of the unanimity of an Irish jury, and the consequences resulting from it.

Strafford having formed the design of subverting the title to every estate in Connaught, by showing that the province, notwithstanding all prior grants to individuals, was entirely vested in the crown, caused commissions to issue on the 15th June, 1635, directed to Commissioners, who were to inquire on oath of a jury what title or right the king had to the province.

On the arrival of the Commissioners in the county of Galway, the trial commenced in Portumna Castle, where, notwithstanding the presence of the Lord Deputy, the jury unanimously refused to find the king's title. His lordship immediately put the sheriff, Mr. Martin Darcy, and the jury under arrest; had them brought close prisoners to Dublin, and there tried before himself in the castle chamber.

"We bethought ourselves," says he, "of a course to vindicate his majesty's honor and justice not only against the persons of the jurors, but also against the sheriff for returning so insufficient, indeed we conceived so packed, a jury, and therefore we fined the sheriff 1000*l.*, the jurors 4000*l.* each, and to be imprisoned until the fines should be paid, and until they should acknowledge their offence in court on their knees."

The jurors petitioned to be discharged, but were refused, except upon condition of their making a public acknowledgment that they committed not only an error in judgment, but even actual perjury in their verdict, — terms which they rejected.

"The sheriff died in prison, owing to severe treatment, and the jury were cruelly used, until, after suffering all the rigors of confinement, their fines were reduced and themselves released."

On the 25th July, 1636, the Lord Deputy, writing to the Master of the Rolls, expresses himself on the death of the sheriff: —

"I am full of belief they will lay Darcy's death to me; my arrows are cruel that wound so mortally, but I should be more sorry the king should lose his fine."

The Lord Deputy, determined on success, caused another commission to issue: the Commissioners met at Saint Francis' Abbey on the 5th April, 1637, when the county jury, terrified at the example made of the former, was induced to find for the crown, as did the jury of the county of the town the day after, in the Tholsel Hall. Should you consider it of interest, you shall have next week a note of the evidence on which the jury found the title of the crown.

James Morrin.

Carleton Terrace, Rathmines.

THE CROWN OF FRANCE OFFERED TO THE DUKE OF WELLINGTON.

(2nd S. vii. 88. 177.)

It does not appear to have ever been asserted or supposed that the crown of France was actually offered to the Duke. What Sir J. Malcolm asserts is simply that he, being at Paris in Aug. 1815, shortly after the battle of Waterloo, heard from a quarter which appeared authentic, that it had been *proposed*, when the British army was advancing on the capital, to make the offer in question, and that this extraordinary proposal, after being discussed for some time, was *rejected*.

Sir John's Diary of his brief residence at Paris in the autumn of 1815 (*Life*, by Kaye) is well worth a perusal. He hears this report Aug. 4. On Aug. 1 he dines with the Duke; on Aug. 9 the Duke drives him to the theatre. The utmost freedom of intercourse appears to have been maintained between these two brethren in arms and "old Indians." Sir John asks questions, and receives frank replies. Did he ever seek an opportunity of ascertaining whether anything was known of the proposed offer of a crown, by the

[* Here is clearly an error. Sir Daniel Donne, D.C.L. was Master of the Requests, and died in 1617. Dr. John Donne the poet, was appointed Dean of St. Paul's, Nov. 27, 1621, 19 James I. — Ed.]

Duke himself? On consideration, perhaps, Sir John set down the whole story as a *canard*. On the same day that he heard it, Aug. 4, he jots down another curious article of intelligence, respecting a certain "Salon," a place, apparently, of a somewhat Tartarean character, whither gentlemen resorted to lose their money. "The fund is extremely rich. *I am told* it had, on one occasion, lent Napoleon forty millions of francs." Lively Parisians! In this case, however, the canard was too palpable. Sir John adds, "But this appears impossible; perhaps it was *four* millions."

After all, the proposal to lay the French crown at the feet of Wellington may have been actually made, and for a time entertained, although there seems to be little prospect of our now obtaining evidence of the fact. Supposing the statement to be groundless, the question remains to be asked, In what way can the report have originated? There is a story current that, in the course of the Duke's residence at Paris after Waterloo, he was once in the royal box at the opera, Louis le désiré not being present; and that some indignant Frenchman shouted from the body of the house, "Do you want to make yourself King?" It is also stated, in the *Wellington Anecdotes*, 1852, that the Duke was at one time charged with aspiring to the throne of *Spain*:—

"In reply to an absurd charge once circulated by a licentious portion of the press, that he aspired to the Spanish throne, Lord Wellington wrote, 'There is no end of the calumnies against me and the army, and I should have no time to do anything else, if I were to begin either to refute or even to notice them. Very lately they took the occasion of a libel in an Irish newspaper, respecting a supposed conversation between Castaños and me (in which I am supposed to have consented to change my religion to become King of Spain), to accuse me of this intention.'"

It is added that certain High Mightinesses felt it necessary to protest formally that they were not of the number of the Grandees who had given their consent to such an arrangement. (*Wellington Anecdotes*, pp. 22, 23.)

I have not been able to find the Duke's letter here cited. Perhaps some of your readers can supply a reference. Thomas Boys.

Replies to Minor Queries.

Richard Symonds (2nd S. vii. 67. 224.) — Your correspondent J. C. Symons is mistaken as to the identity of the author of the *Diary*. The Richard Symonds, whom he mentions as having died in 1680, was the first cousin of the Richard Symonds the date of whose death I am endeavouring to ascertain. C. E. L.

Faunes Family (2nd S. vii. 147.) — There is no such surname of a *person* as *Faünes* within the county of Berwick, in which the place called Fauns is situated, so far as I ever heard, and I have lived in the county for many years, and know it well.

I have no reason to suppose that there ever were any such. I have searched the chartularies of Kelso and Dryburgh Abbeys, where I find "Adam," and others "*de* Faunes," and nowhere find Faunes used as a surname.

Faüns, which is in the parish of Earlstoun, was formerly a village of some extent. The only remains of it now consist of two good farm-houses, and offices and cottages for the farm-servants, and a carpenter, blacksmith, &c. These *steadings*, as they are called, are Faüns on the Hill, and Faüns Loan End; the latter taking its specific name from being at the junction of the *loan*, or road, leading over the hill and through what was the village, with the main line of road from Edinburgh to Kelso.

The origin of the name of Faunes is probably from its being within what was formerly an extensive forest; and the district contains this and many other similar names connected with the chase of deer. There are Fauns Hill, Hartside Hill, Hindside Hill, Hindhope, Roecleugh, Houndwood, &c. J. Ss.

P.S. There is an error (probably a typographical one) in the end of this Query. It says that "Adam de Faunes" "married a Haig of *Banerside*;" it should have been *Bemerside*.

Old China (2nd S. vii. 139.) — I am obliged to Vebna for his offer of a sketch of his old yellow vases; but as a sketch gives only the form, it would not enable me to give an opinion as to the porcelain being eggshell, or the colour bright citron yellow, these being the characteristics of the imperial porcelain of Nankin.

I shall, however, be happy to be put into communication with Vebna. A letter addressed to the care of John Murray, publisher, Albemarle Street, will reach me. M.

Curious Charge of Treason (2nd S. vii. 7. 179.) — I should be glad if Mr. Philip Colson will explain in what Mr. Edward Foss's account of Walter Walker's execution in the reign of Edw. IV., is "quite a new reading," and "so totally different from the facts." Mr. Colson quotes from Shakspeare:—

" . . how Edward put to death a citizen
Only for saying he would make his son
Heir to the Crown; meaning indeed his house,
Which by the sign hereof was called so."

Mr. Colson says the citizen was a "respectable *grocer*." Mr. Foss says Walter Walker, "a publican" was indicted on a charge of high treason for saying he would make his son "Heir to the Crown;" meaning his inn so called. In this I can find no "new reading," or anything "totally

different from the facts." Neither can I in any History of England or Chronicle find where MR. C. got his term of "respectable grocer."

W. B. C.

The Land of Gold (2nd S. vi. 500.) — The substance of Genesis ii. 10—12., inaccurately rendered by your correspondent, refers to a particular spot; and Moses has very carefully pointed out the geographical site of Eden, as if he foresaw that it was to become a myth in the estimation of future critics. Eden is mentioned again twice (2 Kings xix. 12., Is. xxxvii. 12.). Eden, according to Asseman, is the country near Diarbekir, on the Tigris, called מערן (*Mâdon*), the root of which is ערן (*Eden*), translated by your correspondent "the place of pleasure." The description of the deluge by Moses, taken in connexion with his identification of antediluvian rivers and provinces with those existing after the deluge, shows that, in the contemplation of Moses, no dislocation of lands had then, and, we may add, has certainly not since, taken place, so as to throw Armenia or Mesopotamia into Australia. The expression, the "growth" of gold, is neither warranted by the Hebrew text nor by mineralogy. The statement of Moses, that the gold of Havilah was "good" (not "*very* good," as mistranslated), shows that there were different values of gold, dependent on the greater or less purity of the metal, usually alloyed for its preservation or for its economical use in manufactures. The abundance of gold in antiquity furnishes a subject for one of Hume's most able historical essays. The river Phasis in Cholchis, emptying itself into the Euxine Sea, where there is a city called *Chabala*, serves to identify the Pison and *Havilah* of Moses; and the gold district there is also sufficiently identified by the Argonautic expedition thither for the golden fleece. From an ancient people, the Chvaliski, the Russians have *Chvalinskoye More* (Caspian Sea), which has also preserved the etymology of the *Chavilah* of Moses, as well as the meaning of the word *Chvala*, the same as *Slava*, the designation of the Slavonian peoples. (Müller, in *Büsching's Mag.*, xvi. 287—348. 305., and Rosemüller, Genesis ii. 11.) I cannot discover any ground, theological, historical, geographical, or geological, for such an extraordinary supposition as the identification of the Pison with any part of the almost riverless Australia of modern discovery, first seen in 1526 by Europeans. T. J. BUCKTON.

Lichfield.

Hatchments in Churches (2nd S. vii. 199.)—The law upon this subject, as laid down by Prideaux, is this: Monuments, coats of arms, paintings on the windows, or elsewhere, pennants, *hatchments*, &c., put in the church for the memory of the deceased buried there, if regularly set up with the consent of the minister who hath the freehold, cannot be pulled down again, either by the Churchwardens, Minister, or Ordinary, *because they belong to the heir*, and he will have his action upon the case against any that meddle with them, and so may also the churchwardens. But if they be an incumbrance, or any annoyance to the church, or any way hindering or incommoding either the minister in performing any of the divine offices, or the parishioners in partaking of them, in this case the *Ordinary* hath power to give his order for their removal.

It seems clear, then, that the objection of R.B.'s friend that hatchments are in his belief "a simple exhibition of family pride," would not be sufficient to authorise the Ordinary to order their removal. I believe that R. B.'s view of the subject is exceptional, and that most incumbents, and their parishioners also, wish to preserve these reminiscences of the bygone aristocracy of their parishes, which call forth the sentiment,—

> "Their swords are rust, their bones are dust,
> Their souls are with the saints, we trust."

E. VENTRIS.

I think your correspondent R. B. will find that the following words of Lord Coke will give him the information he requires relative to the custom of placing hatchments in churches: —

"For of grave stones, winding sheets, coats of arms, penons, or other ensigns of honour, hanged up, laid, or placed in memory of the dead, the property remains in the executors; and they may have actions against such as break, deface, or carry them away, or an appeal of felony."—3 *Inst.* 110.

Sir Simon Degge says he conceives this must mean "when set up by licence of the bishop, or consent of the parson and churchwardens." — *Degge*, P. i. c. 12.

A great many authorities might be quoted in support of the *right*, and the correct conclusion seems to be, that if the hatchments are placed in the church by consent, tacit or otherwise, of the parson and churchwardens, they cannot afterwards be removed, without the consent of the executors, or heir, of the person to whose memory they were set up. R. B. would do well to consult a work entitled *Ecclesiastical Law*, by Richard Burn, LL.D., 2nd ed., vol. i. p. 341. J. A. PN.

Damn the Nature of Things (2nd S. iii. 272.)— At this reference Prof. DE MORGAN attributes the expression, "Damn the nature of things," to Porson. A writer in *Blackwood* (Dec. 1858) attributes it to Fielding. Which is correct? and if the latter, where in Fielding's works is the phrase to be found?

Allow me to take this opportunity of thanking the learned Professor for his prompt and courteous replies to several questions of interest which I have from time to time referred to him in "N. & Q." C. MANSFIELD INGLEBY.

Birmingham.

Spinney (2nd S. vii. 149.)—This word is derived from the French *espinaye*, a thorny plot, bramble-bush, place full of briers.—*Cotgr.* Ital. *spineto*, from the Latin *spinetum*. It has no connexion with the A.-Saxon *pinn*, which means "a pen," not "a pine," as A. A. supposes. *Pin* is a pine in A.-Saxon, but this has as little connection with *spinney* as "*pinn*." The correctness of the etymology is proved by the fact that the older form of the word was "*spinet*," for which Nares gives the following quotation from Ben Jonson's *Satyr*:

"A satyr lodged in a little *spinet*, by which her majesty and the prince were to come, advanced his head above the *wood*, wondering, &c."

H. C.

A word generally used throughout the midland counties. It means a small copse wood consisting in part of blackthorn and whitethorn, and serving as a harbour for game. The word is evidently derived, like various terms of venery, from the Norman-French *epinier*, a thicket.*

The word coppice or copse I consider to be also derived from the French word *couper*, to cut; these thickets being kept for cutting periodically for firewood in the shape of faggots or bavins, or for making charcoal.

I do not know that there is, or has been, so far as I can find, such a French word as *coupisse*, as there might very well be in analogy with *coulisse*, a sliding side scene, from *couler*, to run in a groove. J. Ss.

A. A., who writes from Poet's Corner, would, on inquiry, have found that the word *spinney* is by no means limited to Bedfordshire and Berkshire. He says it signifies in those parts "*any* small wood;" and this, surely, is an answer to his own question, whether the word can be derived from the Anglo-Saxon *pinn*, a pine-tree. A small wood, of whatever kind, is called a *spinney* throughout the midland and north-midland counties. There can, I think, be no doubt that the word comes from *spinetum*, a thicket; and probably the monks, who seem to have introduced many Latinised words into our language, applied the term to the copses adjoining their monasteries. We find the Latin word, in its transitional form of *spinet*, in Ben Jonson (*Masque of the Satyr*, vol. vi. p. 469., of Gifford's edition, 1816,) where the stage direction is as follows: —

"A satyr, lodged in a little *spinet* . . . . advanced his head above the top of the wood, wondering," &c.

Jaydee.

Pretender's Blue Ribbon (2nd S. vii. 103.) — Is there not some mistake in this account? The ribbon of the Order of the Bath was always *red*; that of the Order of the Garter is *blue*. Y.

* "Spiny, *adj.* (thorny), *Epineux*, plein d'épines."—*Boyer.*

A Muffled Peal on Innocents' Day (1st S. xi. 8.) — At Minety St. Leonards, Wilts, the church bells ring a half-muffled peal on the evening of Innocents' Day. When I became acquainted with this fact, I determined to communicate it to "N. & Q.;" but lest I should be repeating a previous statement, I turned to the past volumes, and in that one cited above, I found that a correspondent, C. Y. C., had already noticed the custom as prevailing at Maisemore church, and inquired whether it were peculiar to that place. No other instance, that I can find, has been adduced; and the present may be considered as an answer, with the peculiarity that the bells are half, not entirely, muffled. Archd. Weir.

"*Get thee apart and weep*" (2nd S. vii. 170.) — This quotation is from *Julius Cæsar*, Act III. Sc. 1., and runs correctly thus: —

"*Antony.* Thy heart is big, get thee apart and weep,
Passion, I see, is catching; for mine eyes,
Seeing these beads of sorrow stand in thine,
Begin to water."

N. M. F.

Cambridge.

"*Chap*" *and* "*Wench*" (2nd S. vii. 171.) — *Chap* has been considered equivalent to *chapman*, a customer or purchaser. Hence it is supposed that chap has, in the language of rural life, come at length to signify a companion, a brother labourer; in which case it would correspond to those other terms, as used by rustics, a *mate*, a *fellow*.

This derivation is liable to a twofold objection. First, we have no satisfactory evidence that chap had originally the signification of chapman, a customer. Secondly, if it had, one cannot, even then, very clearly perceive how it should have passed from the signification of a customer to that of a *mate*, *yokel*, *Tummas*, *chaw-bacon*, or *country bumpkin*.

Inferring, then, from your correspondent's inquiry, that the above explanation does not satisfy him more than it does me, I would suggest that chap may formerly have had some connexion with the Med.-L. *chappa*, a *cart-house*, and may possibly have signified a *carter*. "Chappa, Receptaculum curruum, aratrorum et aliorum, quæ pertinent ad agriculturam." (Carpenter.)

Or was a chap a *woodman*, a *wood-cutter?* In old Fr., chapler, chappler, signified to chip, "to hacke, hew," Cotgrave; and chapuisare, in Med.-Latin, was to cut wood. A chap would then be equivalent to that other rustic designation a *chop-stick*.

For *wench*, so far as originally signifying simply a young woman, and as a term in no way derogatory to character, various derivations have been suggested; Sax. *wencle*, Ger. *wenig*, &c. Todd, however, prefers the Sax. *cwen* and Go.

quens, which reappear in various languages as *quena*, *quene*, *quen*, *quinna*, &c., a wife, a woman; *e. g.*, in very old German, "Quena fona Aarones tohterun," a wife from the daughters of Aaron." (Wachter.)

This last derivation is good as far as it goes; and "wench" was probably derived from *cwen* or some of the kindred words, — yet not without the addition of something corresponding to the Dutch diminutive *tje* or *je*, expressing familiarity or affection. *Wijf*, *wijf-je* (wife, little wife); *kind*, *kind-tje* (child, little child). So *quene*, *cwen*, *quene-tje*, *cwen-je*, wench. Thomas Boys.

Chap is a mere abbreviation of "chapman," and originally meant, as *chapman* does, a seller or merchant. "If you want to sell, here is your *chap*," is quoted by Webster from Steele. Then it came to be used generally for a man or youth. Richardson gives "these critical chaps" from Byrom. Compare the somewhat analogous transition in the meanings of "fellow."

Wench is the Anglo-Saxon *wencle*, a maid, servant. The word *wenchell* occurs in the *Ormulum* for a child; in v. 14665. it is applied to Isaac: —

> "Godd sezzde thuss till Abraham;
> Tacc Ysaac thin *wenchell*," &c.

This is probably derived from a masculine noun, *wincel*, a child, of which however only the plural *winclo* appears in the A.-S. dictionaries. See White's note, *Ormul.* vol. ii. p. 637. H. C.

Smelt Family (2nd S. vi. 432.; vii. 154.) — Leonard Smelt, eldest son of Leonard Smelt, of Kirkby Fleetham, represented North Allerton in parliament from 1713 until his death in 1740. In 1733 he accepted the office of clerk to his majesty's ordnance. William Smelt, of Leases, upon the death of his brother was chosen M. P. for North Allerton, which place he represented until 1745, when he was appointed receiver of his majesty's casual revenue in the island of Barbadoes. His will is dated 17 Jan. 1754. He died in 1755, aged sixty-six, according to a monument in Kirkby Fleetham church. He had a son Leonard (whose niece married Thomas Frankland, M. P. for Thirsk, in 1775), who had a position in the Prince of Wales' establishment in 1775, and who was living in 1799. C. J. D. Ingledew.

Arms of Man (2nd S. vii. 32.) — The position of the spur is in nowise mysterious, for in armour-wearing times the spur was placed much higher than the present fashion of wearing it. See *Illuminations*, *Tombs*, *&c.* P. P.

Ireland and the Irish (2nd S. vi. 266.) — Coleridge has described Ireland as "that vulnerable heel of the British Achilles." Abuba will find the other words he has quoted in Voltaire's *Siècle de Louis XIV.*, vol. ii. p. 170. A. A. R.

The Wellesleys (2nd S. vii. 165.) — It may be worth mentioning, in illustration of the statement of your correspondent Ina with regard to the *Banastres* and the coheirs of *Philip de Welleslegh*, that in the east window of Denton church, co. Norfolk, there is a shield bearing the following arms: *vert* a maunch *argent*, impaling *gules*, a cross *argent* between 4 plates. Below the shield is the following inscription: on the dexter side, "Willielmus Banister de com. Somerset Armig.;" on the sinister side, "Elizabetha filia hæres Philippi de Wellesleigh com. Somerset." Both shield and inscription are of course of very much later date than the time of Philip de Welleslegh. They probably formed part of a series of "household coats" in the window of some hall or mortuary chapel; and were bought at the time (some 100 years ago) when the east window of Denton church was filled with stained glass of a most fragmentary and heterogeneous character. Selrach.

Oak Bedsteads (2nd S. vii. 69. 203.) — I once had a portion of a very old bedstead; the head-board was pannelled with Gothic linen pannels; the square pillars holding the pannelling chamfered with a rude Gothic rose at intervals. The third, and perhaps top row of pannels had been cut away, and the remnant was fixed to a very heavy stump bedstead, the sides or framework of which were quite a foot deep, with holes and a groove on the face for the cord to lie in.

One of the handsomest bedsteads I ever saw is the Cumnor bedstead at Sudely Castle, Gloucestershire, said to have been the property of the unfortunate Amy Robsart. Most of the oak bedsteads I have seen have had immensely thick pillars at the foot. One of these had the pillars cut through from each angle halfway up, which made the upper part of the pillar look like a pillar on four legs. The shelf at the bed's head was doubtless for settling a candle on, from the fact of most of them showing the signs of burning; *ergo*, reading in bed was in fashion two hundred years ago. W. M.

Esquire: Cockade (2nd S. vii. 158.) — The answer to the second part of your correspondent's Query is, I believe, that military men only are entitled to place a cockade in their servants' hats. The servant often is, and is always supposed to be, a private soldier, and wears the cockade as such. Stylites.

Ann as a Man's Name (2nd S. vii. 181.) — The present owner of Barkby Hall, near Leicester, is William *Ann* Pochin, Esq. Mr. Pochin was High Sheriff of the county in the year 1846. S. S. S.

Mr. Patrick Anna Smith, solicitor of Dublin, had his second Christian name "Anna" given to him at his baptism. Hodi.

Ben Jonson and Bricks (2nd S. vii. 149.)—

"1618, Jan. 10, London. *The Masque of Twelfth Night* was so dull that people say the Poet [Ben Jonson] should return to his old trade of brickmaking,"—*Calendar of State Papers, Domestic*, 1611—1618, p. 512.

J. K.

Highclere.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Catalogue of the Collection of Tracts for and against Popery (published in or about the Reign of James II.) in the Manchester Library, founded by Humphrey Chetham, in which is incorporated, with large Additions and Bibliographical Notes, the whole of Peck's List of the Tracts in that Controversy, with his References. Edited by Thomas Jones, B.A., Librarian of the Chetham Library. Part I. *Printed for the Chetham Society.*

The value of Peck's *Catalogue of all the Discourses written both for and against Popery in the Time of King James II.*, is as well known to all students of literary history, as its scarcity to all bibliographers. Rare as it is, however, the Chetham Library possesses no less than three copies in which extensive MS. additions have been made by former learned possessors. That eminent theologian, the Rev. Dr. Todd, had been for some time making collections for a second edition of Peck; but when he became aware that the learned librarian of the Chetham Library, (taking advantage of the fact that that library contains a more than ordinarily complete collection of the Tracts published on both sides in the Roman Catholic controversy, which was waged with so much learning and argumentative skill during the reigns of Charles II. and his successor,) was about to give to the world a bibliographical view of that controversy in a list of such Tracts which should incorporate not only Peck's *Catalogue*, but also all the Tracts and Books upon the subject to be found in the other great libraries in the kingdom, Dr. Todd most kindly placed his materials in the hands of Mr. Jones. The Rev. J. Dredge, Robert Travers, Esq., of Trinity College, Dublin, Mr. Crossley, and the late Rev. R. R. Mendham, have all given the editor the benefit of their counsel and assistance; and the result is, as may be supposed, a work of the greatest possible interest and utility — one calculated to reflect the highest credit upon the learning of its editor, and upon the good judgment of the Council of the *Chetham Society*, in adding so valuable a contribution to literary history to the long list of excellent books which they have published.

Japan and her People. By Andrew Steinmetz. *With numerous Illustrations.* (Routledge & Co.)

The readers of "N. & Q.," who have had frequent opportunities of knowing how varied and extensive are the acquirements of Mr. Steinmetz, will readily understand how large an amount of information, drawn from the most authentic sources, he would contrive to compress within the limits of a moderate volume. Mr. Steinmetz points out that, owing to the fact that during nearly a century from the year 1548 Japan was open to the nations of the West — Portugal, Holland, and England all having a footing there — we have the means of becoming better acquainted with Japan and her people than with any other eastern nation. No wonder then that with this advantage, Mr. Steinmetz has succeeded in compiling (for he honestly claims credit for little more) from the authorities enumerated by him, a volume as amusing and graphic as it is replete with information.

The Works of Thomas Sackville Lord Buckhurst, afterwards Lord Treasurer to Queen Elizabeth, and Earl of Dorset. Edited by the Hon. and Rev. Reginald W. Sackville West, M.A. (John Russell Smith.)

A new and complete edition of the works of the author of the first tragedy in the English language, is an appropriate addition to Mr. Russell Smith's *Library of Old Authors.* The *Ferrex and Porrex* was a great advance upon English dramatic composition, and though reprinted by the Shakspeare Society from Griffith's edition of 1565, it well deserves to be again produced from the authorised edition printed by Daye. The present volume contains moreover Sackville's *Induction* to the *Mirrour for Magistrates*, and his *Legend of Henry Stafford, Duke of Buckingham*; together with an interesting biographical Memoir of the author, with an appendix of Letters, from the originals in his own handwriting.

Messrs. Sotheby & Wilkinson announce for sale on Monday the 28th, and seven following days, the remarkable collection of Manuscripts formed by M. Libri, who, being compelled to leave London on account of ill health, is about to dispose of all his literary treasures. It is impossible for us, in the limited space which we can devote to the subject, to do justice to this very extraordinary collection, the Catalogue of which, enriched as it is with nearly forty lithographed facsimiles, is a perfect storehouse of information with respect to literary history and palæography. To say that there are nearly 1200 lots in the collection, is to give but a meagre and unsatisfactory idea of its richness or its extent. For though the number of MSS. is large, it is in the fact that they represent all countries, all ages, and every branch of human learning, that their great value consists. Ancient MSS., which may be termed palæographic, Latin Classics, Greek, and Oriental MSS., History, Science, Autographs, Old French and Italian Poets, all are represented here: while we may show in another way the extraordinary character of the library by stating that among these MSS. there are more than seventy Latin MSS. older than the twelfth century. We should like to enumerate some few of the choicest articles in the collection, but selection seems almost impossible; while the vast amount of information with respect to the literary interest, curiosity, or value of each MS., is such as to preclude us from giving a specimen. We should otherwise have been glad to have quoted M. Libri's account of Lot 399., an autograph and unknown work of Galileo; that of Lot 19., the Apocryphal Bible and Pseudo-Gospel of Aklimās; or that of No. 299., *Cypriani Epistolæ*, which occupies nearly two pages, and in which, among other matters, we have much curious information on the subject of the Greek letters as numerals, and the supposed introduction of their use into England by John Basing in the thirteenth century. We have done enough, however, to show the important character of the Libri Collection of MSS.

The programme of arrangements for *The Handel Commemoration Festival* at the Crystal Palace has just been issued. The performances will consist of *The Messiah* on Monday, 20th June; *Dettingen Te Deum*, and Selection, on Wednesday, 22nd; and of the *Israel in Egypt*, on Friday the 24th. The additions now being made to the great orchestra in the central transept will render it capable of accommodating a band and chorus of nearly four thousand performers. Costa will conduct, and the entire arrangements will be under the direction of the Sacred Harmonic Society. Those who remember the success which attended the experimental performance in 1857 will readily anticipate that, great as was that success, the experience gained on that occasion will now be turned to so good an account, more especially in the

arrangements for increased concentration and unity of tone, that there can be little doubt of the intentions of the Directors, that the pieces selected in 1859 shall be given on the grandest scale, and in the most perfect manner, being so realised, as to make the festival in every way worthy of the great Master of Song, whose genius it cannot fail to demonstrate, and whose memory it is intended to honour.

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Notices to Correspondents.

Among other papers of interest which will appear in early numbers, we may mention Henry More, *by Mr. Mayor*; Commonplace Book of the Seventeenth Century; Clipping the Coin of the Realm, *by Mr. Hart*; Confessors of the Royal Household; Encaustic Paintings, by Mr. Elmes, &c.

FUIMUS. *The Epistle of Publius Lentulus has been noticed in our* 2nd S. iv. 67. 109. 215.

R. W. *The author of the Third Part of the* Pilgrim's Progress *is unknown. See our* 1st S. viii. 222.

J. M. (Edinburgh.) *Dr. Shirley Palmer's Dictionary was completed in* 1845, *entitled* A Pentaglot Dictionary of the Terms employed in Anatomy, Physiology, Pathology, Surgery, &c. *Part I. with the leading term in French. Part II. A German-English-French Dictionary. It was published by Longman & Co.*

ERRATA.—1st S. xi. p. 317. col. ii. l. 13. *for* "Stella" *read* "Stellæ;". p. 487. col. i. l. 15. *for* "Hippophæ" *read* "Hippophaë." 2nd S. vii. p. 140. col. i. l. 40. *for* "Armagh" *read* "Ardfert;" p. 223. col. i. l. 41. *for* "158." *read* "150."

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Notes.

HENRY MORE.

Every reader of More's life and writings must regret that so little justice has been done to his memory. Coleridge's notes and Worthington's *Diary* only sharpen our appetite for the second and most valuable portion of Ward's *Memoir*, "which considers More as an author and in connexion with his Works," and of which Mr. Crossley (Worthington's *Diary*, vol. i. p. 55. n.) seems almost to promise the publication, when he speaks of it as "having never *yet* been published." Meanwhile, until some ecclesiastical or philosophical historian shall make the "Cambridge Platonists" the subject of a monograph, it may be of service to collect a few references to authentic sources of information.

See the indexes to Worthington's *Diary*, Kennet's *Register and Chronicle*, and Wood's *Athenæ* (add to Bliss's Index, vol. iii. pp. 1252, 1253); and for his works the Bodleian Catalogue. He has verses in the Cambridge collections; *e. g. Anthologia in regis exanthemata* (1632), p. 20.; Συνωδία (1637), fol. D 4. *verso; Carmen Natalitium* (1635), fol. D 3. *verso*, D 4. *recto;* he has also Greek elegiacs before John Hall's *Horæ Vacivæ* (1646), see Brydges' *Restituta*, iii. 309.

Five of his sermons are printed in Wesley's *Christian Library* (1827), vol. xxiii. p. 103.; his letters to Cudworth in Birch's *Life of Cudworth*, pp. xi. xii.; a long epitaph composed by him in Ward's *Gresham Professors*, p. 230. *seq.*; his cabbalistic writings in Knorr's *Cabbala denudata*, vol. i.; compare Dr. Mill's *Christian Advocate's Publication for* 1840, Appendix B.; his letter on witches at the end of Glanville's *Sadducismus triumphatus* (1726); other letters in John Norris' treatise. *On the Theory and Regulation of Love* (1688); see also Norris' *Several Treatises* (1730), p. 192., and *Miscellanies* (ed. 2), p. 60., where he is called "that Oracle of profound Wisdom and Learning, the excellent Dr. More." Norris also dedicated to him a Sermon preached before the University of Oxford, March 29, 1685.

On Dr. Jos. Beaumont's reply to him, see Sherman's *Historia Collegii Jesu*, p. 41., and Isaac Milles' *Life*, p. 118.; on Stubbe's attack on him, see Glanville's *Further Discovery, &c.* pp. 2. 33. He was an eminent tutor, and numbered among his pupils Rob. Gouge (Calamy's *Account, &c.*, 2nd ed. p. 645.), Dr. Clark (Turnor's *Grantham*, p. 176.), and Owen Stockton (Sam. Clarke's *Lives of Divines*, 1683, p. 186.) His kindness to Archbishop Sharp is mentioned in Sharp's *Life*, vol. i. p. 15.; cf. Todd's *Deans of Canterbury*, p. 150. Among his friends may be named Aubrey (Aubrey's *Lives*, p. 270.), Borage (Milles' *Life*, p. 56.), the Earl of Conway, with whom he read Des Cartes, and in whose house he lived at Ragley (Dedication to *Immortality of the Soul*), Cudworth, who took part with him in the examination of some stories of witchcraft (*Antidote against Atheism*, lib. iii. c. 7. p. 128., *seq.*, ed. 1653), and Glanville, who, in an unpublished continuation of Bacon's *New Atlantis*, has drawn the characters of Cudworth, More, Rust, Smith, Whichcot, and other divines (Worthington's *Diary*, vol. i. p. 214. n.).

Calamy (*Continuation, &c.*, p. 158.; cf. *Account, &c.*, 679.), bears witness to the generosity with which he relieved the wants of the Nonconformists. In a like spirit his nephew and legatee, Gabriel More, bequeathed 2000*l.* to French refugees (Turnor's *Grantham*). From a story given in Isaac Milles' *Life*, pp. 56—58., we learn that he was charged with making Quakers by his writings. He called himself Franciscus Palæopolitanus. (Cotton Mather's *New England*, Introd., fol. C 4. *recto.*)

His first common-place in the college chapel (*Philos. Works*, p. xii.). Letter of resolution falsely ascribed to him (*ibid.* p. xxiii.).

In Samuel Johnson's *Explanation of Scripture Prophecies* (Reading, 1742, vol. i. pp. 1—18.), is "a letter to Dr. Berriman, containing some remarks on Dr. Henry More's exposition of the seven epistles to the seven churches."

In the Cambridge University MS. Gg. vi. 11. art. 1., pp. 2—33. is "a transcript of the letters that passed between Dr. H. More and Mr. H. H. about the Encheiridion Metaphysicum of the former." In the *Catalogue* (vol. iii. p. 219.) it is said that these letters are dated between Aug. 1671 and March 167½, and chiefly contain corrections of Dr. More's Latinity.

See farther the indexes to both parts of Brucker's *History of Philosophy*, vol. iv.

J. E. B. Mayor.

St. John's College, Cambridge.

COMMON-PLACE BOOK OF THE SEVENTEENTH CENTURY.

There is a curious MS. of the middle of the seventeenth century in Sion College library, which is sufficiently curious to deserve a note. It is an old book containing epitaphs, jests, poesies, and such things. Among the jests are several current even up to our own time, showing how long such things keep in a nation's recollection. It begins with a prologue: —

"Sum liber et non sum liber quia servio servo,
Sum servus Domini, servus et iste Dei
Edward Brooke."

Here are some quotations: —

"Himnus hic est modus vitæ
Quo utuntur Jesuitæ.

"Opulentes civitates,
Ubi sunt comoditates,
Semper quærunt isti patres.

"Bonum panem, melius vinum,
Non recipiunt peregrinum,
Neque surgunt ad matutinum.

"Carne pingui vitulina
Per quam exul est vaccinâ,
Plena est horum coquina.

"Indii galli atque pavones,
Quorum cibus sunt macherones,
Horum patrum sunt buccones.

"Crocum piper cum amomo,
Et qua nullus sanctus homo
Habuit, habent isti in domo.

"Quando vocant carcerati
Bonis omnibus privati
Dicunt sumus occupati.

"Sed si vocant potentes,
Divitiis affluentes,
Rogant Deum et omnes gentes.

"Divitiumque patrimonia,
Magnatumque matrimonia,
Ficta tractant sanctimonia.

"Si quis dives infirmatur
Pro ejus morte Dens rogatur,
Quando hereditas speratur.

"O lupinam feritatem
Iræ dicando charitatem,
Nostram rapiunt hereditatem.

"Habent opes Venetorum,
Gravitatem Hispanorum,
Et potentiam Romanorum.

"Si quis quærat regia officia,
Ecclesiastica beneficia,
Horum dantur amicitia.

"Dominantur temporale,
Dominantur spirituale,
Dominantur omne et vale."

"This hymne the usual forme doth give
In which the Jesuites do live.

"To wealthiest cittyes wherr the rather
They most comodityes may gather,
Flyes every Jesuitish father.

"Best wine they drinke and eate good bread,
With wch no stranger sees them fed,
Nor notes how long they ly in bed.

"With gross beefe they will never deale;
But (for it) fatt and tender veale
To their full chitchins still they steale.

"Indian cockes and Turkies great,
Fed alwayes with the purest wheat,
Are those bitts that thes fathers eate.

"Saffron, pepper, nourish them,
And Roses of Hierusalem
Of which no holy man doth dreame.

"When prisoners for their charity call,
They say we are deprived of all,
And must to our devotions fall.

"But when their mighty freinds and rich
Require their helpe, they God beseech
For them, and thro' all nations preach.

"The inheritances of rich heires,
And princes nuptiall affaires,
Disposeth this fained zeale of theirs.

"When rich ly sicke, and thes men gape
To have their riches feed their rape,
They pray God they may never scape.

"O wild and woolvish cherisance,
That when they charity advance
They ravish our inheritance.

"Venetian wealth they still apply,
Affect the Spanish gravity,
And build on Rome's authority.

"If Princely offices be sought
By Jesuites they must be wrought,
And with rich spiritual livings bought.

"In temporal state they beare the bell,
In spirituall state as much excel,
In all states they comand — farewell."

Among several in disparagement of the fair sex is the following: —

"A woman faire I dare not wedd
For feare I weare Actæon's head.
A woman blacke is always proud,
A woman little always loud,
A woman that is tall of groth
Is always subject unto sloth;
For faire or foule, little or tall,
Some fault remaines amongst them all."

Upon a woman that fell out with her husband: —

"A woman lately fiercely did assaile
Her husband with sharp toung, but sharper nayle;
But one that heard and saw it to her saide,
Why do you use him thus, hee is your heade?
He is my heade, indeed, saithe she, 'tis true;
Sir, I may scratch my heade, and so may you."

"A certain Priest that had much gold
Would lay it in a chest
Within the chancel, and theron
Did write 'hic Deus est.'

"A merry ladd whose greedy mind
Did seeke for such a prey.
Neglecting much the reverend stile
That on ye caskete lay,
Tooke out ye gold, and blotting out
The p'sons name thereon,
Wrote 'Resurrexit, non est hic,'
Thy God is risen and gone."

Sent to Mr. Noy at his great Fead when he was made serjeant-at-law: —

"When the world was drowned
No ven'son was found,
For then there was no parke.
Here we sitt,
And have ne'r a bit,
For Noy hath all in his arke."

Benj. Johnson.

Poesyes pro annulo. Among others are —

"There is no other, and I am he,
That loves no other, and thou art she."

"Eye doth find, heart doth chose,
Faith doth bind, death doth lose."

"Blessed is the woing
That is not long a-doing."

"Let us be one } "To live in love
Till we are none." } I love to live."

"Love well and } "Virtus non vultus,
Live well." } Patior ut potiar."

"Sequor ut consequar."

"I seek to be
Not thine but thee."

Varieties. — On woman's *faults:* an old edition of the well-known rhyme: —

"We men in many faults abound,
But two in women can be found;
The worst that from their sex p'ceeds,
Is naught in words and naught in deeds."

On sending a pair of gloves: —

"From this small token take the letter G,
And then 'tis love, and that I send to thee."

De Sanitate et Medico: —

"Health is a jewel, true, which when we buy,
Physicians value it accordingly."

Ques. "Wherein doth principally consist the love of God?"

Ans. "In one word, God is to be worshipped amore, viz.

"Amore summo,
More vero,
Ore fideli,
Re omni."

An acrostic on John Pym, who deceased Dec. 8, 1643: —

"I do not greive, but thousands more
O ver thy marble drops a seconde showre;
H earts fill'd with sorrow, eyes still overflow,
N othing but tears can ever drown sadd woe.

P eace, quiet rest the give, thy name shall be
I n everie heart worne for thy memorie.
M cane time thy fame even as engageed thou hast,
E ver to celebrate while time doth last."

Of epitaphs there is a great store, among which —

"Hic jacet in requie Woodcock John vir generosus
Major Londoniæ, mercerus valde morosus."

"Hic jacet Tom Shorthose,
Sine tombe, sine sheets, sine riches,
Qui vixit sine gown,
Sine cloake, sine shirt, sine breeches."

Du Musica: —

"Musicen primum docuit voluptas.
Musices auxit studium voluptas.
Musices usum retinet voluptas, gaudia fundens.
Mussicen lusit placidus cupido.
Musicen lusit citharea mollis.
Musicen lusit cithara suavi clarus Apollo.
Musiceu mentes tenuit virorum.
Musiceu sensus tenuit ferarum.
Musice montes et aquas et ornos sede removit.
Musice summis dominatur astris.
Musice terræ dominatur imœ,
Musice ponto dominatur alto cuncta pererrans.
Musice mentis medicina mœstæ.
Musice multum minuit malorum.
Musice magnis, medicis, minutis, maxima mittit."

On Abp. Laud, beheaded Jan. 1645: —

"Heer lyes within ye compass of this earth
A man of boundless pride, of meanest birth;
England's last Primate, whose unequall fate
Made him the prince's love, the people's hate.
A Protestant in shew, yet joyned by art
An English headpeice to a Roman heart;
A seeming patriote, yet this wonder bredd,
Hee was the Churche's, his a traitour's head,
Which being taken of, hee thus did dye,
The churche's, prince's, people's enemy."

Then come some *versificandi exempla* on sacred subjects, such as the Lord's Prayer in sapphics and hexameters.

The most usual names and appellations of the Son of God in the Scriptures: —

"Spes, via, vita, salus, ratio, sapientia, lumen,
Judex, porta, gigas, rex, gemma, propheta, sacerdos,
Messiah, Zeboah, rabbi, sponsus, mediator,
Virga, columna, manus, petra, filius, Emanuel,
Vinea, pastor, ovis, pax, radix, vitis, oliva,
Fons, paries, agnus, vitulus, leo, propitiator,
Verbum, homo, rete, lapis, domus, ut sic omnia
Xtus."

Enigmas.

1. In tibiam.
"Non ego continuo morior, si spiritus exit,
Nam redit assidue, quamvis et sæpe recedat."
2. Musica.
(Mus.) (Musca.)
"Si caput est currit; ventrem conjunge volabit,
(Muscatum.) (Mustum.)
Adde pedem comedas, et sine ventre bibas."

The old story of the fox, the goose, and the corn.

"Over a bridge one lately was to pass,
Which had a treble charge to reconvay,
A goose, a fox, some corne, the other was
Each bent the other to devour or slay.
Now, in their single carriage, I would know
How he escaped the danger, yet did goe:

For if at first the fox he do transport,
The goose the meantime doth devour the corne;
And if the goose, then here appeares the sport,
The fox or barly must the next before,
Which if the corne, the goose doth then devour,
And if the fox, the goose goeth then to wrack.
For to prevent this mischief in an hour,
Reade how he safe might carry ore this pack?"

Resolv.—

"First, he caried over the goose, then afterwards fetched the corn, then carries back the goose, then brings over the fox; and, lastly, carryes over the goose again."

At the end of the volume are numerous witty stories, *e. g.* "woemen writers:"—

"One asking a question, why woemen either all or most part when they write *practise Roman hand?* It was answered him that it stood with greate reason, for hee had never heard of any woman that made good Secret—ary."

The last passage I shall quote is touching "cooking his goose."

"*The King of Swedeen's Goose.*

"The King of Swedland coming to a towne of his enemyes with very little company, his enemyes, to slight his forces, did hang out a goose for him to shoote; but perceiving before night that thes few souldiers had invaded and set their cheife houlds on fire, they demanded of him what his intent was? To whom he replied, 'to roast your goose,'"

which I suppose henceforth became a proverb.

J. C. J.

CONFESSOR TO THE ROYAL HOUSEHOLD.

The following extracts, chronologically arranged, are offered, in addition to preceding notices, as throwing some light on the history of this office:—

"Confessor. Alexander Chapman; wages, 40*l.* per annum."—*Royal Household Regulations*, printed for Society of Antiquaries, 1790, p. 332.

Mr. Chapman (it would appear, p. 329.) was also "one of the Chaplains that attend by two and two every month." He was on "the establishment of the Household of Prince Henry, A.D. 1610." In the "Orders for His Highness' Chapel" it is prescribed thus:—

"The Confessor shall duly administer the communion unto the Household the first Sunday in every month, whereof notice shall be given by the said Confessor some fourteen days before every such time, to the end those that are to communicate may prepare themselves for the same."

"And the said Confessor shall every day, at a convenient hour, read divine service in the said chapel unto the household; and especial notice shall be taken by the yeoman of the vestry of those that shall omit, or at any time fail (being in the house) to repair to divine service, and to the sermons that there shall be preached: to the end that due animadversion may be used to such defaulters, without they be impedimented by their necessary attendance in their offices, or by some other very urgent occasions."—*Ibid.* p. 336.

"1625, Oct. 25, Salisbury. Sec. Conway to Lancelot Andrewes, Bishop of Winchester. To admit Dr. Middleton to the place of Confessor of the Household."—*Calendar of State Papers, Domestic*, 1625—1626, p. 133.

A "Mr. Midleton," from the *Household Regulations* above referred to, appears amongst Prince Henry's chaplains in 1610.

"1625, Nov. 4. Bishop's Waltham. Bp. Andrewes to Sec. Conway. Nothing has been done in the matter of the Confessorship but with the King's knowledge. Mr. Beckett, the present Confessor, who was appointed by Bp. Mountague, has been labouring under palsy for some years past. The King signified that he would have Mr. Beckett continue in his place for life, whereupon he was orderly sworn by Bp. Andrewes. This it was likely His Majesty did not call to remembrance. His memory being informed, his pleasure shall be fulfilled."—*Calendar, ut suprà*, p. 143.

In the "Establishment of the Household of King William and Queen Mary, A.D. 1689," the Confessor, who is mentioned in addition to Dean, Sub-dean, and Clerk of the Closet, is set down for the following items: viz.—

"To the Confessor for himself and to provide surplices, 10*l.* wages, per annum, and 26*l.* 10*s.* 0*d.* board wages."—*Royal Household Regulations*, p. 408.

All these are of course notices of the office since the Reformation: other and much earlier allusions to it are met with in the "Household Book of Edward IV." (*ibid.* xii. xiii.), where a "Confessor" and "Bishop-Confessor" are mentioned.

J. K.

Highclere.

MUSICAL NOTES BY DR. GAUNTLETT.

Latin Church Music. — Of the hymn tunes or chants, Lambillotte affirms that *they must be all rewritten.* Of the Psalm chants Bernard writes that many of the endings neither express the character of the tone to which they are assigned, nor are they peculiar to the tone, being alike expressive of the endings of others. Mr. Dyce declares "if the rules be of any value or force, the endings of the chants must for the most part be considered irregular and inaccurate."

Latin Psalm Chants. — Although these chants are invariably assailed and slandered by modern professors, it must be remembered to their credit that the only two retained in the English cathedrals hold the post of honour. These are "the Grand Chant," and the so-called "Tallis's Chant."

The Key in Music. — As the eye can only see colour in *patches*, so the ear can only receive sounds in sections or *fields*, called keys. Every sound has *some relation*, and a knowledge of these relations is a knowledge of the key and its sounds. Hence the importance of knowing what sounds are in a key, and what break the key.

Music and Mathematics. — It has been said that "music rests on mathematics and acoustics." Certainly not; for it rests upon itself, mathematics

proving its laws from its facts in nature. It operates in time and space, and is subject to the law of numbers. The knowledge of the rules of *addition* and *subtraction* will parse any passage by a great master. The cogency of mathematics is of no avail unless the data be facts. To reason upon the position that (in the key of C), A is a consonance and that F is not, is a simple case of lunacy. There has been the *coinage* of words in speech language, but no *coinage* of sounds in music language.

The Abbé du Bos records that Molière when he performed in his own play, noted or intoned the most particular scenes, as also did Beaubry, the celebrated actor of that day.

Exercises for Degrees in Music. — This subject, which has for the last eight or nine months excited so much interest among certain members of the musical profession, is not difficult to understand or to settle. The "piece of solemn music" was the "solennis missa," or high mass, and the word "counterpoint" embraced the whole art and science of music. In this sense Handel used it when he said of Gluck, "he knows no more of counterpoint as mein cook waltz;" whilst of Telemann he remarked, "Telemann could compose a piece of church music in eight parts in less time than another person would take to write a letter." Counterpoint is not a question of ears, but one of *grammar*. If a man can write a chant, a dance, and a recitative correctly — all three perfectly right — he knows how to write music, and will find no difficulty in part-writing. In the matter of scholastic writing *taste* has no admission, for knowledge and power can only be tested by the rules of grammar.

ACTING IN EDINBURGH, JULY, 1733: STIRLING THEATRICALS.

The *Caledonian Mercury* advertises, —

"That the Edinburgh company of Players having lately acted several of Shakspeare's plays, such as *Othello, Hamlet, Henry IV., The Humours of Falstaff*, &c., with great applause, we hear, at the desire of their best friends, are to act tomorrow, the 13th, another of Shakspeare's excellent plays, viz. King Lear and his Three Daughters."

It was about this time that Anthony, or as he is more commonly called, "Tony" Aston had his company in the northern metropolis, a circumstance that greatly excited the wrath of the puritanical portion of the community. The magistrates, under the influence of the clergy, prosecuted "Tony," and obtained a conviction against him as a vagrant. Supported, however, by some of the nobility of Scotland, who had not then, as now, fled to London or the Continent for excitement, Tony brought the matter before the Court of Session, and ultimately defeated his opponents. It is extraordinary what a sensation this dispute created, and how some of the ministers declared that religion would be extinguished if the players were successful.

The Rev. R. Wodrow, the Church historian, in his letters to Lord Pollok, a fierce Presbyterian, and who was to be *a judge in the cause*, laboured hard to convince his lordship of the iniquity of the thing: but Pollok was ill; so much so, that, so far as can be ascertained now, he was not present at the ultimate decision.

The feeling against actors, kept up by pulpit orations, was very strong until recently over all Scotland. A curious illustration of this occurred in Stirling, the end of the last or the beginning of the present century. The North York Militia, commanded by Lord Dundas, was stationed there, and as it was rather a dull place, the officers were desirous of enlivening it by the introduction of a portion of the Edinburgh company of comedians. On this being understood, the magistrates refused their permission — the very idea was horrible: stage-players in the holy burgh of Stirling could not be tolerated. The noble commander was very sorry that he could not procure this reasonable amusement for his officers; but so it was: the civic authorities, supported by the town ministers, would not hear of it. One of the officers said he thought he could manage it without in any way trenching upon the magisterial privileges. His lordship said he might try the experiment. Nothing farther was said, and no means used to soften the obdurate hearts of the provost and baillies. On the Sunday following the refusal the regiment as usual paraded in the forenoon, and it may be observed that the parade-ground was very near the High Church. After the affair thus gone through, the band, which was a very excellent one, struck up and played for some time. The same thing was repeated on Sunday evening, and, as might be expected, the attendance was pretty considerable, especially of the fair sex.

Horrified at this astounding occurrence, the provost went to the commanding officer, and pointed out the dreadful consequences that would arise from the performance of secular music on Sundays; that in place of attending to religious duties, the women would be rushing *en masse* to the Castle Hill, and that everything would be thrown into disorder. "I am very sorry for this," was the rejoinder, "but it can't be helped; my officers are only doing that which they are entitled to do. And as I do not question your right to exclude the players, you ought not to question mine, of allowing them to enjoy the music of their band on the Sundays."

This was a settler: nevertheless the horror of stage plays prevailed. Next Sunday the parade was brilliantly attended; the churches were deserted; the band played long and well. In vain

did the ministers sometimes supplicate, sometimes threaten; the red-coats and the music carried the day. A second meeting was the result. "Were there any means to induce the gentlemen to restrain their Sunday taste for harmony?" "Perhaps, if you allow the players to make their appearance here, and grant them the use of the Guildhall, the thing may be managed." The bitter pill was swallowed: the actors came, and the Sunday music ceased.

This anecdote was told me when a boy by my father, who was an officer in the regiment at the time. J. M.

ON ENCAUSTIC PAINTING.

One of the most legitimate uses of such a journal as yours is the diffusion of useful knowledge, when locked up in the coffers of the wealthy or secreted on the shelves and in the volumes of the learned. Some years since, when a tolerably active member of the Society for the Encouragement of Arts, &c. in the Adelphi, I noted in my common-place-book many things connected with the arts of design.

Amongst others I had been led into an investigation of the encaustic or wax painting of the ancients, not only as regards fine art and the durability of pictures, but also as regards science in the preservation of ships, wooden jetties, &c., against the injurious effects of the sun, sea-water and animalculæ.

Every scholar is acquainted with the "*encausto pingere*," the "*pictura encaustica*," "*ceris pingere*," and "*picturam inurere*" of the elder Pliny: many have read of the more modern observations and experiments of Count Caylus and M. Bachelier, a painter, who were the first of modern times who made experiments on this ancient and useful art, about the year 1749.

After much investigation and some successful experiments in France the subject dropped; till an English lady recovered the art in 1785, communicated her researches, and some specimens of pictures so executed to the Society of Arts, and received a gold palette from the Society.

This lady was Miss Emma Jane Greenland, afterwards Mrs. Hooker, of Rottingdean in Sussex, an amateur artist of taste and scientific skill. The account of her proceedings are to be found in the 10th volume of the *Society's Transactions* for 1792, a work only given to the members, and consequently rare. Her first communication with some specimens of this mode of painting was made in 1786 before her marriage, and one of her pictures is in the Society's museum in the Adelphi.

For this honourable testimony of the Society's approbation of Mrs. Hooker's endeavours to attain excellence, she therefore, in 1807, made a farther communication to the Society of the result of no fewer than fifty experiments a day for more than four months; and to theory Mrs. Hooker added practice, and produced several encaustic paintings of considerable merit.

One of her communications to the Society may give an insight into the process of this curious branch of the fine arts, which might, in her honour, be called the *Hookerian* system of encaustic painting: —

"*Method of preparing and applying a composition for painting in imitation of the ancient Grecian manner, as practised by Mrs. Hooker:* —

"Put into a glazed earthen vessel 4½ ounces of gum arabic, and 8 ounces, or half a pint wine measure of cold spring water. When the gum is dissolved, stir in 7 ounces of gum mastic, previously washed, dried, picked, and beaten fine. Set the vessel and these ingredients over a slow fire, continually stirring and beating them hard with a spoon, in order to dissolve the mastic. When sufficiently boiled it will no longer be transparent, but will become opaque, and stiff like paste. As soon as this is the case, and the gum, water, and mastic are quite boiling, add, without taking them off the fire, 5 ounces of white wax, broken into small pieces, stirring and beating the several ingredients together, till the wax is perfectly melted, and has boiled. Then take the composition off the fire, as boiling it longer than necessary will harden the wax, and prevent it mixing so well afterwards with water. When the composition is taken off the fire, and in the glazed vessel, it is to be beaten hard, and whilst hot (but not boiling) mix with it, by degrees, a pint (wine measure) of 16 ounces more of cold spring water. Then strain the composition, as some dirt will still boil out of the gum mastic, and put it into bottles. The composition, if properly made, should be like a cream, and the colours when mixed with it as smooth as oil.

"The method of using it is to mix with the composition upon an earthen palette such colours, in powder, as are used in painting with oil, and such a quantity of the composition to be mixed with the colours as to render them of the usual consistency of oil colours; then paint with fair water." [That is, I presume, to dilute the vehicle with water when necessary.]

"The colours may then be laid on thick or thin, as best suits your subject, on which account this composition is advantageous where transparency of colouring is required. In most cases, however, it answers best if the colours be laid on thick, as they require the same use of the brush as if painting with body colours, and the same sort of brushes are used as in oil painting. The colours if grown dry when mixed with the composition, may be thinned by putting some water over them, but it is less trouble to put water when they are beginning to dry. In painting with this composition the colours blend without difficulty when wet, and even when dry the tints may easily be united by the means of a brush and a small quantity of water.

"When the painting is finished, put some white wax into a glazed earthen vessel over a slow fire, and when melted, but not boiling, cover the painting with the wax and a hard brush; and when cold take a moderately hot iron, such as is used for ironing linen, of such a degree of warmth as not to hiss if touched with anything wet, and draw it lightly over the wax. The painting will then appear as if under a cloud, till the wax and whatever substance the picture is painted on become cold; but if in that condition the picture should not be sufficiently clear, it may be held before the fire at such a distance as to melt the wax slowly, or the wax may be melted by

holding a heated poker before it at such a distance as to melt it gently, especially over such parts that are not sufficiently transparent or brilliant: for the oftener heat is applied to the picture, the greater will be its brilliancy and transparency of the colouring. But a contrary effect will be produced if too sudden or too great a degree of heat be applied or for too long a time, because it will draw the wax too much to the surface, and crack the paint.

"Should the coat of wax upon the picture be anywhere uneven, draw a moderately heated iron over it, as before directed. When the picture is cold, rub it with a fine linen cloth.

"Paintings," says Mrs. Hooker, "may be executed in this manner upon wood (having pieces of wood let in behind across the grain to prevent its warping), canvas, cardboard, or plaster of Paris. The latter requires no other preparation than mixing some fine plaster of Paris with cold water to the thickness of cream, and pouring it on a looking-glass, prepared with a border of bees' wax, of the form and thickness you require. When dry take it off, and there will be a fine smooth surface to paint upon."

This method of painting with wax and fire is very brilliant and perdurable, as lasting as fresco-painting, without its dry, harsh coldness, eminently fitted for outdoor ornament and preservation, on wood, stone or plaster edifices. At once conservative and decorative, it would become an admirable adjunct to shrines, statues, columns, and other monuments, preserving them from the damps, salts and other deleterious exhalations of our foggy and saline atmosphere, and readily cleaned by washing. Ships, wooden and stone jetties, may be beautifully ornamented and preserved by encaustic or fire-painting; nay, its uses are innumerable.

Had the *Battle of the Magnetes* in Lydia, the most ancient painting on record, and for which Candaules, King of Lydia, gave the painter, Bularchus, in the eighteenth Olympiad, its weight in gold, been executed by this process on the marble wall of the great Temple of Magnesia, it might now be the admiration of European connoisseurs in contiguity and companionship with the other ancient paintings in the British Museum.

James Elmes.

20. Burney Street, Greenwich.

Minor Notes.

Change in the Dedication of Churches.—The principal church in the town of Bungay, Suffolk, is dedicated to the Blessed Virgin, and from the evidence of an ancient churchwardens' account-book, the parish appears always to have been, as it is now, St. Mary's parish; but in that account-book, amongst the entries in the reign of Queen Mary, is one for the setting up of the "ymages" on the rood-loft again, — "that is, the Mary and John, and y^e^ Vowes of the Churche;" which certainly implies that the church was dedicated, not to the Blessed Virgin, but to the Holy Cross. I have found it called the Church of the Holy Cross in old charters; and it was, in fact, the church of the priory (whose ruins still stand to the east of it), which was dedicated to the Holy Cross. There is an instance at Wymondham, in the county of Norfolk, where the "parish church" was originally the nave of the "conventual church;" and the other part of the church is now in ruins; but I do not remember whether this was a case of two different dedications. The church at Bungay is only the nave of the original church, but the chancel was in use until the fire of 1689, so that it is not precisely a parallel case. Could any of your ecclesiological correspondents inform me of an instance in which, without any recorded alteration, such a change as this has taken place? I may add, as farther particulars toward a right understanding of this case, that there were altars in both aisles of the church; and the north aisle has the appearance of having been built as a chapel to it. There was also a detached chapel in the cemetery, the dedication of which I have not yet learned, which was converted into a "gramer schole" at the Reformation. And the parish used to pay annually to the prioress a small sum, now paid to the lord of the manor of Bungay Priory, the Duke of Norfolk, as "steeple rent."

B. B. Woodward.

Haverstock Hill.

Pope. — In the *Caledonian Mercury*, Tuesday, June 19, 1733, occurs the following entry: —

"Mrs. Pope, mother of the first poet of this age, who died very rich, was interr'd on Monday night at Twickenham. The supporters of her pall were six of the oldest and poorest women of the parish, and six of the oldest and poorest men carried her corpse. They all had mourning except gloves and hatbands, which were not allowed the minister; nor any body to follow the corpse."

J. M.

Link between remote Periods. — A link with a remote period has just passed away. Commander Pickernell, R.N., who died on the 20th ult., aged eighty-seven, knew well in his youth a man who was a soldier encamped on Hounslow Heath at the time of the Revolution in 1688. This same man played an instrument in the band at Queen Anne's coronation, and served through Marlborough's wars, and in his old age returned to the neighbourhood of his native place, Whitby, where he died, aged considerably over a century, when the late Commander Pickernell was a boy about seven or eight years old. A. O. H.

Blackheath.

Piedmont not a Part of Italy. — No doubt many of its readers, fresh from their school lessons in geography, must have suspected *The Times* was playing with their credulity when, about two months ago, in order to humble the pretensions of the Court of Turin, it asserted that the Italians had not formerly been accustomed to consider Piedmont a part of Italy. I have now before me

two works which prove that *The Times* had good grounds for its statement.

Alberti, in his valuable *Descrittione di tutta l'Italia et Isole pertinenti ad essa*, dedicated, 1550, to Henry II. of France and his Queen Catherine, but of which I possess only the enlarged Venetian edition of 1596, *takes no notice of Piedmont.*

Boccone, an eminent Italian botanist of the seventeenth century, entitles one of his works printed at *Venice*, 1697, *Museo di Piante Rare della Sicilia, Malta, Corsica, Italia, Piemonte, e Germania.*

The omission of Piedmont by Alberti, and the position which it occupies in the title-page of Boccone's work, forbid the notion that in the sixteenth and seventeenth centuries Piedmont was regarded as a part of Italy. H. Pk.

Lighting of the First Slate Quarry with Gas.—The following cutting, from the *Dublin Local Advertiser* (10th November, 1858,) is worthy perhaps of a corner in "N. & Q.": —

"This slate quarry is situated near Festiniog, North Wales; it belongs to Samuel Holland, Esq., and is worked through different levels into the inside of the mountain, to the distance of more than 1000 feet; the mode used being to make openings in the solid slate rock at the end of the tunnels, 30 feet wide, high, and long, and then leaving a pillar of slate of the same dimensions before making another opening. In these excavations no daylight can enter, the light of candles being found the only source through which the men worked up to last spring, when the proprietor employed Mr. George Walcott, engineer, to erect gasworks, and fit up the slate quarry with gas. These works have been now in operation two or three months, and have given every satisfaction to the owner."

Abhba.

Etocætum.—At the junction of Icknield Street and Watling Street, two miles S. S. W. of Lichfield, is the site of the Roman station of Etocetum. The etymology of this name has not been hitherto deduced by Camden and the local historians. It appears, however, probable that it was the Latinised form of Ἐτοκοίτων, "the year's rest." This Greek compound is not to be found in the Classics; but we have a similar one in Sophocles (*Antigone*, 805. 810.), παγκοίταν θάλαμον, "the chamber where all repose," and ὁ παγκοίτας, "the luller of all to rest;" the former expression meaning the *grave*, the latter being an epithet of *Pluto*, its sovereign.

T. J. Buckton.

Lichfield.

Minor Queries.

Old Maps of Ireland.—Can you refer me to the best source of information respecting old maps of Ireland, in manuscript or printed? I have Hardiman's *Catalogue of Maps, Charts, and Plans relating to Ireland, preserved amongst the Manuscripts in the Library of Trinity College, Dublin*; but I want something more. Abhba.

"*Ye Diners-out, from whom we guard our Spoons.*"—The following is an extract from Moore's *Diary* of 26th June, 1831: —

"Went (Lord John and I together, in a hackney-coach), to breakfast with Rogers. The party besides ourselves, Macaulay, Luttrell, and Campbell. . . . . In the course of conversation, Campbell quoted a line, 'Ye diners out, from whom we guard our spoons,' and looking over at me, said significantly, 'You ought to know that line.' I pleaded not guilty; upon which he said, 'It is a poem that appeared in *The Times*, which every one attributes to *you*;' but I again declared that I did not even remember it. Macaulay then broke silence, and said, to our general surprise, 'That is mine:' on which we all expressed a wish to have it recalled to our memory, and he repeated the whole of it. I then remembered having been much struck with it at the time, and said there was another squib still better on the subject of William Bankes's candidateship for Cambridge, which so amused me when it appeared, and showed such power in that style of composition, that I wrote up to Barnes about it, and advised him by all means to secure that hand as an ally. 'That was mine also,' said Macaulay; thus discovering to us a new power, in addition to that varied store of talent which we had already known him to possess."

The object of my Query is to inquire if any of your readers can supply me with the first of the above-mentioned squibs, "Ye diners-out, from whom we guard our spoons;" the second was quoted in the *Quarterly Review* for April, 1857, in an article on "English Political Satires." I have long been a collector of the fugitive pieces of our great writers, and am anxious to procure the above, but I have no opportunity of referring to a file of the *Times*; our Public Library (still in its infancy) does not possess a copy. I should also be obliged to any of your readers who could inform me of any other of the uncollected writings of Macaulay. I may mention that I know most (if not the whole) of his articles in the *Edinburgh Review*, as well as his contributions to the eighth edition of the *Encyclopædia Britannica*, and to Knight's *Quarterly Magazine*. J. B.

Melbourne, Australia.

Dr. Johnson's MS. Collections for his Dictionary.—In his preface to the *English Dictionary*, Dr. Johnson observes: —

"When I first collected these authorities, I was desirous that every quotation should be useful to some other end than the illustration of a word; I therefore extracted from Philosophers principles of science; from Historians remarkable facts; from Chymists complete processes; from Divines striking exhortations; and from Poets beautiful descriptions. Such is design, while it is yet at a distance from execution. When the time called upon me to range this accumulation of elegance and wisdom into an alphabetical series, I soon discovered that the bulk of my volumes would fright away the student, and was forced to depart from my scheme of including all that was pleasing or useful in English Literature, and reduce my transcripts very often to clusters of words, in which scarcely any meaning is retained; thus to the weariness of copying, I was condemned to add the vexation of expunging. Some passages I have yet spared, which may

relieve the labour of verbal researches, and intersperse with verdure and flowers the dusty deserts of barren Philology."

Dr. Johnson's "Design" must be allowed to have been a most valuable one, and I trust the Philological Society will carry it out, so far as is practicable, in their New English Dictionary. I say this because in their printed "Proposal" it is not mentioned as forming any part of their plan.

Is this MS. collection of "all that is pleasing and useful in English Literature" still in existence? EIRIONNACH.

Family of Lizars, Scotland. — Where can I obtain any information about this family? Is it descended from the "Lizures" I find in one of the copies of Battle Abbey Roll? I think I have met the name "Eudo de Lizures" in some genealogical work. Any information will be very welcome. SIGMA THETA.

Climate of England.—Can you inform me where I shall find statements which appeared some months back, relative to the probable changes in the climate of England consequent on the change in the course of the gulf stream? JAS. DIXON.

Public Library, Ormskirk.

Heraldic. — I am anxious to know whose coat of arms the following is. I cannot give the colours, as the coat is merely scratched in outline on an old piece of plate. The field is barry of 10; in the centre is a lion rampant. In the dexter chief, on a small inescutcheon or canton is a wild boar (?) passant. SIGMA THETA.

Art of Memory. — Can any of your correspondents, who have directed their attention to the local or topical system of artificial memory, inform me whether it is of any real utility, or merely a sham? Also, which is the best work on the subject? BEN-SIMONIDES.

By-names of English Counties. — Many noblemen and gentlemen are in the habit of designating the counties in which their residences are situated by names different from what they bear in legal documents. (See Dod's *Parliamentary Companion, passim.*) Of these by-names the greater part end in *s*, as Beds, Berks, Bucks, &c. Can any of your correspondents explain the origin of these names? Is the *s* the sign of the plural? or is it an abbreviation for shire? There seems a difficulty in the way of either of these suggestions. This form seems to be confined to those counties the correct names of which include the termination "shire;" but, not to speak of Oxfordshire and Shropshire, which have their special by-names, Oxon and Salop, there are many English counties, the names of which end in "shire," and which cannot be abbreviated in this manner. Such, I suppose, are Cambridgeshire, Rutlandshire, and Staffordshire. In these cases, as well as in Devonshire, Derbyshire, Lincolnshire, and Warwickshire, the favourite mode of naming the county seems to be to drop the termination without the addition of *s*. The same is the case where the word "shire" is preceded by *set* or *caster*, though in both these cases I have seen an *s* added. I have also seen Chesters; but am not sure that it was intended to designate Cheshire. Is it ever so used? or is Lancasters used for Lancashire, which would be an analogous form?

E. H. D. D.

Quotation Wanted. — Some years ago I saw, on the back of a title-page, a quotation, intended to deprecate criticism on the execution of the work, by an intimation of its difficulties and toil. It was to the effect that he that looketh on a fair building, and seeth only its symmetry and completeness, cannot consider the labour expended on its parts, in bringing together the material, felling the timber, hewing the stone, &c. &c. So he that looks only on a completed book is unable to comprehend the time occupied in its preparation, and the research bestowed on its contents. The passage was, I thought, extracted from Lord Bacon, but I have failed to discover it in his works. It has been suggested to me that the line and style resemble those of Jeremy Taylor? I shall be greatly obliged to any correspondent of "N. & Q." who will refer me to the original.

J. E. T.

Ploughing by the Horse's Tail. — This Irish practice was prohibited by 10 & 11 Car. I. cap. 15., which imposed fine and imprisonment on those who should adhere to it. In 1642, Sir George Hamilton, ancestor to the Marquis of Abercorn, had a grant for life of all the penalties accruing to the Crown under this act. Did the Merry Monarch intend this as a joke? or is it possible that the penalties under the act in question could have been of any considerable value?

E. H. D. D.

Old Print. — I have an old print which has been the folding plate of a book. In the upper part, the Pope, on a throne surrounded with clouds, receives rays of light from the Holy Dove, and communicates them to a king, apparently Louis XIV., who points to the foreground, where Minerva, with a flaming sword, is pursuing several allegorical and real figures, dressed and undressed, after the style of Rubens. One has very long asses' ears; from another, with an ugly face, a handsome mask is falling. The most prominent personage is robed as a bishop, but has bat's wings. Behind him are nuns in spectacles. One corner has been torn off; in the other is "à Liège, MDCLVI." Can any of your correspondents tell me the meaning of this? F. H.

Drew of East Grinstead. — A family of this name and place terminated about 1550 in coheiresses, of whom Sidney married John Rowe of Tunbridge, co. Kent (see Berry's *Sussex Genealogies*). Can any of your readers supply me with farther particulars of the descent of the Drews? Their arms were, erm. a lion passant between three fleurs-de-lis, gules. C. J. R.

County Poll-books. — I am very anxious to inspect the poll-books of Somerset and Lincolnshire about the commencement of the last century. Can you tell me whether they have been printed, and if so, where I can see a copy? C. J. R.

Hearing through the Throat. — I will state a fact: a friend who is so utterly deaf as to be almost beyond relief from any of the mechanical inventions now in use for the aid of persons afflicted with deafness, walked into a chapel, and took his seat on one of the open benches. He heard nothing of the sermon then and there delivered, until, from mere listlessness, he placed the *rim of the crown of his hat* in his mouth: he heard distinctly. He has frequently repeated the experiment in my presence with the same result; and where the opportunity is afforded him, he places his hat between his lips, and carries on a conversation, speaking in the usual way, and hearing as I have described. I have made the experiment with many deaf persons, and generally with success. I leave the learned in acoustics to explain; I only state the fact, and everyone can make the experiment. Is it the open mouth, or has the vibration of sound on the hat anything to do with the effect produced? Look on a crowd of listeners, eager to catch the voice of the speaker, they sit with open mouth: "With locks thrown back and *lips apart*," "in listening mood," &c., is the poet's description of the *Lady of the Lake*.

It is almost impossible to make use of the hat as an auricle, but I venture to think that if science would apply its efforts to hearing through the throat, following nature as a guide, more would be done for the sorest evil that can afflict humanity than has been hitherto effected. "The obstructed path of sound" I am persuaded may be reached this way. I throw out the hint: let it be followed out.* J. Sw.

Earl of Chesterfield: Bp. Berkeley's MSS. — Can any of your readers inform me where I can find a book entitled *An Antidote to the Opinions disseminated in the Works of the Earl of Chesterfield.*† Also, whether Bishop Berkeley's manuscripts and letters are extant in any of our public libraries? Noel H. Robinson.

[* See "N. & Q.," 2nd S. vii. 170.]

[† This work is by the Rev. Sir Adam Gordon, Bart., and entitled, *The Contrast; or an Antidote against the Pernicious Principles disseminated in the Letters of the late Lord Chesterfield.* 2 vols. Lond. 1791, 12mo.]

Gray's MS. History of Roxburghshire.—About twenty-five years ago I was informed that the late Mr. Gray, parish clergyman of Eckford, Roxburghshire, had prepared a history of that county with a view to publication. Mr. Gray afterwards became Professor of Greek in the University of Glasgow, where he died not more than seven years ago. Can any of your readers inform me what became of this manuscript? T.

Writings of Robert, Second Earl of Essex. — Sir Henry Wotton, in his *Parallel between the Earl of Essex and the Duke of Buckingham*, says that

"The Earl was a very acute and sound speaker, when he would intend it; and, for his writings, they are beyond example, especially in his familiar letters, and things of delight at court, when he would admit his serious habits, *as may yet be seen in his impresses and inventions of entertainment, and above all in his darling piece of love and selflove*," &c. — *Reliquiæ Wottonianæ*, p. 23.

A great number of the Earl's letters are extant; but what has become of the "impresses, inventions of entertainment," and "the darling piece of love and selflove?" One composition of the kind was printed in 1853 by Captain Devereux in his *Lives of the Earls of Essex* (vol. ii. p. 501.), though he does not say whence it came; and we know from the news-letters of the time that he used to exhibit such things; but what has become of them? I find no traces of any such in Watt or Lowndes, or the catalogues of the great MS. collections in the British Museum. J. S.

Names of Six Priests wanted. — At the taking of Basing House, Oct. 14, 1645, by the parliamentary soldiers, six priests were put to death in cold blood, their murderers crying out: "Cursed be he that doth the work of God negligently." Can any correspondent inform me of the names of these six priests? F. C. H.

Minor Queries with Answers.

Dr. John Burton, &c. — Can you give me any account of Dr. Burton, who was Head Master of Winchester College about 1740. Also, of the Rev. H. Bigg and J. Coxed, Wardens of the College about the same time? R. Inglis.

[Dr. John Burton was the third son of Humphrey Burton, Esq. of Kersley, co. Warwick. He was elected Fellow of New College, 1710; of Winton College, 1722; and Head Master, 1724. He was the founder of "Old Commoners," and bequeathed his house to his successors in the office of head-master. Obiit Jan. 24, 1774, ætatis 84. — Dr. Henry Bigg, of Chilton Folcott, Wilts, was Fellow of New College, June 22, 1712; Warden of New College, Jan. 1, 1724; of Winton, 1740. He died in 1740. — John Coxed, D.C.L. of Bucknell, Oxon, was Fellow of New College, July 20, 1720; vicar of Chesterton, Dec. 13, 1727; Warden of New College, Feb. 6, 1729; of Winton, 1740. He died May 26, 1757. — Walcott's *Wykeham and his Colleges.*]

Cambridge University MSS.—1. Are the MSS. of the University Library of Cambridge open to strangers?

2. If open, on what days, and what time of the day?

3. Are MSS. allowed to be copied?

4. To whom is application for admission to be made, and where is he to be addressed?

5. Is any testimonial, like that at the British Museum, necessary? Bertrand du Guesclin.

[The University Library at Cambridge is not open to strangers without special permission in each case. Strangers are occasionally permitted to use the library, including the MSS., and to copy them. All applications for such permission must be addressed to the Vice-Chancellor, and should be accompanied by testimonials.]

Thomas Atkinson's "Homo."—In Harl. MS. 6925. is a Latin tragedy *Homo*, by Thomas Atkinson of St. John's College, Oxford. Can you inform me where the scene is laid, and whether it appears to have been acted? R. Inglis.

[The scene is laid partly upon earth, and partly in Olympus. The story is that of Prometheus (vide Lempriere). It is dedicated to Abp. Laud: "Quod si placuerit Tuæ Reverentiæ facili Candoris fronte hanc meam Προτομην aspicere, derivatum fulgorem quasi à Lucis radio illustrata fælicissimè contrahet."]

Robert the Bruce.—What is the exact date of the birth of Robert I., and where was he born? J. M.

Edinburgh.

[Robert the Bruce was born July 11, 1274.—*The Bruce*, by John Barbour, edit. 1790, i. 56; and Kerr's *Hist. of Scotland*, i. p. xlvi.]

Walter Frost.—My copy of *Joannis Miltoni Angli pro Populo Anglicano Defensio, &c.* edit. 1651, has this autograph, "Gualter Frost, ex dono Authoris." Who was this Frost? L. of L.

[Gualter Frost was Secretary to the Commonwealth Parliament, and Licenser of the Press.]

Burial of a Clergyman.—The pastor of a neighbouring parish, lately deceased, was buried with his head towards the East, exactly the reverse position to that in which laymen are usually buried; the reason given was, that at the resurrection he might be ready to face his people. I should like to know more about this bit of folk lore. J. Eastwood.

Derbyshire.

[Tradition authorises the expectation that our Lord will appear in the East; therefore all the faithful dead are buried with their feet towards the East to meet Him. Hence in Wales, the East wind is called "The wind of the dead men's feet." The Rev. R. S. Hawker of Morwenstow, in our 1st S. ii. 408., requested illustrations of the usage of the burial of ecclesiastics the reverse of the secular dead. In the same volume (p. 452.) our learned correspondent R. G. stated he believed there was no earlier authority for the sacerdotal privilege than a rule contained in the *Rituale Romanum* sanctioned by Pope Paul V. in June, 1614.]

Dress in the Time of Charles I.—Thos. Taylor, in his *Progress of Saints to full Holiness*, 1631 (p. 121.), warns his readers against "strange fashions":—

"How hath God visited the late strange fashion and coulor of yellow ruffs, both in the deviser and first wearers; on which God hath cast special reproach, that in scorn not only chimney-sweepers, but hangmen in their office, take it up."

Taylor probably refers to the notorious robber, Mull'd Sack (John Cottington), under whose portrait, in whimsical costume, are eight lines:—

"My feather and my *yellow* band accord to prove me courtier."

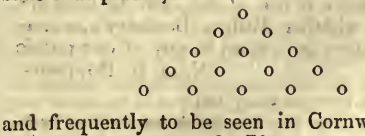
Query, Were these ruffs much worn? To what part of the person were they attached? Mother Louse, of Louse Hall, wore "a ruffe" round her neck. But, query, was it yellow?

"Is it at me, or at my ruff, you titter?
Your grandfather, you rogue, ne'er wore a fitter," &c.
See Granger's *Hist. of Eng.*, iv. 217.

George Offor.

[In the reign of James I. the ruff worn round the neck was stiffened with yellow starch. This fashion was introduced from France by Mrs. Turner, a physician's widow, who was afterwards executed at Tyburn for poisoning Sir Thomas Overbury. "Mrs. Turner," says the author of *The History of the First Fourteen Years of King James I.*, 1651, "was sentenced to be hanged at Tiburn in her yellow tiffany, ruff, and cuffs, she being the first inventor and wearer of that horrid garb. Were there now in these daies the like upon such notorious black-spotted faces, naked breasts and backs, no doubt but that ugly fashion would soon there end in shame and detestation, which is now too vainly followed. For never since the execution of her in that yellow ruff and cuffs, there hanged with her, was ever any seen to wear the like." This writer, however, is not quite correct, for the execution of Anne Turner did not turn them out of fashion. Sir Simonds D'Ewes, in his *Diary*, speaking of the short progress of James I. from Whitehall to Westminster, Jan. 20, 1620-1, informs us, "that the King looking up to one window as he passed, full of gentlewomen or ladies, all in yellow bands, he cried out aloud, 'A pox take ye! are ye there?' At which being much ashamed, they all withdrew themselves suddenly from the window." In Thomas Killigrew's *Parson's Wedding*, 1664, he alludes to the time [James I.] when "yellow starch and wheel vardingales were cried down." But in a play, *The Blind Lady*, printed as late as 1661, a serving-man says to a chambermaid: "You had once better opinions of me, though now you wash every day your best handkerchief in yellow starch."]

County Arms.—May I ask whether the information I lately received is correct, that the fifteen balls thus placed,



and frequently to be seen in Cornwall, are the arms of that county? If so, can any cause or historical circumstance be assigned for this? Also,

are "arms" associated with every English county? If so, what are those of Essex, Kent, and Gloucestershire? S. M. S.

[For a description of the Cornish arms, see "N. & Q.," 1st S. iv. 174. — The arms of the principal cities and towns in England will be found curiously engraved in Bickham's *British Monarchy*, 1743; and in *Britannia Depicta, or Ogilby Improved*, 1720, there is (as the title sets forth), "A full and particular Description of all the Cities, Borough Towns, Towns-Corporate, &c. with their Arms," &c. Consult also Berry's *Encyclopædia Heraldica*, vol. i., art. "Cities, Boroughs, Towns-Corporate," &c.]

Robert Daborne (2nd S. vii. 238.)—May I ask on what authority you style him a Fellow of Trinity College, Dublin? I cannot find that he ever so much as took a degree in this University. Dr. Cotton says that he was a Fellow of the College of Youghall.—*Fasti*, vol. i. (2nd edit.), p. 167.

Jas. H. Todd.

Trin. Coll. Dublin.

[Our authority is Dr. Cotton, *Fasti*, edit. 1847, vol. i. p. 25.]

The 365 Children.—In Pepys's *Diary*, 19th May, 1660 (pp. 67–8., edit. 1854), is the following: —

"By waggon to Lansdune, where the 365 children were born: we saw the hill where they say the house stood wherein the children were born. The basins wherein the male and female children were baptized do stand over a large table that hangs upon a wall, with the whole story of the thing in Dutch and Latin, beginning 'Margarita Herman Comitissa,' &c. The thing was done about 200 years ago."

And a foot-note adds, "This story has been frequently printed." Where is the story to be met with? D. W.

[The story is narrated of the Countess of Hennesberg, who not only refused to give alms to a female in distress, but accused her of adultery because she carried twins in her arms; whereupon the poor woman prayed to God that the Countess might bring forth as many children as there are days in the year, which accordingly happened on Good Friday in 1276. All the males were baptized and named John, and the females Elizabeth. Samuel Ireland, in his *Picturesque Tour through Holland, Brabant, &c.* (i. 81.), thus notices this legend: "I cannot quit the Hague without permission to relate what is told at a neighbouring village, called Loosduynen, about a league from hence. The story is so trifling that I should not venture on its recital, but for the sake of the explanation; although Erasmus, and other authors of high eminence, have mentioned it with much gravity: 'About the year 1276, a Countess of Hennesberg, aged forty-two, was delivered of 365 children at a birth; said to be by the imprecations of a beggar woman, who (on being refused charity) wished she might have as many children as there were days in the year.' Though a Dutch author mentions having seen the children, and describes them no bigger than shrimps, and though at the village church is still shown the copper vessel in which they were baptized by Guy, Bishop of Utrecht, yet the truth seems to be, that, on a 3rd of January, the beggar wished the Countess might have as many children as there *had* been days in the year: and that her wish was fulfilled by the good Countess being delivered of three children on that day. It is said that credulity once ran so high in this village, as to induce them to place a picture in the church illustrative of this whimsical subject." Consult also Moréri, *Le Grand Dictionnaire Historique*, art. Marguerite; Lodov. Guicciardini, *Hollandiæ Selandiæque Descriptio*, 1630, pp. 288–291; and *Gent. Mag.*, lii. 376.]

Replies.

DAILLÉ.

(2nd S. vii. 106.)

The author of the pamphlet meant Daillé, though he knew nothing about him, and probably had not read even the title-page of the book on which his blunder is founded. It is: —

"La Foy fondée sur les Saintes Escritures, contre les Nouveaux Methodistes, par Jean Daillé. Charenton, 1634, 8vo., pp. 224."

Daillé does not name his adversaries, but calls "Nouveaux Methodistes" certain Roman Catholic doctors who boast of a *new method* to silence Protestants by asking for express scripture authority for what they believe, and against what they reject. Though few of his contemporaries had more "human learning," he makes no display of it in this book, but writes like a theologian and a gentleman — an unusual combination in the seventeenth century.

In a note to Southey's *Life of Wesley*, i. 339., ed. 1858, an extract is given from Crowther's *History of the Wesleyan Methodists*, which states that —

"John Spencer, who was librarian to Sion College in 1657, published a book in which he asked, 'Where are the Anabaptists and plain pack-staff Methodists?' Mr. Crowther then says, 'Gale also, in the fourth part of *The Court of the Gentiles*, mentions a religious sect whom he calls 'The New Methodists.'"

It is very provoking that when a man makes a quotation he will not add the page. I have looked into Gale, but there is no index; and, as the table of contents affords no clue, I did not read through a quarto volume of unpleasant type and uninviting matter. Southey is guilty of the same carelessness. In the *Life of Wesley*, ii. 153., he writes about the controversy between Wesley and Warburton, but gives neither its date nor the titles of their books.

The meeting is recorded in Polwhele's edition of Bishop Lavington's *Enthusiasm of the Methodists and Papists*, Lond. 1833, Introd. ccxxiv. It was held at the Guildhall, Bath. The Bishop of Gloucester (Ryder) presided. The Bishop of Bath and Wells (Beadon), and the rectors of Bath, Walcot, and Bathwick, refused to have anything to do with it. The Archdeacon of Bath (Thomas) attended, and protested against the intrusion, but was hissed off, and seems to have been pretty well scolded afterwards. The writer of the *Few Words*, &c. perhaps knew as much of Lavington as of Daillé. Though containing much

offensive matter, *The Enthusiasm of the Methodists and Papists* has no ribaldry except the extracts.

I cannot agree with M. M., that Daillé would probably have concurred with Wesley had he lived later. I am not acquainted with any of his theological writings except the book above mentioned. In that he appears to be a moderate Calvinist, and the name of the Rev. James Sherman, as translator of his Commentary on the Philippians and Colossians, affords a strong presumption that he would not have been a Wesleyan. H. B. C.

U. U. Club.

MODERN PURIM: CHILDREN CRUCIFIED BY JEWS.

(2nd S. vi. 473, 474.; vii. 37.)

Willingly granting that the Jews had never any custom of crucifying or torturing Christian children out of hatred to the name of our Divine Saviour, I cannot allow that the instances on record of such cruelties having been committed by certain Jews are, as M. G. represents them, "very doubtful tales." On the contrary, they are well authenticated historical facts. I allude to the martyrdoms in this manner of Saints Simon of Trent, Richard of Pontoise, Hugh of Lincoln, and William of Norwich; also of another child crucified by the Jews at Norwich in 1235. The martyrdom of St. Simon of Trent took place in 1472. It was authenticated by the solemn deposition of the physician who examined the child's body: the juridical acts are to be seen in the Bollandists. The account is recorded in Martene, and by Benedict XIV., and the holy child's name is inscribed in the Roman Martyrology. Can this with any fairness be called "a very doubtful tale?" St. Richard was martyred at Pontoise in 1182 by certain Jews, and this with other crimes of the Jews led to their expulsion from France in the same year. The history of his martyrdom was written by F. Gaguin, and his feast is solemnly kept at Paris and Pontoise. The martyrdom in like manner of St. Hugh, eleven years old, at Lincoln, by Joppin and other Jews, is a well proved historical fact. It occurred on the 27th of August, 1255. The murderers, with Joppin, who confessed the crime, were publicly hanged on gibbets by order of King Henry III.; and the facts are recorded by the historian Matthew of Paris, Capgrave, and others. The martyrdom of St. William of Norwich by the Jews in 1137, and of another boy by the Jews in Norwich in 1235, are equally authenticated. The English calendars, the history by Thomas of Monmouth, the Saxon Chronicle, the old chapel of St. William in the Wood, the old paintings still visible in churches in Norfolk, are all attestations of the truth of these martyrdoms, and place them, as well as the others above enumerated, far beyond the category of "very doubtful tales." F. C. H.

ELEPHANTS.

(2nd S. vii. 89. 133.)

The question, "Are elephants excited to work, in the present day, by *showing* them wine, after the practice referred to in 1 Maccabees, vi. 34.," is answered in the affirmative by the following extract from the *Library of Entertaining Knowledge* (QUADRUPEDS, ii. 157.):—

"With the same judgment an elephant will task his strength, without human direction. 'I have seen,' says M. D'Obsonville, 'two occupied in beating down a wall which their cornacs (keepers) had desired them to do,' and encouraged them *by a promise of fruits and brandy.*'"

The word "provoke," in the English version of the Apocrypha, appears to have been introduced from Luther's version, "sie anzubringen und zu erzürnen," where the former word *anzubringen* represents correctly the παραστῆσαι of the Greek original (Acts, xxiii. 24., Col. i. 22.) to *present* or *provide;* the latter, *erzürnen*, to *irritate*, or *provoke to anger*, being a gloss of Luther's, intended to be explanatory, at a time when the habits of this animal were less known in Europe than at present; for the elephant was not *irritated* by the blood of the vine and mulberry, but *induced* to action thereby, as the reward of labour to be performed. This is the view of Dr. Harris (*Nat. Hist. of the Bible*, ELEPHANT).

Your correspondent (p. 133.) thinks that *showing* wine was equivalent to giving wine to drink, as "*exhibited* in medical parlance;" but *exhibit*, so applied, means "to exhibit *the effects of* something," and is used for topical as well as internal medicaments; besides, ἔδειξαν has not the force of ἐπότισαν in Greek. Eichhorn also speaks of the intoxication (*Berauschung*) of these elephants (*Apok. Schr.* p. 284.); but I submit that any quantity of wine or spirits which should so far intoxicate the elephant as to make him heedless of the commands of his driver, would render him more dangerous even to friends than foes. The reference to the Third Book of Maccabees throws no light on 1 Macc. vi. 34., that book being "filled," according to Seiler (s. 217.) "with fabulous narratives and romantic fictions"; in which opinion Dr. Milman nearly coincides.

The writer of the First Book of Maccabees had a much more intimate acquaintance with the habits of the elephant than either Luther or Eichhorn; and this is the more remarkable, inasmuch as the elephant is nowhere mentioned by the writers of the Old and New Testaments, although they were acquainted with ivory. T. J. BUCKTON.

Lichfield.

HYMNS.

(2nd S. vii. 6.)

Dr. Gauntlett related an anecdote connected with the hymn

"Beyond the glittering starry sky,"

and assigned the authorship to the brothers Berridge. In the Index to the *Congregational Hymn Book* the hymn is ascribed to Gregg. Which is correct?

Does any authentic record exist of the circumstances which have given occasion to the penning of many of our finest hymns?

Gerhard Tersteegen, whose name is omitted by Dr. Gauntlett, is reputed to be the author of the hymn in Wesley's Collection: —

"Lo! God is here! let us adore,
And own how dreadful is this place!"

And it is said to have been written after visiting some cathedral. Is this true? I read his *Life* some years ago, but have not the book at hand: the hymn is therein claimed for him, if I recollect aright.

Is it also true that, while on a visit to the Land's End, C. Wesley wrote the hymn beginning

"Thou God of glorious majesty"?

in which occurs the line,

"Lo! on a narrow neck of land,"—

suggested by the position of the bold Cornish promontory.

Is it also true that Oliver, having heard a Hebrew melody, was so charmed with it that, not recollecting suitable words to sing to the tune, he composed expressly for that purpose the noble verses beginning,

"The God of Abraham praise."

Does any collection exist in which the hymns are honestly retained in the form in which they were written by the authors? The hymn last referred to has been sadly maimed of late: for instance, compare this verse —

"The God of Abraham praise,
Whose all-sufficient grace
Shall guide me all my happy days
In all my ways.
He calls a worm his Friend,
He calls himself my God:
And he shall save me to the end,
Through Jesu's blood."

Which I take to be the form in which it was issued by Oliver, with the following version in the *Congregational Hymn Book*: —

"The God of Abraham praise,
Whose all-sufficient grace,
Shall guide us through the wilderness,
To see his face.
He is our faithful Friend,
He is our gracious God,
And he will save us to the end,
Through Jesu's blood."

I do not say this is bad absolutely, but I say the nerve is lost. The lion-souled Oliver, strong in the conviction of the personal providence of God, felt that his days must be and were happy, and expressed what was to him a true living thought; in the *improved* version, besides an alteration in some of the ideas, the individuality is all gone, and the singer merges into an item, one amongst a crowd. Most of our best hymns, like the Psalms of David, are written in the singular form; and, in most cases, lose in effect by conversion into the plural style.

I think it was J. Wesley who said that others were perfectly welcome to print his own and his brother's hymns, provided they printed them "just as they are:" and added, "but I desire they would not attempt to mend them, for they really are not able." There is a great deal of truth in this remark, which is applicable to more than Wesley's compositions.

Few hymns have been improved by the alterations which of late have been so freely introduced.

Sometimes, when an alteration has grated upon my ear, and I have felt that the beauty and point of the original have been injured, I have tested the matter by reading both versions aloud to intelligent persons unacquainted with either original or alteration; and I have invariably found the hymn, as written by the author, to be so decidedly preferred, that I have come to the conclusion that the cases in which alterations are improvements are extremely rare.

This little quiver of Queries must suffice for the present. W. Stones.

Blackheath.

GIPSY LANGUAGE.

(2nd S. vii. 170.)

Mr. J. Dirks, on p. 5. of the *Prize Essay* I referred to in "N. & Q." (2nd S. vii. 96.), names the following works as treating this subject: —

Dr. F. Bischoff, *Deutsch-Zigeunerisches Wörterbuch*, Ilmenau, 1827.

Grollmann, *Wörterbuch der in Teutschland üblichen Spitzbuben-Sprachen*, vol. i. Giessen, 1822; vol. ii.? Collate von Train, *Chochemer Loschen-Wörterbuch der Gauner und Diebs-, vulgo Jensicher Sprache*, Meissen, 1833.

Graffunder, *Ueber die Sprache der Zigeuner*, Erfurt, 1835, in 4to.

A. F. Pott, *Die Zigeuner in Europa und Asien*, vol. i.; *Einleitung und Grammatik*, xvi. and 476. pp., large 8vo., Halle, 1844, vol. ii.; *Einleitung über Gauner-Sprachen, Wörterbuch und Sprachproben*, iv. and 540. pp., Halle, 1845.

Furthermore: —

Grellmann, *Die Zigeuner*, also translated into the French and Dutch languages, Dessau and Leipzig, 1783, 2nd edit. 1786; *in Dutch*, Dor-

drecht, 1791; *in French*, by the Baron de Bock, Paris and Metz, 1788; Paris, 1810; third Germ. edit., Göttingen, 1837.

C. von Heister, *Ethnographische und Geschichtliche Notizen über die Zigeuner*, Königsberg, 1842, designed by the author himself as "a third edition of Grellmann's work."

Under the motto *De taal is gansch het volk* (the language is the nation itself), Dirks writes on p. 31.:—

"No part of the enquiries concerning the Gipsies has been carried on with more industry than the investigations referring to their language. This the fifty works quoted by Pott, each of which treats upon the Gipsy-tongue, may testify, and the book of Pott himself, most elaborate and pithy of all, may be said to crown the extended list of authors he names. As the result of his lucubrations, Pott gives, in his *Vorwort*, p. xv., the following three positions:—

"'1. The dialects of the Gipsies (*Zigeuner*) in all countries, as far as they came to our knowledge, and notwithstanding the extremely different and powerful influence of to them stranger tongues, yet, in their deepest and innermost foundation, present themselves as one and of the same nature.

"'2. It is impossible to disavow the Gipsy-tongue as a national language, often confounded, it is true, with the slang (*Dieventaal*) of various nations, but quite different from these.

"'3. This national language does not originate either in the Egyptian or any other tongue, but solely *in the idioms of northern Hindustan:* and thus, though ever so much adulterated, it stands in affinity with, of all tongues the most perfect in combination and structure, the proud Sanscrit, and, however modestly, may glory in the parentage.'

"In the first volume of his work, Pott not only enquires into the language and its pronunciation, but also into the conjugation and declension; in the second volume he gives a Dictionary and proofs of styles. From page 1—26. he adverts to the sources from which he drew, and weighs the merits of each writer, in so far as he has been able to judge him from his book. I think, in this compendious review, it may suffice to address those that want more to Pott himself, and advise them to compare what is said by Grellmann, von Keister, pp. 60—68., G. Domery de Rienzi, and the *Revue Encyclopédique* for Nov. 1832. The two authorities last mentioned also communicate a chronological view of the opinions respecting the different languages from which it was thought the Gipsy-tongue did spring. The querist, furthermore, may consult the *Recherches sur l'Origine et la Langue des Bohémiens*, translated from the *New Quarterly Review*, in the *Revue Britannique* for 1846, pp. 41—49."

J. H. van Lennep.

Zeyst.

Replies to Minor Queries.

A Transcriber's Orthography (2nd S. vii. 199.)—Ever since I have dabbled in manuscripts for historical research—some ten or twelve years—I have, in opposition to many respected authorities, always entertained a strong opinion on the subject of close copying. T. North observes: "Some antiquaries say, the information is all that is desirable, and not the bad spelling." If this principle were applied to a corrector of the press, it would be reasonable; but when applied to a mere copyist, it makes him an alterer of his original. No one is a faithful transcriber who attempts to alter; and those who assume to themselves this privilege, will never gain the entire confidence of their readers—especially in obscure passages. Too many of our antiquaries, when they transcribe ancient charters and such like, discard the abbreviations, and print the words in full. I look upon it that the abbreviations and the partially-formed system of punctuation, *are peculiarities of the remote age in which they were used;* and as such, ought to be preserved. In copying the positions of the warriors in the Bayeux tapestry, who would put the Norman knights into modern trowsers? And yet, to alter abbreviations in ancient writing, and put the words in full, is to change its ancient garb into a modern habit. But the practice of discarding the contractions, and filling up the remainders of the words, involves a still more serious evil. Most persons who have been in the habit of copying MSS. know that many abbreviated words are of doubtful reading, because their terminations are cut off. Then what transcriber has a right to put in terminations according to his own fancy? Who shall know that he is correct? If the word that he fills up is an unusual one, and he should happen to put in a wrong termination, he immediately misleads all his readers. This consideration is quite enough to warn every careful person against attempting to improve his original.

P. Hutchinson.

The Ascension (2nd S. vii. 129.)—It is not easy to understand how any doubt could arise on a matter on which the Gospels and Acts are so explicit, or what is the precise object of the inquiry of Wn., who asks in what part of Judea our Lord took leave of his disciples and ascended into heaven. We learn from St. Mark (xvi. 14.) that our Blessed Saviour appeared for the last time "to the eleven as they were at table." Then St. Luke tells us that "he led them out as far as Bethania" (St. Luke, xxiv. 50.), where he blessed them, and departed from them, being carried up into heaven. He farther informs us, in the first chapter of the Acts, that after "eating together with them, he commanded them that they should not depart from Jerusalem;" and after relating our Lord's ascension, at the conclusion of his discourse on that occasion, St. Luke says that the apostles "returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey." All these passages fix very clearly the *time* of our Lord's ascension, as having been forty days after his resurrection, and ten before Pentecost; and also the *place*, as Mount Olivet, nigh to Jerusalem. I

say nothing of the testimonies of the holy Fathers, the constant tradition of the Church, and the fact of the holy Empress Helen having built a church on Mount Olivet, over the place of our Lord's ascension. F. C. H.

Molluscous Animal (2nd S. vii. 172.) — The mollusc of the *Edinburgh Review* is the spotted Irish slug (Gcomalacus maculosus) discovered in West Kerry, hitherto its sole habitat, by W. Andrews, Esq., in 1842, and made into a genus by Dr. G. J. Allman, now Prof. of Nat. Hist. in the University of Edinburgh, who is likely enough to be the writer of the article in question.

For farther information, see *Annals and Mag. of N. H.* xvii. 297. F. S.

Churchdown.

Hundredschot, &c. (2nd S. vii. 198.)—Hundredschot seems to have been the scot, tax, or contribution (A.-S. ȝceat, part, portion), paid by the inhabitants of a *Hundred* to the Hundredarius, bailiff, or other person who had the jurisdiction over it. *Redd. ass.* means *redditus assisæ*, which is fully explained 1st S. v. 188.; viii. 81.; and in Cowel and Spelman, "certain determined rents of ancient tenants paid in a *set* (*assessum*) quantity of money or provisions." J. Eastwood.

The Bull and Bear of the Stock Exchange. — (2nd S. vii. 172.) — These terms originated at the time of the South Sea scheme, and were applied to those jobbers who entered into engagements at a certain price for a future day. No "stock" was passed, the "difference" being settled according to the quotation of the day, as is the practice now in consols and other securities dealt in for "the account."

The seller in such transactions was called a "Bear," in allusion to the fable of a huntsman selling the skin of the bear before the animal was caught; the buyer a "Bull," perhaps only as a distinction. How, or upon what occasion, the words were first used is, I believe, unknown; very probably they were originally "cant" expressions, and I doubt whether they were in use generally for some time afterwards.

These transactions were, and are, mere bets, and so regarded by the law, which takes no cognisance of them. Hence the stringent rules and strict code of honour observable among the members of the Stock Exchange.

The word "Bubble" dates from the same period, and was in allusion to the many projects produced by the boiling ferment of the South Sea scheme. It was not a term of reproach "till time completed the metaphor, and the bubble broke." (See note in *Sketches of Imposture, Delusion, and Credulity*, 1837, p. 265.)

It is not, after all, extraordinary that a time of such excitement should have called new phrases into existence. In later days, it will be remembered, the railway mania of 1846 made "stag" a familiar expression, though, to the uninitiated, the allusion to that animal is quite as unintelligible as that to the "Bull" or the "Bear."

Charles Wylie.

John Rutty, M. D. (2nd S. vii. 147.) — The biographical sketch inquired for was published in the *Dublin Quarterly Journal of Medical Science for May*, 1847, and was compiled by Jonathan Osborne, M.D. It was afterwards published as a pamphlet by Hodges & Smith of this city.

I should greatly like to see the work alluded to as being in the possession of your correspondent Abhba. I wonder has he ever seen the doctor's *Spiritual Diary*, a singular, and now a scarce book: if not, it would give me pleasure to lend it, did I know his address. Q.

Dublin.

Abhba will find the Life of Rutty in the *Dublin Quarterly Journal of Medical Science*, No. 6. May, 1847, written (it is believed) by Mr. Wilde. M. D.

Southey's "Holly Tree" (2nd S. vii. 26. 154.) — I am very glad to see F. C. H.'s explanation of the true *rationale* of the holly-leaves. It accounts for the phenomenon which I have observed for some years past, that, in all the hollies which present smooth and prickly leaves, the prickly are on the lower, the smooth on the upper branches. Most of the hollies which I have noticed being hedge-row trees, the lower shoots have probably been frequently cut with the rest of the hedge,—a process which would, according to F. C. H., cause the leaves to be prickly, while the upper shoots have been allowed to straggle.

Whatever may be the cause, the results of my own observation coincide with Southey's. I cannot call to my mind that I have ever seen a smooth leaf on a shoot low enough to be within reach of cattle. S. C.

Bishop Bedell (2nd S. vii. 164.) — Add his letters to Ward, printed in the *British Magazine*, vol. x. pp. 132, *seq.* 674, *seq.* As respects his translation of Father Paul, see Birch's *Life of Prince Henry*, p. 373.

Chalmers had copies of Burnet's *Life of Bedell*, with MS. notes by Kennet and Farmer. Where are these? A correspondent has kindly called my attention to a paper by the Rev. Henry Hasted in the *Proceedings of the Bury and West Suffolk Archæological Institute*, vol. i. p. 54.

J. E. B. Mayor.

St. John's College, Cambridge.

Christian Names (2nd S. vii. 27.) — Had M. S. R. been conversant with Scottish genealogies, he would have known that *Nicolas* is not a very uncommon name there in the case of a female.

As to *Christian* that has always been a favourite feminine appellation in Scotland, and it is only in late years that Christina has been substituted. To meet with *Christian* as a male appellation has been very rare in this country, though general in other parts of Europe. R. R.

Watermarks in Paper (2nd S. vi. 434. 491.; vii. 110.)—According to L. D. R. in the *Navorscher*, vol. vi. pp. 56, 57., the *Transactions of the Provincial Society of Arts and Sciences in North-Brabant* (*Handelingen van het Provinciaal Genootschap van Kunsten en Wetenschappen in Noord-Brabant*), 's Hertogenbosch, 1848, vol. iv. pt. i., contain, on pp. 64. 89. and 90., much that ought to be consulted on the subject. A facsimile of watermarks is also given. Jonkheer W. J. C. Rammelman Elsevier states (*Navorscher*, vol. vi. p. 57.) that the Leyden archives possess the registers on the *Poortersboeken*, written on paper with watermarks, from 1364—1795. Of some towns, adds he, the *Treasury-Accounts* (*Thesauriers-Rekeningen*) bear a still earlier date.

At Haarlem the querist could be referred to the following authorities, consultable (if I may coin the word) either in the Town-House or in the City-Library, viz.: —

1. "Fac-Similes of the Papermarks in the Registers of the Haarlem Cathedral from 1400—1600, and of those in the Treasury-Accounts of the same place from 1417—1475, copied by J. Koning."
2. "Fac-Similes of the Papermarks in the 'Spiegel onzer Behoudenis' and other curious Works Haarlem possesses, drawn by J. Koning."
3. "Engraved Fac-Similes of Papermarks, Print, and Pictures in the First Productions of the Press." An interesting work, 67 sheets in folio.

J. L. A. T., the gentleman whose communications we translate from the *Navorscher*, vol. vi. p. 315., concludes with the assertion that in England even the art was invented of adulterating watermarks in paper. J. H. van Lennep.

Zeyst.

P.S. Will you allow me to add, that the word *Donete*, on p. 111. of this volume, col. 1., line 22., ought to be spelt *Dorrete?*

Prometheus by Call (2nd S. vii. 199.)—This will probably be found in *Lyra Hellenica*, a small volume published about 1841 or 1842 by Grant of Cambridge. A version of parts of the play will be found in the first volume of the *Cambridge University Magazine*, pp. 237—245.

P. J. F. Gantillon.

Psalm CXXXVII. by the Earl of Bristol (2nd S. vii. 126.)—John Digby, first Earl of Bristol (born 1580, died 1652,) an account of whom is given in Wood's *Athen. Oxon.* (iii. 338. edit. Bliss), is the person inquired for by D. P. C. According to Wood, the Earl had "several scatter'd copies of English verses flying abroad," but it does not appear that these were ever collected for publication. Psalm cxxxvii. was printed (but without author's name) in both the editions of James Clifford's *Divine Services and Anthems usually sung in the Cathedrals, &c.*, London, 1663, 1664, into which it obtained admission as having been set to music as an anthem by Henry Lawes. There are several (and some not unimportant) verbal variations between Clifford's copy and that transcribed by D. P. C. Another of Lord Bristol's poems, "Grieve not, dear love," was also set to music by Henry Lawes, and included by him in his first book of *Ayres and Dialogues*, published in 1653.

W. H. Husk.

Clerical Baronets (2nd S. vii. 86.)—Please add the following to the list of thirty-eight names lately given by A. T. L.: —

	Creation.	Succession.
Bloomefield, Thos. Eardley Wilmot -	1807	1858
Bunbury, John Richardson - -	1787	1851
Foster, Cavendish Hervey - -	1831	1857
Hayes, John Warren - - -	1797	1851

Sir Christopher Bellew (cr. 1838, suc. 1855,) is in orders in the Roman Catholic Church. Abhba.

Rev. Timothy Sheppard (2nd S. vii. 155.)—Could Mr. Rix kindly point out, or clear up the difficulty there appears in his reply concerning Timothy Sheppard of Braintree. Wilson, in his *History of the Dissenters*, says it was Timothy Sheppard (not Thomas Sheppard) that was chosen for the church at Poor Jewry. Is Mr. Rix able to give any information respecting the church at Braintree where Sheppard ended his days? Ford's *Funeral Sermon* contains no notice of Sheppard. Any information relating to the early days of John Mason, M.A., of Water-Stratford, Bucks (the friend of T. Sheppard), would be acceptable.

Z.

Horse-healing by Tunnestrich (2nd S. v. 356.)—ϕ^2—ϕ writes in the *Navorscher*, vol. ix. p. 83.:—

"To this question I can only reply by communicating that of a case noticed in the *Nederlandsche Mercurius* for January, 1772, where it is stated, that

"'On December the 30th, 1771 [and thus not on January, 1772], Mr. Tunnestrik experimented in the presence of the Prince Stadholder and sundry professors, by driving in an iron spike into a horse's head, and afterwards pulling it out with a pair of pincers. Hereupon he poured certain spirits, by him invented, into the wound, by means of which the horse within six minutes was whole again, and not even a scar remained to be seen.'"

J. H. van Lennep.

Zeyst.

"*Alas for thee, Jerusalem*," *&c.* (2nd S. vii. 171.)—The author of these lines is the Rev. John Guthrie, A.M., pastor of the Evangelical Union Church of this town, and one of the professors of the Theological Academy of that body. The poem is entitled "The Redeemer's Tears." It appeared first in *The Day Star*, a magazine of the denomination, and has since been printed in the hymn

book * which its congregations use. I send for H. L. L. a copy printed a few years ago. A. M.

Greenock.

Anvalonnacu (2nd S. vii. 206.; and *Sat. Review*, March 5, 1859, p. 280.) — Without trespassing on philological grounds, may I be allowed to refer to the maps of ancient and modern France published by the Society for the Diffusion of Useful Knowledge? There we find Aballo, the modern Avallon, on the road connecting Sens and Autun, where the inscription was found. Avedonacum or Aunay (supposed the Anvadonnacon of the *Sat. Rev.*) lies in the extreme west, near Rochefort, whereas the other inscriptions were found not far from the places to which they contain some reference.

By the way, the ancient name of Glastonbury, Avalon or Afalon, of which I have only seen hesitating derivations, might be explained by a knowledge of that of Aballo. S. F. C.

St. John's.

The Twelve Alls (2nd S. vii. 177.) — The readers of Walpole's *Letters* will remember a poem commencing —

"L'Allemagne craint tout,"

concerning which the writer says,

"Here is a new thing which has been much talked about, your brother Gal(*fridus Mann*) gave me the copy of it." (*Letter to H. Mann*, 22 *Oct.* 1741.)

Ainsworth the novelist has in his *Ballads* a poem entitled "All Spice or a Spice of All," which consists of forty-two alls, and is evidently compounded of the spicy ingredients quoted by J. Y., and ends like that with the prophecy of a great increase of population in his satanic majesty's dominions. H. S. G.

Bishop Hurd (2nd S. vi. 245.; vii. 136.) — See *European Magazine*, vol. liii. pp. 403. 474; Joseph Milner's *Life*, p. xii.; Carlisle's *Grammar Schools*, vol. ii. pp. 472. 476; English stanzas by Hurd in the Cambridge Collection of verses on the peace, fol. 1748, signat. G.

Gray (*Works*, vol. v. p. 52, ed. Pickering), drily remarks that Hurd "was the last person who left off stiff topped gloves." J. E. B. Mayor.

St. John's College, Cambridge.

Alleged Copy of Sentence on our Blessed Saviour (2nd S. vii. 104. 178.) — I, too, have a copy of the sentence, cut from a newspaper, and said to have been translated from the *Courrier des Etats Unis*. In a verbal point of view, it differs considerably from the copy given at p. 104., though the sense is pretty much the same. My copy was cut from Woolmer's *Exeter Gazette*, but I cannot say the exact date when. P. Hutchinson.

* Published by J. S. Lang, George Street, Glasgow, one shilling and upwards.

"*A man's a man for a' that*" (2nd S. vii. 146. 226.) — The following (extracted some time ago from the *Life of Margaret Fuller, Marchesa Ossoli*), may supply an additional note on this song: —

"A Scotch gentleman told me the following story: — R. Burns, still only in the dawn of his celebrity, was invited to dine with one of the neighbouring (so-called) gentry. On arriving he found his plate set in the servants' room. After dinner he was invited into the room where the guests were assembled, a chair placed for him at the lower end of the board, a glass of wine offered, and he was requested to sing one of his songs for the entertainment of the company. He drank the wine, and thundered off his grand song,

'A man's a man for a' that,' &c.;

and, having finished his prophecy and prayer, left the churlish entertainers to hide their heads in the home they had disgraced."

S. M. S.

Work on Heraldry (2nd S. vi. 32.) — The author was Thomas Brydson; and the work was published in Edinburgh in 1795, and entitled *View of Heraldry, in reference to the Usages of Chivalry, and the General Economy of the Feudal System, &c.* 8vo. pp. 319. "A work," according to Lowndes, "of uncommon ingenuity, deserving of being called 'The Philosophy of Heraldry.'" A. A. R.

Portraits of Sir Philip Sidney (2nd S. vii. 213.) — Nearly five years since I drew attention to the portrait prefixed to Dr. Zouch's *Memoirs of the Life and Writings of Sir Philip Sidney*, in a letter to Mr. Urban, which may be found in *Gent. Mag.* (N. S.), xlii. 152. May I be allowed here to point out a singular but not unpardonable typographical error in that letter which I have only just discovered? I referred to Mr. Pears as of "C. C. C. Oxford." This the printer makes "Christ Church College," instead of "Corpus Christi College."

I have seen many copies of the Sidney papers; each contained the portrait which your correspondent's copy wants. C. H. Cooper.

Cambridge.

The Godwin Family (2nd S. vii. 148.) — The armorial bearings of this family were S. a chevron ermine between three leopards' heads, cabossed O. Ina will find some particulars of this family in the *Visitation of Somersetshire in* 1623. T. P.

Clifton.

Changes in Language and Orthography (2nd S. vii. 234.) — Will Charles M. C. kindly favour me with the references to the passages and words he has cited from Bentley *On Free-Thinking*, excepting those contained in paragraph No. 5.? I should be obliged to him, also, if he would specify the edition he has used.

Herbert Coleridge.

10. Chester Place,
Regent's Park, N.W.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of State Papers, Domestic Series, of the Reign of Charles I., 1627—1628, *preserved in the State Paper Department of Her Majesty's Public Record Office. Edited by* John Bruce, Esq., V.P.S.A. (Longman.)

The value of these Calendars of our State Papers has been so generally recognised, and the ability with which Mr. Bruce has discharged the task entrusted to him so universally admitted, that our duty in noticing the present volume is a very simple one. We shall confine ourselves to a statement that the six thousand documents, or thereabouts, here calendared, and made available for students of our national history, relate to a period of great activity and interest. England, at war with both France and Spain, was engaged, either as principal or ally, in hostile operations which extended from the Canary Islands to the Baltic. Then, as now, the state of our Navy was a subject to which all eyes were directed, and a searching inquiry by special Commissioners was instituted. The collection of a general loan by other special Commissioners; the assistance sent to the King of Denmark, under the command of Sir Charles Morgan; the unfortunate expedition to the Isle of Rhe; the contemplated measures for raising supplies by the exercise of the royal authority; the abandonment of those measures, and the determination, for the third time, to summon a Parliament, and solicit a supply, all are fully illustrated in this important volume; but its chief interest will be in the light which it throws upon Buckingham's expedition. "The whole facts relating to the expedition to the Rhe," observes the editor, "its preparation, departure, landing, and management; the endeavours made at home to support it with new levies and continual supplies; the state of anxiety and expectation in which both England and France were kept for several months by the progress of the siege of the citadel of St. Martin; its final abandonment, and the return to England of the shattered relics of the expeditionary army, are here detailed and illustrated with minuteness perhaps greater than has ever been applied to any similar event in English history — a minuteness which brings out and establishes the facts with a certainty from which there can be no appeal." But though this is the great feature of the present volume, there lie scattered through its pages many curious illustrations of the social condition of the country, of art, and literature; and these are made available by an admirable Index containing some ten thousand names, and probably twice as many references. Can there remain, then, any doubt of the value of this new contribution to the History of England?

Mr. Darling has completed, in one volume super-royal 8vo., the first portion of that division of the *Cyclopædia Bibliographica* which is devoted to *Subjects*. This division, which is appropriated to the *Holy Scriptures*, includes a *catalogue raisonnée* of commentaries, treatises, dissertations, and other illustrations, from the earliest times to the present, and in the various languages, of the whole Bible, as well as on each book, chapter, and verse; with an ample Index to the texts and subjects of printed sermons, arranged from Genesis to the Apocalypse, pointing out the authors who have written on each, and the volume and page of the book where each sermon, &c., is to be found. Also, a guide to the best books on Biblical Criticism, Scripture Prophecy, History, Biography, Geography, Natural History, Biblical Antiquities, &c. The work is uniform with the *Cyclopædia Bibliographica* (Authors), recently published, and to which it forms a necessary sequel; and its utility is so obvious that we trust Mr. Darling will soon find himself encouraged to complete it according to his very ingenious plan.

Bibliographical List of the various Publications by James Maidment, Esq., Advocate, *from the Years MDCCCXVII. to MDCCCLIX. By* Thomas George Stevenson, *Antiquarian Bookseller and Publisher.* (*One hundred Copies printed for Private Circulation.*)

Although the fact that this valuable *Bibliographical List* is printed for private circulation ought perhaps to exclude it from literary comment, it is at once so useful, so creditable to the compiler, and so especially creditable to the distinguished antiquary whose labours in the field of literary history and antiquities (as shown by the publication of no less than sixty-three books) it fitly commemorates, that we are sure we shall be forgiven by the editor, and applauded by our bibliographical friends, for having made a note of it.

The Formation and Progress of the Tiers E'tat. By Augustus Thierry. *Translated from the French by the* Rev. F. B. Wells. (*Two Volumes in One.*) (Bohn.)

Lectures on the History of Literature, Ancient and Modern. From the German of Frederick Schlegel. *Now first completely translated, and accompanied by a General Index.* (Bohn.)

These are unquestionably very excellent additions to Bohn's *Standard Library*. The merits of Thierry's *History of the Third Estate in France* have long been recognised; while it is a wonder that, with the European reputation which Schlegel's *History of Literature* has attained, it should be left to Mr. Bohn in the year 1859 to give the first *complete* English translation of it, and to dedicate that translation to Prince Metternich, to whom forty-four years ago Schlegel dedicated the original work.

Town Swamps and Social Bridges, the Sequel of a Glance at the Homes of the Thousands. By George Godwin, F.R.S. *Editor of the Builder. With numerous Illustrations done from the Life.* (Routledge.)

This is a book deserving the serious attention of all who desire to improve the social condition of their poorer fellow-creatures. It is a series of homilies on that truth, which so many imagine to be one of Holy Scripture, — that Cleanliness is next to Godliness. Mr. Godwin is an earnest and most intelligent promoter of social progress.

There is no monumental record to the memory of George Herbert. "He lies buried," says Izaak Walton, "in his own church, under the altar, and covered with a gravestone without any inscription." This, the very small old church of Bemerton, is falling into utter decay, and is quite insufficient to meet the wants of the present population. Some persons who revere the memory of George Herbert have taken the opportunity thus afforded to endeavour to raise a worthy and most appropriate monument to the memory of so good a man, by erecting a new church (thereby affording increased church accommodation to the inhabitants of Bemerton) on a site adjoining the existing small building, which, for obvious reasons, it is not intended to remove.

A great portion of the necessary funds have been collected, the Rector of Bemerton, the Earl and Countess of Pembroke, and Mr. Sydney Herbert having been amongst the largest contributors. The first stone will be laid by the latter gentleman on the 9th April. The Bishop of Salisbury has presented the oak altar-table, Mr. Wyatt, the architect, the stone pulpit, and Mr. Markland (of Bath) the iron gates for the porch. A Committee has been formed to cooperate with the local promoters of the design, by the collection of small sums for some of the furniture of the church, and by whom subscriptions are earnestly requested, under either of the following heads:— "From Children, for a Font," "From Clergymen and others, for the Books," "The Communion Plate," "The Altar Cloth and Linen," "The Church Lights." Any surplus to be devoted to the Building Fund. Subscrip-

tions are received by Messrs. Gosling and Sharp, and by the Rector of Bemerton, the Rev. W. P. Pigot.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

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SLOPPETARIA. Egerton, Whitehall. 1805.
THE INVASIONS OF ENOLANN. Creasy.
BRITISH PAINTERS' FAMILY LIBRARY. Vols. VI. and VII.
Wanted by *H. Busk*, 3. Garden Court, Temple, E. C.

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Notices to Correspondents.

Among Papers of great interest which will appear in the next or following numbers, we may mention How Handel composed the Messiah, *by Dr. Gauntlett;* Seth Ward, *by Rev. J. E. B. Mayor;* Old Mother Louse of Louse Hall, *by Cuthbert Bede, &c.*

ALFRED T. LEE *will be glad if* S. C. *will give him his present address.*

REFERENCES. *Our correspondents, who reply to Queries, would add greatly to their kindness by quoting in all cases the precise vol. and page in which the Queries appeared. The omission of what is a small trouble to the individual writers, entails a great deal of labour upon us: a labour which we are sure, after this appeal, we shall be spared for the future.*

R. INGLIS. *There is no signature to "Pliny the Younger" in the* Metropolitan Quarterly Magazine, i. 378. —— *Stephen Prentis's volume of* Poems, 1843 *or* 1844, *is unknown. He published a volume of* Poems *in* 1836, *containing two pieces from an unpublished drama.*

M. (Dublin.) "*To suck the monkey,*" *is a well-known cant phrase; and is explained by Grose,* "*to suck or draw wine, or any other liquor, privately, out of a cask, by means of a straw or small tube.*"

ERRATA.—2nd S. i. p. 341. col. i. l. 6. *for* "1st S. xii." *read* "2nd S. i." 2nd S. vii. p. 230. col. i. l. 2. from the bottom, *for* "1837" *read* "1827;" col. ii. l. 1. *for* "Vitæ" *read* "Vita."

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LONDON, SATURDAY, APRIL 2. 1859.

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Notes.

SETH WARD.

Some years since, Mr. Crossley called attention to "that most agreeable book, the *Life of Bishop Ward* (by Dr. Walter Pope), of which a new edition has long been a desideratum," and styled Pope, "the Boswell of the seventeenth century." (Worthington's *Life*, vol. i. pp. 67. 303. See the Indexes to both volumes, which contain many interesting notices of Ward.) That Pope's book in the original is not very readily procurable I can witness from my own experience; nor can Mr. Cassan's reprint (in his *Lives of the Bishops of Sherborne and Salisbury*) be said to have rendered a new edition superfluous: for though he has added a few minute particulars, he has entirely omitted one whole chapter; besides, his books are so clumsy as to repel ordinary readers. If well edited, however, and joined with Dr. Wallis's autobiographical letter, and one or two other original documents relating to the founders of the Royal Society and their fellow-students, there can be little doubt that the *Life of Ward* would form a volume not less attractive to "the general reader" than useful to the student of scientific and literary history. For such an edition, the *General Dictionary*, the *Biographia Britannica*, the collections of Salmon and Chalmers, Aubrey's *Lives*, and the *Diaries* of Evelyn and Pepys (see the Indexes to the last three), would of course be laid under contribution; but it may be worth while more distinctly to refer to some less obvious materials.

In common with Wallis, Wilkins, and Owen, Ward rescued the Commissioners for depriving "scandalous" and inefficient ministers from the disgrace of ejecting the learned Pocock (*Lives of Pocock, Pearce, &c.*, vol. i. p. 174. Compare the case of the *Idle Minister*, Francis Gouldman, in "N. & Q." 2nd S. iii. 86.).

If Ward's treatment of Nonconformists varied from time to time, we would fain conclude from his general character and from the solemn asseveration of his biographer, that harsh measures were forced upon him "by express command from the court," and that his own bent was towards clemency. On this point I have met with the following evidence:—

"In the latter end of this year [1670], the bishops and their agents gave out their great fears of popery, and greatly lamented that the Dutchess of York was turned papist, and thereupon gave out that they greatly desired that some of the presbyterians (as they called even the episcopalian nonconformists) might by some abatement of the new oaths and subscriptions have better invitation to conform in other things: Bishop Morley, Bishop Ward, and Bishop Dolbin spake ordinarily their desires of it; but after long talk there is nothing done, which maketh men variously interpret their pretensions, which time at last will more certainly expound. Some think that they are real in their desires, and that the hindrance is from the court: And others say, they would never have been the grand causes of our present case, if it had been against their wills, and that if they are yet truly willing of any healing, they will shew it by more than their discourses."—Baxter's *Life*, Part iii. § 179. p. 84.

"This year [1671] Salisbury-Diocess was more fiercely driven on to conformity by Dr. Seth Ward, their bishop, than any place else, or than all the bishops in England besides did in theirs. Many hundreds were prosecuted by him with great industry."—*Ibid.* § 185. p. 86.

Similarly Calamy:—

"His [C. South's] life was a constant scene of sufferings; he being seldom free from presentments and indictments in the civil courts, or citations and excommunications from the spiritual courts; especially in Bishop Ward's time; who, notwithstanding he had been his fellow collegiate and acquaintance, let him alone to suffer the uttermost; and was, for severity towards all of his stamp, without intermission."—*Account, &c.*, 2nd edit. p. 761.

The story told of his treatment of Richard Binmore may perhaps admit of a charitable interpretation if read to the end. Mr. Binmore was to be sent thirty miles to Exeter gaol for preaching a funeral sermon:—

"But the constable giving him leave to see the bishop before he went to prison, after long waiting for him, he came down; and when he knew his name and his business, '*Sirrah*,' said he, '*How durst you preach in my Diocess without my Leave?*' and gave him half-a-dozen *Sirrahs*, at so many questions: and yet at last he told him he should but inrich him to send him to the gaol."—*Ibid.*, pp. 245, 246.

See other instances in Calamy's *Continuation*, pp. 332. 336. 339. (in p. 705. it is said that several churches in his diocese were left altogether unserved).

His relations with other Nonconformists were happier: *e. g.* Janeway was his pupil (Clarke's *Lives of Eminent Divines*, 1683, vol. ii. p. 61.);

he was indebted for kindness to John Howe (Calamy's *Account*, p. 237.); he lived on the most friendly footing with Samuel Tapper, his frequent guest (*id. Continuation*, pp. 218, 219.); he ordered arrears of tithes to be paid to Jonathan Hanmer (*ibid.* p. 303.); and discharged his college friend, Richard Herring (*ibid.* p. 315.).

Calamy has preserved an anecdote of his visitation at Totness, 1663 (*Account*, p. 227., corrected in *Continuation*, p. 254.); another (Dec. 30, 1679) may be seen in Patrick's *Autobiography*, p. 203. He appears among the company of "new philosophers" celebrated by Wallis (Hearne's *Langtoft*, p. cxliv.). He invited Sir Christopher Wren, known to him through their common relation to Oughtred, to his palace at Salisbury (Britton's *Memoirs of Aubrey*, p. 97.).

Dr. Samuel Woodford's verses addressed to him are in John Nichols's *Collection of Poems*, vol. iv. p. 346. One of his sermons is honoured with a place in Wesley's *Christian Library* (edit. 1827), vol. xiv. p. 321. The story told by Dr. Pope, of his curing diarrhœa by riding, is commented on by Sydenham (*European Mag.*, Nov. 1792, p. 341.).

On his foundation at Buntingford, see Carlisle's *Grammar Schools*, vol. i. p. 543. His presence at various consecrations is recorded by Le Neve (*Protestant Bishops*, vol. i. part i. pp. 201. 203, 204.), and in Mr. Stubbs's valuable *Registrum Sacrum Anglicanum* (pp. 101—105.).

See farther, Kennett's *Register and Chronicle* (Index); Gilbert Clerk's *De Plenitudine Mundi adversus Fr. Bacon, Tho. Hobbes et S. Ward*, Lond. 1660, 8vo.; a letter from Ward (Sarum, Apr. 26, 1681) to the archbishop in the Tanner MS. 36. p. 17.; *Correspondence of Scientific Men of the 17th Century* (Oxford, 1841), vol. i. p. 75.).

It may seem superfluous to caution the reader against confounding our bishop with Dr. Samuel Ward of the Synod of Dort, the correspondent of Ussher and Bedell; but the mistake is sanctioned by no less authority than "the Congregational Union of England and Wales." (See Index to Mr. B. Hanbury's *Historical Memorials relating to the Independents*, 3 vols. 8vo., Lond. 1839; it must, however, be added that this is not a fair specimen of the book, which contains many curious extracts from rare tracts, and has a complete Index.)

The following notes are from the copy of Pope's *Life of Ward* bequeathed to St. John's College library by the learned Thomas Baker, "Coll. Jo. Socius ejectus": —

"An. 1645. Gualt. Pope Oxonien. admissus in Coll. Trin. Cant.

"Of Gualt. Pope, his Character, Books, &c. See *Athen. Oxon.*, edit. 2d, at Wadham Coll. Vol. 2d, col. 1094-5.

"Mr. Wood is even with the Author, tho' his Character must have been wrote before this Book was publish'd. But he gives a vile character of Dr. Pope."

[Baker next quotes from Chauncy's *Herts*, pp. 126, 127. 132. the inscription at Aspeden to John Ward, the father of Seth.]

"See Bp. Ward's Character in Bp. Burnet's *Hist. of his own Time*, vol. i. p. 192.

"See Mr. Echard's *History of England*, vol. 3d, pag. 942.

"Jun. . . . 1643. Mr. Ward chosen Math. Lect. against Jones of St. John's Coll., carried it but by two votes. The one had 50, and the other 52. — Dr. Dillingh. *Diary.*

"Sept. 7, 1643. Dr. Ward* of Sidn. Coll. died, &c. — *Ibid.*

"Sept. 13, 1643. Mr. Thorndike of Trin. Coll. chosen Master of Sidney. — *Ibid.* [After dasht.]

"Seth Ward filius Joannis Ward Attornati, Buntingfordiæ in Com. Hert. natus, ibique literis Gram. per Septennium, operâ Mri Tho. Acres, Mri Harley, Mri Hotchinson, Mri Jo. Meriton institutus, 16. ferme ætatis annum agens, admissus est sub Rev. Collegii Præfecto Doctore Ward, Dec. 1. [1632] et postea traditus est in tutelam Mro Carolo Pendreth. — Regr. Coll. Syd.

"Art. Mr. an. 1640. — Regr. Acad.

[nec satis convenit cum hoc Auctore.]"

On p. 6., l. 8. from the bottom, "he was born . . . in the year of our Lord 1618," Baker remarks: —

"He was born Apr. 15, 1617. See Sir H. Chauncy's *Antiq. Hertf.*, p. 126. Quære."

On p. 7. l. 9. from foot, "at the age of fourteen years," is the note: —

"Annum agens ætatis 16."

On p. 11.: "Jul. 27 (forte 7), 1640, Conc. ut Seth Ward Coll. Syd. Socius, Creationem suam accipiat in hac Congregatione. — Regr. Acad."

On p. 14. ch. 4.: "See the College Account of this election: MS. Collect., vol. 10. p. 422." [Printed from Baker in the *Cambridge Portfolio*, pp. 388, 389.; see also Mr. Haddan's elaborate *Life of Thorndike*, p. 188. *seq.*]

On p. 34. ch. 4., "see chap. 23."

On p. 37. l. 3., "my friend," Baker says "Edward Bagshaw," and adds on p. 39., "student of Christ Church. See Dr. Calamy's *Account*, &c., pp. 542, 543."

In p. 45., line 12. from the bottom, "Proctor" is changed into "Protector"; and in p. 85., l. 13. from the bottom, "Bishop Jewell" into "Bp. Abbot."

On p. 86., l. 15. from the bottom: "This is a mistake; the Earle of Sandwich never was of Cambridge (as I am inform'd by his son Dr. Mountagu), but sometime of Glocester Hall in Oxford."

In p. 165. Pope had stated: "When the Patent for the Mastership [of Trinity] was brought him [Isaac Barrow], wherein there was a clause permitting him to Marry, as it had been made before for some of his Predecessors, he causd the Grant to be alterd, judging it not agreeable to the Statutes, from which he neither desird, nor would accept any Dispensation: Nay, he chose rather to be at expence of double Fees, and procure a new Patent, *without the Marrying Clause*, than perpetually to stand upon his Guard against the Sieges, Batteries, and Importunities, which he foresaw that honourable and profitable Preferment would expose him to."

Baker, with inexorable accuracy, spoils the point of this good story: —

"That *Patent* was once mine (now Lord Oxford's), where the Marrying Clause is eras'd, without the trouble or expence of taking a new one."

J. E. B. Mayor.

St. John's College, Cambridge.

* [*I. e.* Dr. Samuel Ward.]

BISHOP WETENHALL'S WORKS.

I have lately come across a book by Dr. Wetenhall, Bishop of Kilmore, which I think deserves a Note, both from its intrinsic value and from its being (if I mistake not) little known. It is a sextodecimo volume, containing 805 numbered, and 32 unnumbered pages.* Three treatises with separate title-pages are comprised in it. They are thus entitled: —

1. "Of the Gift of Prayer. '*Dublin*: printed *anno dom.* M.DCLXXVIII."

2. "Of the Gift and Duty of Singing to God. *Dublin*: 1676."

3. "Of the Office and Duty of Preaching. *Dublin*: 1678."†

The following note is written on a fly-leaf of the copy before me: —

"Dr. Wetenhall published the *Works* of Dr. Ezekiel Hopkins, Bishop of Derry, and wrote the Epistle prefixed to them, which is dated from Park Lane Place, July 3, 1671. This Prelate dying in England, was buried in Westminster Abbey, where is this modest memorial of him: —

"H. S. J. Depositum Revdi admodum In Christo Patris, Edwardi Wetenhall, S. T. P. Primo Corcagiensis, an. 20. Deinde Kilmorensis et Ardaghensis, an. 14. In Regno Hiberniæ Episcopi. Obiit 12mo Nov. An. Dni. 1715, Ætatis suæ 78."

Any farther particulars respecting Bp. Wetenhall and his *Works* would be very acceptable.‡ I dare say some information may be found in Mr. Pratt's "Life of Bp. Hopkins," prefixed to his edition of that prelate's *Works*, published in 1809 in 4 vols. 8vo.

Bp. Wetenhall's letter "To the Learned and truly Venerable Dr. Richard Busby, my ever Honoured Master," which is prefixed to the first treatise, may perhaps be worth quoting: —

"Sir,

"I have oftentimes reproached myself of ingratitude, in that I never yet in any of those things which I exposed to the world, have made publick acknowledgement how much I owe to you: Sincerely, therefore, now repenting, I reform, and own myself to have received from you not onely excellent Rudiments of good Literature, but the first Rational Impressions of Religion.

"I rather prefix this Recognition to the ensuing Discourse, than to either of the other in its company, because, Sir, it was truly the sense I had of your piety, which first operated towards the reconciling me to Church-Musick. I came to you with prejudices (very unreasonable, such as commonly all prejudices are,) against it. The first Organ I ever saw or heard was in your House, which was in those dayes a more regular Church than most we had publickly. I then thus judged, if a man of such real Devotion, as I knew you to be of, would keep an Organ for sacred use, even when it was interdicted and of dangerous consequence, there was certainly more of reason for it, and serviceableness in it, than I apprehended. When afterwards God was pleased to bring again the Captivity of our Mother the English Church, my own experience soon convinced [me] that those my favourable thoughts were most just: and now I have thought myself concerned to tell the prejudicate world so much . . .

"In confidence that you will acquiesce herein as a plenary satisfaction, I will dare to sign myself,

"Sir,

"Your very thankful scholar,

"And ever humble servant,

"Edward Wetenhall."

In "The Review" which follows, the Bishop bewails the state of the Irish Press in his day: —

"Every man's eye will inform him that the Character which the Printer had to use being somewhat old and worn, there are several letters and syllables very blind, or scarce appearing, some not at all . . . To the same original, many ill Punctations are to be referred; for not having sufficient variety of *points* of the same size with the *letter*, the Printer has used sometimes those belonging to another letter. . . . Again, as to our Greek Character, it is very small, blind and old . . . . Also in what Hebrew words occur, there are some mistakes . . . . Further, our Paper being somewhat of the least, and the Margin very small, the Citations which are in the Margin are often imperfect, and sometimes by the Printer totally omitted."

On this forlorn state of things he pithily remarks: "Had the Press here more incouragement, it would be better furnished."

The treatise *Of the Gift of Prayer* is directed against extempore, or (as the writer styles it throughout) "*Conceived* Prayer." He gives a definition of the latter phrase at p. 134. Why he uses it, I cannot conceive; especially as, at p. 136., after quoting from the Preface to Calvin's *Lectures on the Minor Prophets*, he observes: "It would seem hereby that the name *Extemporary Prayer* was more ancient than *Conceived*." The use of public extemporary prayer, he asserts, originated with Calvin "in the year 1550, or thereabouts. Behold then here the first instance of this kind of publick prayer in the Christian Church, since the cessation of miracles."

Besides a learned historical account of prayer, the Bishop appeals to the common sense of the matter. His argument may be excellently expressed and summed up by quoting a passage from Dr. Johnson's *Journey to the Hebrides*, written at Ostig in Sky: —

"The ancient rigour of Puritanism is now very much relaxed, tho' all are not equally enlightened. . . . Reason and truth will prevail at last. The most learned of the Scotch doctors would now gladly admit a form of prayer, if the people would endure it. The zeal or rage of congregations has its different degrees. In some parishes

[* There should be sixteen pages of prefatory matter to this volume, with the following general title-page: *Of Gifts and Offices in the Publick Worship of God.* A Treatise in Three Parts. Endeavouring an Impartial Account, What was in the Inspired Age of the Church. What succeeded in the more Ordinary State. What reasonably may be allowed now, in Prayer, Singing, Preaching. Designed to make People more Sober, Regular, and Serious in Publick Worship. By Edward Wetenhall, D.D., Chanter of Christ Church, Dublin. Dublin, Printed by Benjamin Tooke, Printer to the King's most Excellent Majesty. M.DC.LXXIX. Then follows a Dedication to the Abps. of Canterbury and Dublin, and the Contents, pp. xii.—Ed.]

† The pagination extends throughout: *Prayer*, pp. 1—203.; *Singing*, pp. 204—576.; *Preaching*, pp. 577—805.

[‡ See Chalmers's *Biog. Dictionary*, *s. v.*]

the Lord's Prayer is sufficient: in others, it is still rejected as a form; and he that should make it part of his supplication would be suspected of heretical pravity.

"The principle upon which Extemporary Prayer was originally introduced is no longer admitted. The minister formerly, in the effusion of his prayer, expected immediate and perhaps perceptible inspiration, and therefore thought it his duty not to think before what he should say. It is now universally confessed, that men pray as they speak on other occasions according to the general measure of their abilities and attainments. Whatever each may think of a form prescribed by another, he cannot but believe that he can himself compose by study and meditation a better prayer than will rise to his mind at a sudden call; and if he had any hope of supernatural help, why may he not as well receive it when he writes as when he speaks?

"In the variety of mental powers, some must perform extemporary prayer with much imperfection; and in the eagerness and rashness of contradictory opinions, if publick liturgy be left to the private judgment of every minister, the congregation may often be offended or misled." — Cf. *Bp. W.*, pp. 60 – 68.

From the treatise *Of the Gift and Duty of Singing to God*, I may quote a passage to serve as a reply to a query lately made relative to Gregorian music: —

"The next advance I can perceive Song to have had in Church Use, falls into the end of the sixth century. About that time flourished Gregory the Great, a man whom none of his successours ever equalled. . . . He stored his Church with Antiphons, and, amongst other things, wrote *Antiphonarium diuturnum et nocturnum*; as I conceive sets of Antiphons for day and night: Then as to Musick, the Tones in which we commonly chant the Psalms, if we may believe Tradition, are most of them of his composure, and indeed the whole body of the old Plain-song in our Cathedral use. The Centuriators of Magdeburg report out of *Joannes Diaconus*, who writ his life, that he set up a singing-school at Rome and taught therein himself. But whoso considers all musical Monuments of his left, which the Romish Quires pretend for the main to exhibit and follow, must still acknowledge nothing of his above meer Plain song; All notes of the same measure and power. (*Musices Choralis Medulla, sive Cantus Gregoriani Traditio. Coloniæ*, 1670.) Notwithstanding, that both still in his dayes, and some time before, it was not otherwise, I cannot impute to want of Will, but of Skill: So mean was the progress most arts yet had made, so low their flight, in the Christian World." — P. 299.

At pp. 404—422. we have an account "of the Book of Psalms as they stand butchered into English Metre;" and, in particular, an indignant criticism on the "intolerable barbarity or nonsense" of Sternhold and Hopkins. After quoting a number of piquant and "graceful" passages, the Bishop remarks with quiet humour: "Certainly people might be very *merry* at singing *these* Psalms."

At pp. 249. 422—426. we have a most graphic sketch of parochial singing and parish clerks.

At pp. 355—379. may be found a "large and particular discussion of the reasonableness of singing David's Psalms;" showing that "The Book of Psalms, *if sung with understanding*, are pertinent enough to the Evangelical state, and of excellent use in the publick dayly Service." The Bishop wisely makes a proviso that the Psalms be *sung with understanding*; for, as has been well observed, "There are many passages in the Psalms to which if we dealt honestly with ourselves, we should most of us confess that we simply attached no, or scarcely any, meaning, as we read them again and again."* Bp. Wetenhall's "Discussion" is well worth the attention of all commentators on the Book of Psalms, as he deals in a very able manner with those difficulties which force themselves alike on the attention of the most thoughtless and the most thoughtful, *e. g.* the "imprecations, and very dismal curses" contained in the Psalms.

This treatise *Of the Gift and Duty of Singing to God*, contains many valuable and practical remarks on church music, musicians, and choristers. The author is keenly alive to the besetting sin of choirs: —

"The levity and unconcernedness that some of our Quiresmen discover in the performance of their office, and their precipitant posting over the Psalms, and the like parts of their duty, as if weary thereof, and desirous to have them at a speedy end." — P. 534.

He gives various reasons "why many of our Church-musicians are nothing but Musicians," and continues: —.

"Besides this I do not know whether there be not some little fate, or secret fascination in the case, that those who intimately study and understand musick, without great importunity never give themselves to the study of anything else, and admire no excellencies so much as those of their own art. I confess myself to admire Musick as much, I think, as any man ought to do: but notwithstanding all the value I have for it, I cannot think this alone is a sufficient accomplishment for a rational creature, or ought to be made as it were the sole business of a man's life: and it would really move lamentation in any considerable man, to see how *ill* very great skill in Musick oftentimes dwells." — P. 540.

"The redress of these defects," says the good Bishop, "lies in taking care for the future of better educating our Choristers, and of supplying vacancies, as they fall, at present with men of more solid learning, tho' not of so exquisite voices and skill; Music moderately good is best, perhaps, to all intents and purposes. . . . But especially that our Choristers be well instructed in *Religion*. . . And 'tis certain there is no surer way to make men serious and sincere in Religion, than by bringing them to a clear and good understanding of it." — Pp. 542—3.

"The severest expressions which have fallen from my pen," says the Bishop in conclusion, "are leveld against *meer lip-labour*, and contenting ourselves with outward Melodies, when the *heart* is no whit at all engaged in the Divine Praise." And he exhorts "all of what rank soever in our Quires . . . to be of God's mind, by all their art and power designing above all, *the Melody of the heart*; and to employ the utmost intention of Understanding, Will, and Affections therein, *which is our reasonable Service*," &c. — Pp. 573—576.

Bp. Wetenhall's treatise *Of the Office and Duty of Preaching* opens thus: —

"In relation to what we now call *Preaching*, the sentiments of all sorts who pretend to be serious in Religion

* *Literary Churchman*, Aug. 8, 1857, vol. iii. p. 309.

(to which sort of men onely I design these discourses) may be reduced to three heads: —

"As the First of which, I will set the fancy of those men who seem to make *Preaching*, in a manner, the whole *business* of the *Ministry*, and *Hearing* all the *Religion* of the *People:* As if to be a sincere and zealous Christian were onely to be *Ever learning, and never to come to the Knowledge of the Truth;* to have *itching ears*, and a confused head, and an unstable heart. With these men, to have heard a *Sermon* is much the same, as with the Papists to have heard a Mass: and however they are usually great pretenders to, and admirers of *Gifts* and the *Spirit*, yet the most of them have but a very mean share of sober sense and reason." — P. 578.

As a specimen of the author's clear and forcible style, I shall quote one other passage, which, in vigour and antithesis, reminds one of Dr. South: —

"I must acknowledge there is one sort of Preaching, called commonly, but cantingly, *Gospel-preaching*, the difference of which from the Scripture notion of *preaching the Gospel*, I have not yet stated. *Gospel-preaching* some men call that, which is opposite to the teaching men their duty. If a man cry up *Antinomian Free grace*, if he proclaim the favour of God, a pardon of sin, and promise men Heaven thro' Christ's blood, without any regard to that part of the Covenant of Grace which concerns us on our side, without any engaging them to an holy and Christian life; if he extol a resolute Faith, and no need of anything but casting ourselves (even blind-fold) into the arms of Christ, — *this* is *Gospel-preaching:* Whereas he, who tells men, it is nonsense to talk of a Covenant, wherein there is not some part on both sides, and that the blood of Christ operates not to the pardon or salvation of those men, who, by ungodly and impenitent lives, put themselves out of the Covenant of Grace, — *this* man is onely a *Legal preacher*. Now truly such *Gospel preaching* as this differs from *preaching the Gospel*, just as *Christ* does from *Antichrist;* 'Tis the preaching another and contrary Gospel, and if any of those men, who thus *preach* or thus *believe*, come to Heaven, it must be by leading better lives than their principles induce them to." — Pp. 603—604.

Besides the learned historical account of Preaching, I may refer to some other prominent points in this valuable treatise: —

"As to the Authority of our *Office*, or our Commission." — Pp. 592-3. 612—628. 741—5. 800—804.

Apostolical Succession, pp. 621—625. 696—720. 734-6. 795-6.

"The Multitude made up of three sorts of men." — Pp. 749—753.

Defence of written Sermons, pp. 680—683.

With regard to English Preaching in the seventeenth century, he observes: —

"I am apt to think, that what we call *Preaching* has attained, in the better part of the conformable English Clergy, such an height, beyond which it will not easily be improved, and to which, since the cessation of miraculous gifts, it never arrived elsewhere. These things I have thus freely spoken, not out of any slighty opinion of the Antients . . . . it is sure in the main they outdid us: There was more sanctimony, true zeal, and singleness of heart to be found in one of them, than in an hundred of us; they *lived* more Sermons than we *Preach.*" — Pp. 678-9.

The Philological Society would find some materials in these treatises for their forthcoming English Dictionary; for instance, here is a definition of the phrase *Mother-Wit:* —

"As the Philosopher hath observed that there is a Natural kind of Logick, which even unlearned men have, by which they reason and draw notable shrewd consequences, which our Neighbours very fitly call *Mother-wit:* So there is a natural kind of Rhetorick. Some men naturally are more quick both in thought and speech than others." — P. 42.

Query, from which of "our Neighbours" have we borrowed the word?

A definition of the term *Edification* may be found at p. 52.

Bp. Wetenhall uses the word *Diverb*, which Dr. Richardson declares is "only found in Burton:"

"Popery is indeed a very fashionable, I mean, outwardly a very splendid, specious, and formal Religion: but how has it hindred the growth of Atheism in *Italy* the very centre of Popery? What do we mean by the usual diverb, the *Italian* Religion?" — P. 793.

The word *earlily* I have never met but in the following passage: —

"It is very certain, from Antiquity, that Preaching, in the present sense, was long reserved as a peculiar of the Bishops, and some tell us it is still in the Eastern Church. But yet that it was *earlily* required of the Presbyters, we have already seen out of the pretended Apostolical Constitutions; and Ferrarius has many more authorities, to which I refer the reader." — P. 742.

See also such words as *conducency* (pp. 50. 248.), *incogitancy* (pp. 66. 75.), *plerophory* (p. 80.), *dignation* (pp. 86. 360.), *prescinding* (p. 161.), *licit* (p. 746.), *ominate* (p. 766.).

In concluding this Note, I venture to express a hope that these valuable treatises may be reprinted, especially the last. EIRIONNACH.

"BARRY-MORE AND THE DU BARRIS."

In a magazine notice of Capefigue's *Madame Du Barri* just published, I observe a singular confusion or rather mistake into which the French author has fallen respecting the family to which the subject of his *Memoir* has given an historic notoriety, if not fame.

He speaks of the French *Du Barris* as descended from an old *Scotch* family, "*the Barrimores*, the *younger branch of the Stuarts.*" He then records a battle-cry as given to the family by Charles VII. (A.D. 1429-56), "Boutez-en avant," and concludes by an anecdote to the effect that "a Barry" is supposed to be the page holding the horse of Charles I. in Vandyke's well-known portrait of that monarch on horseback.

Except as matter of genealogical curiosity there is little credit to be found in affiliating the Du Barris of the seventeenth century on any family, whether Scotch or other; but I must observe that there seems in this French account a strange

mixture of confusion and anachronism in reference to the Barry-mores.

Being maternally descended from the *Irish* Barrymore family, I have been naturally interested in the history of the house, and it is *news* to me to learn that they were "a younger branch of the Stuarts," or ever or anywise connected with Scotland at all.

In Ireland the Barrys are carefully and uninterruptedly traceable as settled there from the year 1206, when Robert Fitz-Stephen, one of the first *Strongbownean* invaders of Ireland, enfeoffed his nephew, Phillip de Barry of Olethan, with certain lands in Cork; the family was successively ennobled by the viscounty of Buttevant, and earldom of Barry-more: both titles now extinct, or rather, as some think, in abeyance.

The war-cry of the family euphonised into the title, "Buttevant," and village of that name in the county of Cork, is in Ireland held to have been assumed by the Barries long before the reign of Charles VII. of France. The uniform tradition of the country is, that this cry was the war-shout of the Norman Knight in the early conflicts with the McCarthies, the Milesian possessors of the district in which he settled himself.

It seems probable that the French writer has been misled by the ancient usage of calling the Irish *Scoti*, and that the later Du Barri family of France sprung from some Irish adventurer, and not from any of the Scotish bands which the French monarchs of the fifteenth and sixteenth centuries were so desirous to engage as body-guards.

A. B. R.

Belmont.

CRIME AND ITS COST IN THE HIGHLANDS PRECEDING THE "FORTY-FIVE."

It may interest the readers of "N. & Q." to have the following particulars of the punishment and cost of criminals in the north of Scotland preceding the memorable outbreak of 1745. I have gleaned the items, along with some other curious matters, from a *scroll* copy of the "Accompt of Charge and Discharge of the Treasurer of the Royal Burgh of Inverness from Michalmass, 1740, to Michalmass, 1742 years," which lately came into my hands:—

		Scots. £	s.	d.
1741, Jany. 8.	To Rope to bind a thief and mantainance - - -	0	10	6
„ „ 13.	To Cords and hangman's fee for wheeping a thief -	0	10	0
„ „	To a fule sute cloths to the hangman - - -	11	16	0
„ Apryle 30.	To executioner's fee from Mich. 1740 to this date -	12	17	6
„ May 21.	To clothing to a *new* hangman	10	10	0
„ „	To mantainance to 2 men under sentence of death, from 1st May to 12 June -	5	11	0
1741, May 30.	To beding to ye 2 men under sentence of death - -	0	3	0
„ June 10.	For a new galous, 8 pd. speik nails, 100 duble nails	2	10	0
„ „	To carage of large timber to the galous muir - -	1	4	0
„ „	To cash to 12 labourds and toun officers helping up the galous - - - - -	3	6	0
„ „	To drink to wrights and labourds - - - - -	1	16	0
„ „	To drink to the executioner severall days confind -	0	14	0
„ 12.	To rops to hang 2 malefactors, and knife to ye executioner - - - - -	1	4	0
„ „	Paid for a lether for the galous - - - - - -	3	0	0
„ „	Paid men caried the lether and 2 coffins up and doun -	2	0	0
„ „	To executioner for hanging 2 men - - - - -	1	6	8
„ „	To ane lock to the hangman's house - - - - -	0	12	0
„ „	To Robt. Smith for 2 trees for the galous - -	5	8	0
„ „	To Baillie Wm. McIntosh for 2 trees more - - -	6	0	0
„ Augt. 13.	To the hangman's mantainance @ 2 pecks meale a week, 12*d.* a peck, from 4 May to 19 Septr. - -	22	16	0

A Celt.

NOTE ON MR. FROUDE'S "HISTORY OF ENGLAND."

As "N. & Q." is not the periodical in which to discuss points of doctrine, so is Mr. Froude not the writer to whom one would refer for a correct expression of theological views. He uses, throughout his *History*, the term "real presence" as synonymous with "transubstantiation." Supposing him to do this consistently throughout his book, there would be no difficulty in understanding his meaning. Lingard is with him in the adoption of the phrase: Hume speaks of the "corporeal presence." But however indifferent an author may be about the technicalities of theology and the disputes of divines, this indifference should not be allowed to lead to positive misstatement of facts. In the narrative of the trial of John Lambert *alias* Nicholson, for "denying the real presence" (as Mr. Froude calls it, that is to say, for denying transubstantiation), having related the conversation between the king and the prisoner, and the subsequent transfer of the case to Cranmer and the bishops, Mr. Froude goes on to say (vol. iii. p. 341.):—

> "The argument began in the morning. First Cranmer, and after him nine other bishops, laboured out their learned reasons—reasons which, for fifteen hundred years, had satisfied the whole Christian world, yet had suddenly ceased to be of longer cogency."

Now this famous appeal, it must be remembered,

was heard in Westminster Hall on 16th of November, 1538: fifteen hundred years, therefore, anterior to that date, would take us back to a time when the footprints of Our Lord were yet fresh upon the earth, and His words had scarce died away on the ears of the Apostles. Consequently there is this dilemma for the historian: either transubstantiation was taught by the Apostles, and Lambert was condemned for denying Apostolic doctrine; or transubstantiation was not taught by the Apostles, and then Mr. Froude has made a statement untrue in fact. That he does not intend the former conclusion is manifest from the whole tenour of his *History;* it appears not, therefore, very clearly how he can escape the other horn of the dilemma. ARCHD. WEIR.

OLD MOTHER LOUSE, OF LOUSE HALL, OXFORD.

In *The Student, or the Oxford and Cambridge Monthly Miscellany* (a periodical published at Oxford in 1750–1, and to which Dr. Johnson, Thomas Warton, Christopher Smart, Bonnel Thornton, and Colman, were contributors), there is a pleasant paper on "several Public Buildings in Oxford never before described" (vol. ii. p. 372.), in which the writer supplements the accounts of previous topographers, and says: —

"It is well known, that before colleges were establish'd, our members were scatter'd about and lodg'd at private houses: at length, places were set apart for their reception, and dignified by the names of *hospitia*, or *halls*, or (in the modern dialect) *inns*, or *tippling-houses*. We must not, therefore, be surpris'd to find several remaining, which retain the antient occupation, not only in the body but in the skirts of the town; such as *Fox-hall, Lemon-hall, Feather-hall, Stump-hall, Cabbage-hall, Caterpillar-hall, &c., &c., &c.* But there is one that deserves particular notice, situated N.N.E., a little way out of the town, known by the name of *Kidney-hall;* which has long been a very noted seminary."

To this list must be added *Louse-hall*, of which, and its mistress, "Old Mother Louse," I will here set down the following notes: —

Anthony à Wood, in his *Life*, under date of July 14, 1673, speaks of the abuse heaped upon him by Mr. Shirley, the *Terræ filius* of Trinity College, who, among other things, had called him a "*Vir caducus*, that intended to put the pictures of mother Louse, and mother George, two old wives, into my book." In a note upon this passage, Dr. Bliss observes: —

"The best accounts we can procure of these two matrons, at this distance of time, are as follow: — The former was the mistress of a little ale-house situated at the further end of a row of tenements at the bottom of Headington Hill, near the lane leading to Marston, now, not unaptly, called Harpsichord Row. The ingenious author of the *Biographical History of England*, in describing a print (by Loggan) of this noted female, informs us that she was probably the last woman in England that wore a ruff. She gave a name to her habitation, which it retained for many years, and was called Louse Hall. None of our modern antiquarians, not even the inquisitive author of *The Companion to the Guide*, have attempted to investigate the FOUNDERS of our antient academical hostels. In the *Biographical History* abovementioned, we are told that Cabbage Hall (situated directly opposite the London road on Headington Hill) was founded by a taylor. Caterpillar-hall, the name of the house higher up the hill, was no doubt a complimentary appellation, intimating to posterity that, on account of its better commons, it had drawn away a great number of students from its inferior society, or, in other words, that the caterpillar had eat up the cabbage."

The print by Loggan represents Mother Louse wearing her ruff, high conical hat, and apron. It is a half-length figure seen in profile. The face betokens shrewd intelligence, and her features are of that familiar form termed "nutcracker." She bears in either hand a pot of ale; and in the background is a small cottage, probably intended for Louse Hall. Underneath the print is her coat of arms (three lice *passant*, with a jug for a crest,) surrounded by these lines: —

"You laugh now, Goodman Two-shoes, but at what?
My grove, my mansion-house, or my dun hat:
Is it for that my loving chin and snout
Are met, because my teeth are fallen out?
Is it at me, or at my ruff you titter?
Your Grandmother, you rogue, ne'er wore a fitter.
Is it at forehead's wrinkle, or cheek's furrow,
Or at my mouth, so like a coney-borrough,
Or at those orient eyes, that ne'er shed tear
But when the excisemen come, that's twice a year.
Kiss me, and tell me true, and when they fail,
Thou shalt have larger pots, and stronger ale."

Who was the Oxford man, I wonder, who was old Mother Louse's laureate? Neither Thomas Warton, nor his compeers, seem to have sung her glories and sustained her fame. Perhaps, by their time, it had somewhat died out; and *The Oxford Sausage* was content to hand down to posterity the names of her successors in catering for the inner wants of Oxford undergraduates — Nell Batchelor, Mother Baggs, and Mrs. Dorothy Spreadbury. The old ale-wives had gone out of fashion, and their names are not to be found either in *The Oxford Sausage*, or *The Cambridge Tart*. They had passed away with Mother Damnable — with "Elynor Rumming, the famous ale-wife of England" (of whom poet-laureate Skelton sang) — with Falstaff's Mistress Quickly, the shadowy hostess of the Boar's Head in Eastcheap — with Mistress Jane Rouse, the veritable hostess of the same — and with old Mother Louse and her ruff.

But of this famous Oxford ale-wife a particular account has been preserved in a rare Latin pamphlet-poem of twenty-six pages, entitled "*Oxonium Poema*, authore F. V. ex Ædæ Christi, Oxon., Typis W. Hall, Impensis Ric. Davis, 1667." In my copy of this poem, the author's initials are explained by the following inscription in a contemporary handwriting: "Fran. Vernon to his

Brother James, now Secretary of State, A.D. 1700." The poem gives a description of Oxford and its environs — of "Christ Ch., the Dean, the Chapitre" — of the "Physick Gardens, the Vines, Apricocks, Jessime, Sensitive Pl." — of "Portmead, where horses feed in common" — of "The Caussey which leads to New Parkes; Exercises; People walking; Cattle feeding; Schollars that dispute as they walk" — of "Bullington Green; the Play of Stow-ball" — of "Leaping, Wrestling, Playing at Quoits; Making Trimtrams with Rushes and Flowers," &c., &c. And of old Mother Louse and Louse-hall it discourseth thus: —

"Near Northampton Road stands, &c.
Quam propè, famisonum fas sit mihi quærere tectum,
Non oculis hinc conspicuum, sed mente petendum.
(Vos quibus est altas sedes spectare Voluptas,
Atque unus labor est urbes lustrare Videndo,
Hâc mecum torquete pedes, et vertite mentes.)
Stat Domus Antiquos multum celebrata per annos,
Obsita virgultis, et sylvæ juncta frequenti.

Louse-Hall.
Nomen habet, Titulosque animale recepit ab illo,
Quod citò sex pedibus miserorum terga pererrans,
Crudeles morsus, et perfida vulnera figit.

Domus sex pedes alta.
Atque solo totidem pedibus distare videtur.
Hanc Aulam faciles appellavere Nepotes
Dissimilem Regum templis, caret illa columnis
Marmoreis, non hic auro laquearia squallent,
Pulvere sed crasso obducta, et fuligine nigrâ
Horrescunt; totâque domo, patulisque fenestris,
Non interruptas pertexit Aranea telas.

The old Woman of Louse Hall.
Hanc tenet immortalis Anus, quæ lecta coquendo
Hordea, tum puros libando è paupere cellâ
Cervesæ succos, labentes sustinet annos.
Paulatim in famam crevit Domus, illa Juventæ
Pastorum, et pingui nimium benè nota colono.
Quin etiam hic pluviis, et tempestatibus actus
Abscondit caput, et tutâ latet arce Viator.
Hic nivibus gravis, et Boreali percitus imbre
Excutit Ærumnas, et prædas explicat auceps.
Sæpe die festo, musarum cultor ab urbe
Currit, et attonitus Cervesæ munera laudat.
Quos omnes gremio bene sedula Mater anili
Excipit, et magno plausu dimittit euntes.
Vix tu Gallinas tectis sperare sub illis
Auderes, aut fumosam tibi poscere Pernam,
Nota tamen refero, sæpe invenere petentes.
Denique Nobilium non invida fercula Pompis
Exornant tenues, et candida lintea mensas.
His magnis est Major anus, quæ plurima condit
Ipsa dapes, hilari vultu, multoque lepore.
Viuat Anus, quæ cana caput, nec dentibus ullis
Aspera, Cervesam meliorem necture promit,
Atque Hecubam formâ quam vincit, vincat et annis.

Ast ego fabellas solitus ridere jocosas,
Mirarique graves fusco de pectore voces,
Et quam longa dedit rerum experientia Barbam,
Pro tantis meritis, et purâ crimine vitâ,
Et pro Cervesâ semper sine fraude recoctâ,
Hoc tibi promitto. Veniet quum Jupiter Hospes,
Mutabit pellem, et fies de Baucide Numen,
Vicinisque simul pagis, et ab urbe coleris.
Tu quoque stramineo quondam Domus Horrida culmo,
Cujus inæquales sustentant pondera postes,
Quanquam non Pario lucent tibi mænia saxo,
Nec te Praxiteles, nec te decoravit Apelles.
Sed tituli obscuras dedit ipse Pediculus umbras,
Dum tamen innocuis latitas domus hospita Musis,
Et tua Castalios exundant pocula rivos,
Semper honore meo, semper celebrabere versu,
Oxoniique altas inter cantaberis arces.

Sed Lusi satis, et me nunc ad seria volvo."

As the *Oxonium Poema* is rare, and appears to have escaped the notice of Dr. Bliss and others who have made mention of Mother Louse, this minute and contemporary description of the famous ale-wife may not be altogether uninteresting to the readers of "N. & Q." An account of these old ale-wives and cooks forms a yet unwritten page in the history of our university life and customs. I therefore hope to add to the present contribution (at some future opportunity) by a brief memoir of a modern eccentric descendant of the Mother Louse tribe; and I trust that the present Note may suggest farther communications on college ale-wives, and "the founders of our antient academical hostels." CUTHBERT BEDE.

Minor Notes.

Grant from the Prior, &c. of St. John the Baptist Without, Dublin, of Two Messuages in Kinsale to Richard Ronan. — The following will be read with interest by the Dublin correspondents of "N. & Q." The original deed is among the Ronan papers preserved with the Sarsfield MSS.: —

"S. p t' f. quod nos Walterus Ludlow prior et conventus domus Sancti Johannis Baptisti extra novam portam Civitatis Dublinie de unanimi consensu et assensu dedimus Ricardo Ronan mercatori ville de Kynsalle terciam partem duorum messuagiorum cum suis pertinentiis in

dicta villa de K. ad dictam domum Sancti Johannis spectantem. Quequidem messuag' jacent in latitudine inter terram Henrici Power ex parte boreali et terram Thome Martell ex parte australi in long' se extendit a strata regia ex parte occidentali usque ad domum dicti R. ex parte orientali habend' &c. predicto R. heredibus &c. ad terminum quadraginta novem annorum. Reddend' annuatim octo denarios argenti et capit' dominis feodi &c., datum apud Civ' Dublinie decimo die mensis aprilis anno regni regis Edwardi quarti decimo septimo."

R. C.

Cork.

Fat Beasts. — In these times, when beasts are *prized* for their obesity, the following citations may be interesting, as showing how the sheep and hogs of antiquity surpassed our own in fatness. Gluttons are said to be

"Like the fatned sheepe whereof *Johannes Leo* relates, which he see in Egypt, some of whose tailes weighed 80 pound, and some 150 pound, by which waight their bodies were unmoveable, unlesse their tailes, like traines, were caried up in wheel-barrowes: or like the fatned hogs *Scalliger* mentions, that could not move for fat, and were so senselesse that mise mado nests in their buttocks, they not once feeling them." — *The Glasse of Humors*, by T. W. 1607, folio 6.

C. Mansfield Ingleby.

Birmingham.

Snap-dragon. — In course of conversation a short time since the game of snap-dragon was mentioned, when a friend asking its etymology, I suggested a derivation from the German *schnapps*, spirit, and *drache*, dragon, and that it was equivalent to spirit-fire. Upon turning afterwards to the dictionaries no such derivation, nor a very satisfactory one, was given.

Seeing that the game has been called *flap* and *slap-dragon* at different times, I would on this note found a Query. Is the game of home origin? If not, whence, and when introduced?

Shakspeare, in the Second Part of *Henry IV.*, Act II. Sc. 4, makes Falstaff answer —

"And drinks off candles' ends for *flap-dragons*."

And in *Love's Labour's Lost*, Act V., Sc. 1. —

"Thou art easier swallowed than a flap-dragon."

In the *Winter's Tale* (Act III. Sc. 3.) he makes a verb of

"But to make an end of the ship: to see how the sea flap-dragoned it."

An account of the game is to be found in No. 85. of *The Tatler*.

T. W. Wonfor.

Brighton.

The Coan, an Object of Worship. — In the beginning of the seventeenth century a Highland chieftain was charged before the Scotish Privy Council with being "a worshipper of *the Coan*," which object of idolatry was brought to Edinburgh, and solemnly burned at the Cross. What was *the Coan?* In Gregory's *History of the Western Highlands and Isle of Scotland* (Edinburgh, 1836), the Coan is described as "an image used in witchcraft;" but this is by no means explicit, and curiously enough the explanation occurs, not in the body of the work, but incidentally in the index! Perhaps some correspondent versed in Gaelic lore may be able to throw light upon a subject which seems not a little interesting.

R. S. F.

Perth.

A Life of Coincidences. — In the *Rotterdammer Courant* of 4 November, 1777, is to be found a curious article, of which my grandfather made a note. The translation is: —

"The 18 October, 1777, died in Lanark, Scotland, William Douglas and his wife (name not given). They were born on the same day, within the same hour, aided by the same midwife, and were baptized together in the same church. At the age of 19 years they married together in the church of their baptism. They were never ill till the day before their death, and the day of their death completed their hundredth year. They died on the same bed, and were buried together in the church near to the place where, about a hundred years before, they were baptized." [No children mentioned.]

Is this a proved fact?

Spok.

Dutch Courage. —

"Do *you* ask what is Dutch courage?
ask the Thames, and ask the fleet,
That, in London's fire and plague years,
with de Ruyter yards would mete:
Ask Prince Robert and d'Estrées,
ask your Solebay and the Boyne,
Ask the Duke, whose iron valour
with our chivalry did join,
Ask your Wellington, oh ask him,
of our Prince of Orange bold,
And a tale of nobler spirit
will to wond'ring ears be told;
And if ever foul invaders
threaten your King William's throne,
If dark Papacy be mining,
or if Chartists want your own,
Or whatever may betide you,
that needs rid of foreign will,
Only ask of your Dutch neighbours,
and you'll *see* Dutch courage still."

J. H. van Lennep.

Zeyst.

Queries.

CHATTERTON.

About two years ago I intimated, through a local journal, what I am now desirous of making as extensively known as possible amongst antiquaries through the columns of "N. & Q.," namely, that there is in existence a large folio manuscript volume relating to Chatterton, the contents of which I believe have never yet been seen but by its successive custodians. It originally belonged to the poet's friend, Mr. George Catcott, who presented it to the late Lord Charlemont, at the same time prohibiting, in his own handwriting at the commencement of the book,

and in very positive terms, *any person copying or making any use whatever of its contents*; and its acceptance was accompanied with a solemn pledge given by his lordship that this injunction should be scrupulously observed. At the end of the manuscript is a very long letter, also written by the donor, in which, as I am told, he describes Chatterton himself, and the manner of finding the poems ascribed to Rowley.

On becoming acquainted with the above particulars from a gentleman who, some ten years ago, saw the *exterior* of the book at Lord Charlemont's residence, and was informed by an attendant of what I have stated, I wrote to the Rev. the S. F. T. C., Dublin (a gentleman well known to antiquaries as eminently qualified to undertake the task) to aid me in an endeavour to discover the nature of the contents of the mysterious volume. This he very readily engaged to do; but after various applications, personally and by letter, he was unable to accomplish what I know would have been a source of pleasure to him. In his final letter to me on the subject, dated January 15th, 1858, he says: —

"I regret very much that my efforts to procure access to Lord Charlemont's MSS. of Chatterton were abortive. There seemed some unwillingness to allow them to be examined, and every application I made to his lordship received a civil answer, and a promise at some future time to permit me to see the MSS. My last application was made about August last; and the answer was that the MSS. were locked up, and that it was not then possible to get at them, but that his lordship would give directions to have them taken out of their place of custody, and would let me know as soon as he had them; but I have never heard anything of them since, and I could scarcely write again after that answer."

It is clear from this letter that the volume is still in existence, and also that the secresy regarding it is rigidly observed. But what are its contents? This is a question it is very desirable should be answered; and in the hope that the subject will be taken up, and the answer given by some of the antiquarian readers of "N. & Q.," I desire to place these facts upon record in its columns. A local friend has suggested that its contents may be the "Exhibition," a poem of Chatterton's, which Mr. Catcott once had an idea of publishing; but on consulting his friends, "they were unanimously of opinion that it ought to be altogether suppressed," on account of its gross personality both in relation to "the faculty, and the clergy in general, and his own (Mr. Catcott's) family in particular;" that gentleman himself observing, they "are so grossly satirised, that I am almost ashamed to be in possession of such an abusive libel." My friend's suggestion, however probable, does not settle the question as to the contents of the MS. volume in question, which yet awaits decision by some one favoured to examine it.

George Pryce.

Bristol City Library.

Minor Queries.

"*A Long History of a Short Session*," &c. — Who was the writer of a good-sized 8vo. pamphlet, "printed in the year 1714," and entitled *A Long History of a Short Session of a certain Parliament in a certain Kingdom?* I have two editions of the publication, which differ in this respect, that in one of them the names of the leading characters are given in full, and not in the other. There is nothing in either of them to tell the reader of another edition.

Abhba.

Campbell's "*Pleasures of Hope*," Part I.: —

"Thus, while Elijah's burning wheels prepare
From Carmel's heights to sweep the fields of air,
The prophet's mantle, ere his flight began,
Dropt on the world — a sacred gift to man."

Is not Campbell wrong in making Mount Carmel the scene of the translation of Elijah? In 2 Kings ii. we have the whole account, viz. that Elijah came to Jericho, then passed over Jordan, and, "as they still went on," he was taken up in a chariot of fire. This of course was on the eastern coast of Jordan, whereas every one knows that Mount Carmel is far up situate on the west by the sea shore. Surely poetical licence could never extend so far. I have not seen it mentioned in any annotated edition.

T. F. D.

Execution of Domestic Animals for Murder. — Did the law of any continental state during the Middle Ages require this? I have lately met with three anecdotes, — of the hanging of a bull for killing a girl; of one boar for killing, and of another for killing and eating, a child. The first and third cases occurred in the Low Countries, and the second at Maçon in Burgundy, apparently after that province had been annexed to France, and all during the latter part of the fifteenth century. These *scem* to have been judicial acts, as the public executioner was employed under the superintendence of the authorities. Unless you are of opinion that the practice was merely a sort of *lynching*, I would farther inquire whether any canon of a *provincial* council, based on the well-known provision in Exodus, xxi. 28., can have sanctioned such an extraordinary procedure? The canon law, as far as I can discover, is silent on the subject; and the civil law, in requiring the forfeiture of the offending animal, agrees in the main with ours respecting deodands, which, having long fallen into abeyance, was finally abolished in 1846.

H. Pk.

The "*Cup of Love.*" — I saw the other day a "cup of love:" the inscription on it I give below. It was, the owner told me, one of four, two of which (as the last representative of the family) he possesses; and it is possible he may ascertain the whereabouts of the two missing ones through the

means of your publication. Of course we all know of "grace cups" and "loving cups," but can any of your readers tell me whether cups of family love were usual in former days as legacies? It seems to me a pleasanter and more unselfish bequest than a mourning ring. The affection for the departed donor of the cup, according to the inscription on the "cup of love," is to draw closer the bonds of affection amongst the surviving relations; a warm and enduring sunbeam of affection is to be reflected from the past upon the present.

"10 Junii, 1742.
Poculum Charitatis
Nepotibus suis singulis et neptibus
Ab Aviâ amantissimâ C. N. legatum est,
Hâc mente,
Ut quoties alii alios interviserent,
Ex eo propinarent sibi,
Et memores quo affectu eos ipsa dilexit
Eo se invicem prosequerentur."

Which may be roughly rendered: —

"A Grandmother a Cup of Love
To each Grandchild bequeaths,
And trusts, each, love of her will prove
By mutual deeds of love.
Oft as they meet, and drink, may they
Think, as the cup goes round,
Of her advice who's past away
And mingled with the ground."

G.

Farren Family.—Can any of your readers inform me whether there are any families in Ireland of the name of Farren? what are their coats of arms? and if there is any pedigree of such families extant? GENEALOGIST.

Origin of the Bayonet. —

"A lower ridge or buttress of the Montagne d'Arrhune is called La Bayonette from that weapon of war, invented extemporaneously, it is said, on this spot by a Basque regiment, who having run short of ammunition, assaulted the Spaniards opposed to them by sticking the long knives which the Basques commonly carry into the barrels of their muskets, and thus charging the enemy. This must have occurred some time in the sixteenth or early in the seventeenth century."

The foregoing is from Murray's *Handbook of France*. Whence is the story derived? J. Y. A.

"*A Memorial for the Learned.*" — In the year 1686 there was printed *A Memorial for the Learned*, which is said on the title-page to have been the work of J. D. Gent. The dedication to Lord Grey de Ruthyn is signed by N. Tate, the poet-laureate, who mentions that the MS. was submitted to him, that the author was a person of position, and the work one of great learning and research. That it was the production of an accomplished and learned man is obvious, and there could be no other reason except the modesty of the writer for objecting to his name being given to the public. The copy before me was formerly in the Lauderdale library,—one of those choice collections of books carefully preserved in old families which occasionally are broken up, but which ought always to be held by the possessor of the title and estate as heirlooms. J. M.

Edinburgh.

Tuke's "Divine Comedian." — Can you give me any information regarding a piece with the following title, and its author? *The Divine Comedian; or, the Right Use of Plays*,—a sacred tragi-comedy, by Richard Tuke, 4to. 1672. This sacred drama is said, in the *Biographia Dramatica*, to be dedicated to the Countess of Warwick. R. INGLIS.

Glasgow.

Portrait of Mad. de Maintenon.—Last Friday, on view at Christie & Manson's, was one of the finest portraits I ever saw, entered in the catalogue as Mad. de Maintenon, by "Neteher." There must be something symbolical in the *accompaniments*, which I am anxious to ascertain. She holds a large full-blown rose in her right hand, with leaves falling down; a gold watch in tortoiseshell case, the pointers past twelve. Is this very remarkable picture known? Any information will oblige C. R., M.D.

Dr. Watts's last Thoughts on the Trinity.—Was Dr. Watts a Unitarian? This has recently (by implication) been denied. A correspondent ("N. & Q.," 2nd S. v. 523.) contrives, very adroitly, to avoid telling us what were Dr. Watts's real sentiments. Now, if we may believe Dr. *Credibility* Lardner (letters to the Rev. Mr. Merivale, and Merivale's letters to Dr. Priestley), Dr. Watts died a Unitarian. Why was the pamphlet suppressed? Why did the executors "think it unfit for publication?" Surely it was unfit in no other sense than being against his former opinions. Will some one of your correspondents tell us what this pamphlet contains? Let us have the truth.

G. N.

Raleigh's Portraits. — Can your correspondent, N. B., inform me if a small engraving I have of Sir Walter, by Rob. Vaughan (1650), is taken from the picture he mentions at Bothwell. The staff is in his right hand, resting on a globe. He is in armour, and cocks and shields are in the top corners: over, is "Tam Marti, quam Mercurio."

E. W.

Quotation Wanted. —

". . . . . To talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news."

VESPERTILIO.

Polwhele's "Frolick." — In a catalogue of Shakesperian and dramatic literature, I observed a MS. piece, with the following title: *The Frolick, or, the Lawyer cheated*, a new comedy by E. P. Elizabeth Polwhele, "an unfortunate younge woman haunted by Poetick divils," 1671 — original un-

published manuscript dedicated to Prince Rupert. Is anything known regarding the authoress?

R. Inglis.

Glasgow.

Dramatic Authors.—Wanted, information of the three following authors:—1. Isaac Craven of Trinity College, author of a Sermon published in 1658 or 1659. 2. Philip Bennet, Fellow of Magdalen College; author of *The Beau's Adventures*, a farce, 1733; *The Beau Philosopher*, a poem, 1736. He died about 1752. 3. Edward Lewis, M.A., author of *The Patriot King displayed, in the Life and Reign of Henry the Eighth, King of England; from the Time of his Quarrel with the Pope to his Death*, 1769. R. Inglis.

Dr. Wolcott (Peter Pindar).—It is well known that this celebrated person was the friend of Opie the painter, and greatly assisted in introducing him to practice; but is anything known of Dr. Wolcott as an amateur artist himself? P. P. Q.

Orde the Caricaturist.—Some old caricature etchings in my possession have the name T. Orde attached. Is anything known of him? E. King.

"*My part lyes therein-a.*"—The words of the song, "My part lyes therein-a." Any gentleman who will be so kind as to copy it will confer a favour on Edward King.

Lymington, Hants.

Luckyn or Lukin of Essex.—I am endeavouring to complete a full pedigree of this old family, branches of which have been settled for many years at Great Baddow, Roxwell, Messing, and Dunmow. Geoffrey Lukyn, the oldest known member, died in 1549, and from him descend the present Earls of Verulam, and the Windhams of Felbrigge; but I have been unable, from the ordinary sources of information, to obtain the intermediate links. Any particulars, however apparently unimportant, will be gladly received and acknowledged by Charles Robinson.

28. Gordon Street.

Minor Queries with Answers.

Vivat Oranje.—On an old China punch-powl is the inscription "Vivat Oranje, 1745." What does this allude to? E. King.

["Vivat Oranje!" in Dutch "Oranje boven!" (Orange above! or Orange up!) was an old national or political cry of the Dutch, employed by those who were adherents of the House of Orange. William I., who was born 1533, and obtained in 1540 from his cousin, Renato of Nassau, the principality of Orange, founded the Republic of the United Netherlands. Hence the rallying cry, "Oranje boven!" (vide Alison's *Hist. of Europe*, Nov. 15, 1813, note.) In 1745, the Dutch helped the English against the young Pretender. This circumstance may account for the appearance of "Vivat Oranje!" on the punch-bowl of that date. Or the inscription may convey a sneering allusion to the reported conduct of the Dutch at Fontenoy, earlier in the same year, when they are said not to have properly advanced. "*Vivat* Oranje!" they took good care to do that.]

Gravesend.—Can any reader suggest the etymology of Gravesend? I have somewhere seen it stated that it obtained its name from the fact that it was the last place where people dying on board an outward-bound ship were buried on shore, *i. e.* the graves ended there, and that after passing Gravesend, the bodies were committed to the deep. Is there any warrant for such a proceeding? Has it existed, or does it still hold?

T. W. Wonfor.

[Both Lambarde and Leland derive the name of Gravesend from the Saxon word *Gerefa*, a Ruler, or Portreve. "So that," says Lambarde, "Portreve is the ruler of the town, and *Graves-end* is as much as to say, the limit, bound, or precinct of such a rule or office." Leland, in his *Itinerary*, calls it *Greva*. In the Domesday-book this place is called *Graves-ham*, and in the Textus Roffensis *Græves-ænde*. Others, however, derive the name from *græf*, a coppice, denoting its situation at the extremity of a wood towards the sea.]

Greek Testament.—Can any of your readers say who was the editor of a Greek Testament, two vols., with brief Latin notes (2nd edition), published in 1778 by J. Robson, New Bond Street, and B. Law, Ave Maria Lane? The dedication is as follows:—

"Reverendissimo in Christo Patri ac Domino Frederico Divina Providentia Archiepiscopo Cantuariensi, totius Angliæ Primati et Metropolitano; hos commentarios in Novi Fœderis libros, viri reverendi του μακαριτου, L. M. D. D. D. Q. Editor."

Who was the archbishop? and who was ὁ μακαρίτης? C. J. S. Walker.

[The archbishop is Dr. Frederick Cornwallis. The work was edited by the Rev. Samuel Hardy, late Rector of Little Blakenham, Suffolk, and is usually attributed to him; but from the dedication it would seem that the editor was not the author of the notes. The first edition was published in 1768; second in 1778; and third in 1820.]

Playing on the Salt-Box.—In the *Book for a Rainy Day* an individual is mentioned as having had a talent for playing on the "salt-box." I have in vain racked my brains to ascertain what sort of an instrument that could be. Can you enlighten me? Duryatt.

[The "salt-box" is often played upon by Merry Andrews at country fairs, by beating it with a rolling-pin. In Croker's *Boswell* (p. 143. ed. 1859) our correspondent will find Johnson praising the humour of Bonnell Thornton's burlesque *Ode on St. Cecilia's Day*, and repeating the lines,—

"In strains more exalted the salt-box shall join,
And clattering and battering, and clapping combine;
With a rap and a tap, while the hollow side sounds,
Up and down leaps the flap, and with rattling rebounds."

In a note Mr. Croker quotes from Dr. Burney a passage

which well illustrates this subject: — "In 1769 I set for Smart and Newbery, Thornton's burlesque *Ode on St. Cecilia's Day*. It was performed at Ranelagh in masks, to a very crowded audience, as I was told; for I then resided in Norfolk. Beard sang the salt-box song, which was admirably accompanied on that instrument by Brent, the fencing-master, and father of Miss Brent the celebrated singer, Skeggs on the broomstick as bassoon, and a remarkable performer on the Jew's harp: —

'Buzzing twangs the iron lyre.'

Cleavers were cast in bell-metal for this entertainment. All the performers of the Old Woman's Oratory, employed by Foote, were I believe employed at Ranelagh on this occasion."]

Mr. Sympson. — The Rev. Dr. Seward of Lichfield published in 1750 an edition of Beaumont and Fletcher. Dr. Seward was assisted in his editorial labours by a Mr. Sympson. Can you inform me who this Mr. Sympson was? R. Inglis.

[Dr. Seward's assistant was the Rev. John Sympson of Gainsborough, who, according to his monumental inscription printed in Stark's *History of Gainsborough*, edit. 1843, p. 395., died on April 24, 1755.]

Replies.

BISHOP BEDELL.

(2nd S. vii. 229.)

Your intelligent correspondent β. has been led into a chronological inaccuracy by the biographers of Sir Henry Wotton and Bishop Bedell. He states that —

"Bedell quitted Cambridge in 1599 for St. Edmundsbury; in which last-mentioned place he continued until the spring of 1604, when he accompanied Sir Henry Wotton as his chaplain to Venice. He remained abroad eight [? five] years, or until 1612. The gunpowder conspiracy was detected in Nov. 1605, or twenty months at least after his departure for the Continent. It is manifest, therefore, that he could not have 'received a letter from London, while he was a preacher at St. Edmundsbury, *about the discovery of the gunpowder plot, with all the circumstances of it.*'"

This mistatement is not surprising; for Walton positively assures us that Bedell accompanied Wotton on his embassage to Venice. He says,

"Sir Henry having resolved upon Venice, left England nobly accompanied through France to Venice by gentlemen of the best families and breeding that this nation afforded; they were too many to name, but these two, for the following reasons, may not be omitted. Sir Albertus Morton his nephew *, who went his secretary; and William Bedell, a man of choice learning and sanctified wisdom, who went his chaplain." — *Life of Sir Henry Wotton.*

Wotton was dispatched by James I. as ambassador in July, 1604 — not in the spring, as stated by Nichols, *Progresses of James I.*, ii. 469. Wotton, writing to Secretary Winwood from Dover, July 19, 1604, tells him, that he expects to be at Venice in thirty-five days. (Winwood's *Memorials*, ii. 25.) At this time Bedell was faithfully discharging his pastoral duties at Bury St. Edmunds. The chaplain who accompanied Sir Henry was Nathaniel Fletcher, son of Dr. Richard Fletcher, Bishop of London, who continued to reside at Venice for above two years. This we learn from the following fragment of a letter sent by Sir Henry Wotton to the Earl of Salisbury, Birch MS. 4160, p. 360., in British Museum: —

"Sept. 22, 1606. Sent by this, Mr. Nathaniel Fletcher, son to the Bishop of London. He is drawn home by his own urgent occasions, having been here [Venice] with me now two years. And as the first that hath preached God's truth on this side the Alps, since the main deformities thereof, so it hath pleased God also to bless his peregrination with the sight of this memorable, and I hope eternal variance between the Pope and a neighbour State upon the point of his authority, which, as it was built and conserved by ignorance, the great mystery of this Church, so being now called into examination and disconrse, is likely by all human reason to lose much of that foolish reverence which maintained it.* For himself, I am bound to say, that we have in this poor family received much benefit by his painful and learned instructions, and much contentment in his discreet behaviour." Sir Henry Wotton then requests "that Mr. Fletcher may, by his Lordship's means, be put into the list of the preachers at the Court the next Lent."

Another letter from Sir Henry Wotton to the Earl of Salisbury, preserved by Dr. Birch on a fly-leaf of his copy of Burnet's *Life of William Bedell*, informs us that Bedell did not join Wotton's embassage until the year 1607: —

"Venice, Feb. 23, 1606-7.

"I have occasion, at the present, of the begging your Lordship's passport and encouragement for one Mr. Bedell, whom I shall be very glad to have with me in the place of Chaplain; because I hear very singular commendation of his good gifts and discreet behaviour. It may, therefore, please your Lordship, when he shall take the boldness to present himself before you, to set forward also this piece of God's service."

Bedell appears to have reached Venice towards the latter part of May, 1607; for in his *Original Letters*, Dublin, 12mo., 1742, Letter I. p. 14., he says, "*Not long after* my coming [to Venice], the Pope sent his nuncio hither, the Bishop of Rimini." Now Cardinal Gessi, Bishop of Rimini, received his instructions from Paul V. on the 4th of June, 1607, as the appointed nuncio to the republic of Venice (Ranke's *Popes of Rome*, ii. 426., edit. 1847). Bedell was certainly at Venice when the attempt was made upon the life of Father Paul, which happened on October 5, 1607; for when the Republic assigned him a guard, and ordered that no one should be permitted to speak with him, Bedell alone was excepted, who had free ingress to him. J. Yeowell.

* Not his half-brother, as stated by Mr. John Holmes in the last edition of Wordsworth's *Eccles. Biography.*

* Paul V. did not absolve the subjects of Venice from their allegiance, but put the state under an Interdict, forbidding the celebration of divine offices throughout its territory. The Venetian clergy, except the Jesuits, obeyed the Senate rather than the Pope.

"THE RIDDLE."

(2nd S. vii. 200.)

"*The Riddle.*

"S-hall's have a Game at Put, to pass away the time?
X-pect no foul-play; though I do play the Knave
I-have a King at hand, yea, that I have:
C-Cards be true, then the Game is mine.
R-ejoyce my heart, to see thee then repine.
A-that's lost, that's Cuckold's luck.
T-rey comes like Quarter, to pull down the Buck."

This "riddle," or acrostic, seems to have been written by a royalist, in the thrilling interval between the resignation of Richard Cromwell and the restoration of Charles II.; and to express in enigmatical terms the designs and hopes of the King's adherents, under colour of describing a game of "put."

"Put," it appears, is usually played by two persons with *six cards*, each hand containing three. The initial letters of the seven verses are an anagram, and indicate the number of the cards employed. S, X, I, C, R, A, T, make SIX CART, or *six cartes* (*six cards*). Six cards, also, are expressly mentioned in the riddle itself; namely, "the Knave" (line 2.), "a King" (3.), "Heart" (5.), "Trey," "Quarter," or quatre, and "the Buck" (7.):—"the Buck," probably one of the picture-cards, or the ace, inferior to "Trey," which is the best card in the game of put; therefore "Trey" comes "to *pull down* the Buck."

"Shall's have a game of put, *to pass away the time?*" *i.e.* during the weary and anxious period of waiting for the King's arrival. The political allusions are obvious throughout, and could hardly fail to be understood by persons then living. "*Though I do play the Knave, I have a King at hand:*"—Though I dissemble, and conceal my designs (as did Monk, &c.), the King is not far off. He was on the opposite shore of the Channel, preparing to embark for England. "Cards, *be ye true,*" &c.:—Some of the professed royalists had been false. "The Game is mine. Rejoice, my heart, *to see thee then repine:*"—Great will be our joy to see the vexation of the opposite party when we have won. "Ah, that's lost!"—A temporary check; the failure about that time of an ill-concerted effort to restore the royal cause; Sir G. Booth defeated by Lambert, Aug. 19, 1659, in consequence of which the King deferred his embarkation. Yet the King's friends little heeded this transient disaster, as is evident from the unconcerned and jeering tenour of line 6.: "Ah! That's lost! *That's Cuckold's luck;*" *q. d. your* luck.

"Trey" being the highest card in put, and quatre the lowest, some difficulty may be found in the expression, "Trey *comes like Quarter*, to pull down," &c., which looks like assimilating the greater to the less. But "*like Quarter*" is a French phrase Anglicised, "Trey comes *comme quatre*," energetically, vehemently; "faire du bruit *comme quatre.*"

"The Buck" is an old English synonym for the coarse appellation in the preceding verse, intended, no doubt, for a Puritan, or for the Puritan party. "Pulling down the Buck" is also an allusion to hunting. W.

HANGING THE BROOM AT THE HEAD OF THE MAST.

(1st S. iv. 76.)

In reading this article of Mr. James Cornish, I felt, as did the cook of the Prince de Condé, the great Vatel, when he tasted his pudding "à la Chipolata," of which he knew the ingredients, but not the quantities. "C'est bien ça, mais ce n'est pas ça," quoth he; "la liaison n'y est pas." I felt, and could not tell why, that Mr. Cornish had not quite done justice to Tromp (not Van Tromp). Wagenaur, in his *Nederlandsche Historie*; Bilderdijk, in his *Geschiedenis des Vaderlands*; Kok, *Woordenboch*, not even allude to the broom. Mr. J. C. de Jonge only, *Over het Nederlandsche Zeewezen, says*, Eerste deel (p. 40.):

"De inwoners der steden Lubeek, Hamburg . . . . gemeenlijk onder den naam van Oosterlingen in de geschiedenis bekend . . . . . sluiten, omtrent den jare 1438 een verbond, aan hetwelk Denemarken, Holstein, Pommeren en Pruissen, de Spanjaarden en de Venetianen deel nemen. Zij tasten gezamenlijk op het onverhoeds de Nederl. schepen aan . . . . . en brengen den Nederl. handel zoodanige gevoelige verliezen toe, dat . . . . . Dan, nu ook ontvlamt de toorn en ontwaakt de moed van de ingezetenen . . . . . worden alle schepen, welke voor den oorlog geschikt geacht worden, uitgerust en gewapend. Met deze zoeken de Nederlanders hunne vijanden op; zij vallen moedig derselver bodems aan, veroveren en vernielen een groot aantal van dezelve, en vervolgen en verdrijven de Oosterlingen met zulk eenen ijver, dat zij weldra geheel meester van de zee zijn, en tot teeken daarvan een besem uit den mast steken."

Farther the same author, "tweede deel, eerste stuk" (p. 77.), says:—

"Bijaldien men de verhalen van geachte Engelsche schrijvers moet gelooven, zou het, *na* desen Zeeslag (Dec. 1652), geweest zijn, dat Tromp, *toen Blake met zijne vloot in den Teems gevlugt was*, volgens aloude Hollandsche gewoonte, den besem uit den mast zoude gestoken hebben."

Hume (*History of England*) says, at the end of 1652:—

"In this action the Dutch had the advantage . . . . . and night came opportunely to save the English fleet. *After* this victory, Tromp, in a bravado, fixed a broom to his mainmast."

The two quotations of De Jonge tend to show that, *after* a signalised victory, the hoisting of a broom at the mast was not something new, but already in practice since two centuries; and Hume also says that it was done *after* the victory.

The words of Mr. Cornish imply that Tromp came on the coasts of England, as boasting of what he *intended* to do; while history tells us plainly, that the English fleet had *left the field of battle* when the broom was hoisted, which makes a great difference.

The renown of the great Admiral Tromp is too much recognised, even by England itself (see biographical Memoir of Marten Harperssoon [*van*] Tromp, the celebrated Dutch admiral, in the 37th vol. of the *Naval Chron.*, London, 1817).* That Mr. Cornish will readily see; he has, not intentionally I am sure, stained the fair fame of a great man by, as his words imply, exhibiting Tromp as a *fanfaron*. Among the many faults of the Dutch nation, fanfaronade and boasting are, I think, not prominent. Don Quichotte.

Replies to Minor Queries.

Poetical Allusion (2nd S. vii. 105.) —

"Venere et Celtæ sociati nomen Iberis,
His pugnâ cecidisse decus, corpusque cremari
Tale nefas; cœlo credunt Superisque referri,
Impastus carpat si membra jacentia vultur."
C. Silii Italici, *Puniorum*, L. iii. 340.

"In cœlum redire putant animam. Quare? forte quia aves cœlo diisque propriores esse fingebantur, ex quâ rudi notione auguria quoque orta, et quod in apotheosi Cæsarum aquila animam defuncti in cœlum portare credebatur. Caspii, teste Strab. xi. si mortuos ab avibus dilaniari viderint, prædicabant beatos, sin a feris aut canibus non item."—Ruperti, *not. ad loc.*, T. i. p. 214.

H. B. C.

U. U. Club.

Scandal against Queen Elizabeth (2nd S. vii. 106.) — In answer to J. G. N.'s inquiries I beg to refer him to the biographical notice of Sir Edward Dyer prefixed to the first volume of Sir Harris Nicolas's edition of *Davison's Poetical Rhapsody*, 2 vols. 8vo., Lond. 1826, particularly the letter of the 9th October, 1572, from Sir Edward Dyer to Sir Christopher Hatton. Of this letter Sir Harris Nicolas states that no document had ever fallen under his observation which afforded so much data for forming a conclusive opinion upon the question of the queen's moral character. And farther on he states: —

"It is not lightly, nor upon slight grounds, that the character of any woman should be suspected, much less when that woman was one of the most powerful monarchs that ever swayed the English sceptre. Notwithstanding all the insinuations of historians, and the unauthenticated stories so commonly promulgated against Elizabeth, the writer's opinion was decidedly against the justice of the accusations; but the letter under consideration has produced a conviction of an immediately opposite nature; and with whatever reluctance the opinion of her immorality has been formed, it is now, however, but too firmly established. This important conclusion, if just, affords a key to many parts of Elizabeth's conduct, which have hitherto been irreconcileable with the magnanimity which she sometimes displayed."—Pages lxxii. and lxxvi.

In p. lxxiv. is an extract from a note in Dr. Lingard's *History of England*, 4to. vol. v. p. 660.; 8vo. vol. viii. p. 535., containing a full account of Cardinal Allen's scurrilous pamphlet entitled *An Admonition to the People of England.*

The above-mentioned edition of the *Rhapsody* is now rather scarce, as there were only 250 copies published by Pickering. W. H. W. T.

[Sir Edw. Dyer's extraordinary communication to Sir Christ. Hatton is extracted from the Harl. MSS. 787. f. 88., being a collection of *transcripts* of many letters and papers *said* to have been found in the study of Mr. Dell, secretary to Archbishop Laud; its authenticity, therefore, may be fairly questioned. See the matter ably discussed in the *Quarterly Review*, xcv. pp. 239—249. —Ed.]

Cant (2nd S. vi. 458.; vii. 72. 157.) — There is one argument in favour of the derivation of this word from *canto* which has not yet been stated. The French word *chanter* is used sometimes in the sense of *cant*. In answer to a whining, pitiful tale which he did not believe, a Frenchman would say "Qu'est ce que c'est que vous *chantez* là?" I speak under correction of your French correspondents. Stylites.

"*The whole Duty of a Christian*," *by the Author of the* "*Devout Communicant*" (2nd S. vii. 149.)— A work under the title of *The whole Duty of a Christian* (Lond. 1705, and 5th ed. Lond. 1718) is attributed to Robert Nelson by Watt and the Bodleian Catalogue; and, according to the same authorities, a work called *The Devout Communicant*, (1686, 8vo.) was written by Abednego Seller, but I can find no statement which identifies the author of the first book with that of the second.

Ἁλιεύς.

Dublin.

Cant Phrases (2nd S. vii. 217.): *A Councillor of the Pipowder Court.* — The Pipowder Court was a court held at fairs, wherein justice was done to any injured person before *the dust of the fair was off his feet:* the name derived from the French *pie poudrè*. Others think that the name is derived from *pied-pouldreux*, a pedlar, and was given to a court held at a fair to settle disputes arising between pedlars, who largely frequented such places. (Todd's *Johnson's Dict.*) The pedlar was not held in any great esteem in the reigns of Elizabeth, James I., and Charles I., being classed, in directions to the justices of the peace, among rogues and vagabonds. A counsellor in the Pipowder Court might mean, then, a person engaged in the court above mentioned as advocate for the suitors who frequented it, and whose character was not likely to be very refined,

* I have no opportunity here to look at the work quoted, but hope that one of your readers will be so kind as to inform me what is found there about this matter.

considering the persons among whom he was thrown.

Butler alludes to this Court in the second canto of the Second Part of *Hudibras*:—

"A cripple whose crutch suggested a dolon."

Does this mean that the lameness betokened by the crutch was simulated, and that, if put to it, his flight would rival in swiftness that of Dolon's from Ulysses and Diomed? (*Iliad*, lib. x.)

Buchanan Washbourn, M.D.

Copse (2nd S. vii. 245.)—J. Ss. rightly deduces copse from French *coupé*. In Essex the word is still sometimes used as *coppy*.

When on the subject of wood-cutting, I may mention that in Sussex, when the underwood has been copsed, the sapling oaks left standing are called *tellers*. When the timber is sold these *tellers* would be *counted*. This word is from German *zählen*; that from *zahl*, number. The tellers in the House of Commons, the tallies of the Exchequer, the old word tale, all come from the same root. It is curious that in German, French, and English the word meaning *number* should have also the same shades of meaning — tale, tell, recount, count; compte, *raconter*; zahl, zählen, erzählen. H. F. B.

"*Dutra*" *and* "*Manicon*" (2nd S. vii. 106.)—These words do not occur in Part II. of Butler's *Hudibras*, but in Part III. canto 1., lines 321. and 324., Grey's edition, 1744. The former word is there spelt *Dewtry*, but at the date of the above edition it was called *Datura*. The plant, or the drug made from it, is now called *Stramonium*. Bailey, in his Dictionary, says that the herb *Manicon* was so called from its making people mad. It was also called *Dorychnion*, a kind of *Nightshade*. Dr. Grey has some curious notes on these two words in pp. 134. and 135. of the 2nd volume of the above-mentioned edition of Butler's *Hudibras*. W. H. W. T.

Somerset House.

Hugh Stuart Boyd, the Eminent Greek Scholar (2nd S. v. 88. 175. 226.)—There is much interesting information concerning this gentleman in the recently-published *Life of Dr. Adam Clarke*, by Dr. J. W. Etheridge, pp. 382—384.

J. M. Cranswick.

Esquire: Cockade (2nd S. vii. 158. 246.)—Stylites has not, I think, answered the second part of your correspondent's Query fully enough. Officers, both in the army and navy, have a right to place a cockade in their servants' hats. The distinction between the two services is, that the navy cockade is a small oval one which does not project above the crown of the hat, while that used by the army, in addition to being larger and round, has a fan on the top which projects above the hat. This latter is, I believe, supposed to imitate a shell about to burst. J. A. Pn.

Letter to Mr. Bayes (2nd S. vii. 147.)—Roxas is the old way of spelling Rojas, a dramatist of whom an account is given in Ticknor's *History of Spanish Literature*, vol. iii. p. 367. Perhaps there is something like the lines quoted in the Spanish; but Gayton is not to be trusted, as every one knows who has compared his professed translations in the *Festivious Notes on Don Quixote* with the originals. He more frequently invents or exaggerates than translates. The line—

"May made not thee, thy brightness made the May,"

is obviously English for the sake of the jingle.

E. C. P.

Rump Songs: the Chronosticon (2nd S. vii. 200.)—A chronosticon is properly a poetical line which by its letters, or by some of them, indicates a date. "Chronosticon, χρονόστιχον, versus cujus litteræ tempus et annum significant." (*Verba improbata et expulsa*, appended to Forcellini, 1826.) In the case cited by your correspondent Libya, however, we have a distich, not a single line. The couplet, therefore, might perhaps with more propriety have been termed by the author a *chronodistichon*. "Chronodistichon, χρονοδίστιχον, *duo versus*, quarum litteris numerum significantibus, notatur tempus sive annus." (*Ib.*)

In order to show how, in the instance cited by your correspondent, the letters indicate the date (1648), we must give the couplet in full:—

"Ter Deno *Jan* Labens ReX SoLe CaDente
CaroLVs eXVtVs SoLIo SCeptroqVe SeCVto."

Here, omitting those roman capitals which are not ordinarily used as numerals, T, R, S, we have remaining D, L, X, L, C, D, C, L, V, X, V, V, L, I, C, V, C, V, of which the numerical value is, 500+50+10+50+100+500+100+50+5+10+5+5+50+1+100+5+100+5=1646. This brings us within 2 of the required date, 1648. But, says your correspondent, the *Jan.*, though indistinct, appears to be Jan^{i}. Take the J and the i (perhaps a small capital, ı) as equivalent to I I, and we have 1646+2=1648, the date required.

This mode of notation is imitated from the Jews, and is of frequent occurrence in the title-pages of Jewish books. For example:—

בשנת אז תקרא והי יענה לפק

This literally means (Is. lviii. 9.), "In the year 'Then shalt thou call, and the Lord shall answer' according to the lesser computation." But the two letters in large type give the (Jewish) date of publication. Thomas Boys.

Peverel Family (2nd S. vii. 199.)—There is a tradition in a parish in the west of Dorset, that a family in humble life residing there are the lineal descendants of John Churchill, the real Duke of Marlborough; and to prevent their laying any claim

to the inheritance, that the old registers in the parish had been mutilated, so that the name or names in question might not appear. It should be mentioned that John Churchill, the first and great Duke of Marlborough, having no heirs male, all his English honours, &c., were settled on his daughters and their heirs male by act of parliament, 21st Dec. 1706. He died in June, 1722, and is now represented by the male descendant of his *second* daughter, the Lady Anne Churchill, who married Charles Spencer, 3rd Earl of Sunderland, and whose son Charles succeeded as 3rd Duke of Marlborough. I have not now before me some authorities to trace John Churchill's descent from or connexion with the Peverels of Bradford Peverel, near Dorchester; but from memory I believe *in* the Duke's relationship with other families in Dorset also. Referring to the mutilated registers, having heard the above, I sought an opportunity of looking over the old registers in that parish, and certainly saw in two or three instances that entries *had* been wholly or in part *cut out*. This confirms the tradition as to the registers, and from my own knowledge I believe in the rest. I give no names, lest I may prejudice any one; but I shall readily communicate all particulars to any correspondent interested in the case, on addressing a line for me to the Editor. SIMON WARD.

Sir Isaac Wake (2nd S. vii. 32.) — There are three or four letters of his when ambassador to Savoy, dated 1619—21, in *Cabala, Letters of State and Government*, 1691. The following is an extract from an unpublished letter of the ambassador to Sir Fulke Greville, which is preserved in the muniment room of Warwick Castle. W. S.

Hastings.

"The misterious proceeding of the Duke of Ossuna (at Naples) hath given occasion unto some to discourse as if he intended to make himselfe king of that country, &c. . . . . I have in my hands a manuscript discourse written by a Spanish Friar, uppon the apparition of the last Comet, and addressed unto the King of Spayne in the forme of a letter; wherein the Astrologer doth asseurrantly affirme, that a famous Republique whose metropolitan citty seated in the sea had the first foundation layed in Rivoalto, such a yeare, day, and houre, shall in the yeare 1619 fall under the subjection of the King of Spayne. Perhaps the Duke of Ossuna hath caused this prediction to be written, and divulged expressly to intimidate the Venetians; but I rather thinke the Friar's pen did run over with Madera, or that some melancholy humor had gotten the possession of his brayne; for he doth not confine the Spanish conquest to Venice or Italy alone, but hath made bold, without asking his Matie any leave, to bestowe uppon the King of Spayne the two crowns of England and Ireland, and to invest him in an universal monarchie, greater than any hath yet been in the worlde. Iff we or the Venetians should chance to excommunicate this Friar for raving, I doubt he would hardly get absolution at Rome, considering that he hath confidently prophecyed in this exstaticall discourse the death of Paulus 5th in this yeare.

"Here they thinke of nothing at this present, but upon providing to receave the Prince of Piedmont and his Princesse, with feasts, Triumphs, Tournayes, Triumphal arches, and all externall demonstrations of joye that the wits of these Poets can invent; and that her passage over Mount-Senis may not seeme tedious, they are building a banqueting house upon the highest top of that hill, and providing to make a Naumachia in the lake, the pleasure whereof may beguile the time, and divert their eyes from observing the precipices. Halfe Turin is almost pulled downe uppon the sodaine, that the streets may be made more faire, large, and uniforme; so that now a mason and Carpenter are as much in request as heretofore a Coronel and a Captaine; and I may truly say, that our Swords are turned into Spades and our Speares into Mattocks.

"So craving pardon for the tediousnesse of this discourse, I desire to rest

"Yr Hrs

"Most faithfully to command,

"ISAAC WAKE.

"Turin, ye $\frac{25^{th}\ July}{4\ August}$ 1619."

Curious Charge of Treason (2nd S. vii. 243.) — Your correspondent W. B. C. surprises me, when he states that he can find no History of England where I could get the term "respectable grocer" from. Has W. B. C. ever read any History of England? If not, and as he seeks for information, I beg to refer him to Speed's *History of Great Britain*, p. 867.; Noorthouck's *History of London*, p. 100.; Harrison's *History of London*, p. 117.; and Raymond's *History of England*, p. 242., in the whole of which, and in some others that I cannot call to mind just now, I have read that Walter Walker, who was executed for treason, *temp.* Edward IV., was a grocer.

MR. FOSS says that Walter Walker was a *publican*, and kept an *inn*, the *sign* of which was the *Crown*. Therefore I considered at the time I read the account in "N. & Q." given by MR. FOSS, that it was "quite a new reading;" and if W. B. C. will admit that Walter Walker was executed in the time of Edward IV., I think he will also acknowledge, after referring to my authorities, that it is "totally" different from the "facts." My quotation from Shakspeare was merely to show that our great dramatist was also acquainted with this curious charge of treason.

PHILLIP COLSON.

The Longest Lawsuits (2nd S. vii. 218.) — In reply to ALEXANDER ANDREWES's inquiry, I beg to forward a cutting from Cox's *Monthly Legal Circular*, No. 13., for March 1, 1859, where, amongst the "Legal Scraps," the following is printed:—

"In 1842, a paragraph appeared in one or two of the London newspapers, headed the 'Longest Lawsuit,' in which both facts and names were sadly blundered. The famous 'Berkeley' suit lasted 190 (instead of 120) years, having commenced shortly after the death of Thomas, fourth Baron Berkeley, in the 5th of Henry V. (1416), and terminated in the 7th of James I. (1609). It arose out of the marriage of Elizabeth, only daughter and heiress of the above Baron, with Richard Beauchamp, Earl of Warwick, their descendants having continually

sought to get possession of the Castle and Lordship of Berkeley, which not only occasioned the famous lawsuit in question, but was often attended with the most violent quarrels on both sides, at least during the first fifty years or more. In the year 1469 (10th of Edward IV.), Thomas Talbot, 2nd Viscount Lisle, great-grandson of the above Elizabeth, residing at Wotton-under-Edge, was killed at Nibley-green in a famous skirmish between some 500 of his own retainers and about as many of those of William (then) Lord Berkeley (whom he had challenged to the field), who likewise headed his men; when, besides the brave, but ill-fated, young Lisle (scarce of age at that time), about 150 of their followers were slain, and 300 wounded, chiefly of the Wotton party, who fled on the fall of their leader. Lord Lisle's sisters were his heirs, and their husbands (one of whom got the title) followed up the suit, as their descendants did after them, until 1609, when Henry, 11th Lord Berkeley, obtained a decree in favour of his claims, and got full and quiet possession of the lands and manors in dispute."

Lex Scripta.

Mr. Stigant, in his Life of Sir Philip Sidney (*Cambridge Essays*, 1858, p. 82.), says: —

"One of the Lisles . . . was knocked on the head by Lord Berkeley in a quarrel about lands."

Then in a note:

"This quarrel caused the longest Chancery suit on record; it lasted for seven generations, from 3 Henry V., 1415, to 2 James I., 1604 (189 years); and was then settled by a compromise between Lord Berkeley and Sir Robert Sidney, Sir Philip's brother. The Chancery Bar should raise a monument to the founder of this suit."

S. C.

Knights Templars' Lands (2nd S. vii. 200.) — In 1185, an inquisition was taken of the lands of the Templars in this country, with the names of the donors, under the direction of Geoffrey the superior of the Order in England. It is printed in Dugdale's *Monast.*, vi. pt. II. p. 820. Some account of their possessions is given in Addison's *Knights Templars*. As to England, pp. 103. to 108., collected from Dugdale, Rymer, *Concilia*, *Magnæ Britanniæ*, the various county histories, and other authorities. As to foreign parts, see pp. 94. to 103.: the author adds their annual income was estimated at six millions sterling. An exact account of their possessions at the time of their suppression is probably contained in the extent of the lands and revenues of the Order amongst the records of the Queen's Remembrancer's Office, now or lately at Carlton Ride, and in the accounts of the sheriffs amongst the records of the Pipe Office, taken under the direction of the Court of Exchequer at the time of the imprisonment of the Templars in England.

An Old Pauline.

"*Voydinge Knife*" (1st S. vi. 150.) — The explication given by E. D. (vi. 280.) on a Query of Mr. Spek (p. 150.), as to the signification of a "voydinge knife of silver," seems to me not right for the time of Elizabeth, though it may be the right one to-day. In Webster I find the word "voiding, ejecting, evacuating." And thus it appears to me that "a voydinge knife of silver" means, in *that time*, rather "un couteau de chasse monté en argent pour faire la curée," by deer hunting. It seems not likely that, three centuries ago, the crumbs of bread were so nicely cleared away.

Spok Nyurb Ed.

The Statue in the Block (2nd S. vi. 346.) — This conception does not appear to belong to Plato, or to classical antiquity.

Hallam (*Lit. of Europe*, IV. iii. p. 281.), in setting forth the opinion of Locke, that the subjective conceptions, as we should now call them, of the mathematician, are not copies of objective realities, says of a geometrical figure, "it exists in the infinite round about us, as the statue exists in the block," adding: —

"Michael Angelo has well conveyed this idea in four lines which I quote from Corniani: —

"Non ha l' ottimo artista alcun concetto,
Che un marmo solo in se non circonscriva.
Col suo soverchio, e solo a quello arriva
La mano che obbedisce all' intelletto."

T. J. Buckton.

Lichfield.

Bishop Barnabee (2nd S. vii. 196.) — Having resided many years in Norfolk, and always taken notice of children's ditties and provincialisms in general, I am satisfied that what the children do say is not "*Bishop*," but "*Bishee, Bishee, Barnybee;*" and a Norfolk gentleman, who had been taught the ditty in his childhood, assures me that this was its real wording. Now the first word, said twice over, in my opinion means nothing, but is merely a nonsensical address to the insect; and as to the next word, I believe it to be intended for *Burny*, or *Burning Bee*, that is *red, fiery looking* bee. Something coincident may be observed in the distich used instead of this in the western counties, where the children sing thus: —

"Lady bird, lady bird, fly away home,
Your house is *on fire*, and your children at home!"

F. C. H.

MS. of Basil Kennett (1st S. xii. 382.) — Mrs. Howe, daughter of Bishop White Kennett, was the wife of Col. John Howe, who in 1718 was living at Great Staughton near St. Neots. Basil Kennett, younger brother of the bishop, was chaplain to the English factory at Leghorn from 1706 to 1714, when he returned to England, and died the following January.

Joseph Rix.

St. Neots.

Serte Silver (2nd S. iii. 48.; vii. 180.) — I think your correspondent E. G. R. is slightly in error in his definition. "Certum letæ," variously called cert or certainty-money, chief or king's silver, common fine, head-money and head-pence, was a payment the lord of a hundred or manor who had obtained a grant of a leet franchise was entitled to

demand from the resiants within the precincts of his leet, as a contribution towards the expense of his purchase, and that which he incurred in being obliged to claim the franchise at every eyre. And the reasonableness of the demand was justified on the ground of the advantages gained by the resiants through the purchase; one of which, an exemption from attendance at his sheriff's tourn, is mentioned by E. G. R. The sheriff's tourn was held twice in each year within a month after Easter and Michaelmas; and all persons of every rank in life who had dwelt for a year and a day within the jurisdiction, except archbishops, bishops, abbots, priors, earls, barons, and religious men and women, and except resiants within the jurisdiction of a private leet, were compelled to attend and be sworn to their fealty and allegiance. It is obvious the necessity of attendance on these occasions, often at a distant part of the hundred, must have been a great grievance. A summary redress in all matters within the jurisdiction of the court leet was another advantage to the resiants. AN OLD PAULINE.

Red Uniforms of English Soldiers (2nd S. vii. 130. 184. 223.).—Warriors wore red coats in the twelfth century. In the bard Howel ab Owain's "Ode to Owain Gwynedd, King of North Wales," occurs the following line:—

"A thyrchion yn dut rac *reit rut* ri."

"And 'fore the King's *red chief* are heaped the mangled throng."

See *Literature of the Kymry*, by Thomas Stephens, Llandovery, Wm. Rees; London, Longman & Co., 1849, pp. 301,—a book I would recommend to the perusal of those who—I wot it is in ignorance—speak slightingly of the ancient Kymry.

Amongst this people *red* was the colour of honour. Kynddelu, referring to bardic distinction, sings:

"Gwnawd im ri *ruddfeirdd* o faran
A rhoddi *rhuddwisg* am danan."

"My prince transformed us into *red* bards
By putting *red* garments about us."

Welsh markets to this day show how popular this colour continues to be.

If man symbolises rude warlike arts, and woman refined and peaceful, what means this recent assumption by her of the warrior's hues? Is it to show us, as in a parable, the near approach of that day when honour shall be transferred from arts of war, and conferred upon arts of peace? Heaven speed that day's meridian!

Mr. Stephens says that the Welsh dragon was *red*, and the Saxon *white;* and inquires if there was any connexion between that and the *red* and *white* roses? Quære. VARLOV AP HARRY.

The uniform of the soldiers of (I believe) all the old European nations is taken from the colours of their royal arms, as the liveries of our servants are from those of our own armorial bearings. Thus the arms of England, as every one knows, are gules (or red), charged with golden lions, and our national uniform is red with yellow facings; in fact, the royal livery, the exceptions being only for regimental distinction. So the French soldiers, under their legitimate sovereigns, derived their blue coats with yellow facings from the azure field and golden lilies of the Bourbon arms. The bearing of the House of Hapsburgh is argent, a fess gules; the Austrian army is accordingly clothed in white, horned up with red. The Spaniards, I think, wear the Bourbon colours, with a difference. Is not the Sardinian green in like manner the field of their arms? G. A. C.

William Whately (2nd S. vii. 69. 138.)—See Mede's *Life*, pp. xlii. lxvi. lxvii.; an extract from his Life in Wesley's *Christian Library* (1827), vol. xii. p. 251.; Clarke's *Lives of Divines* (1677), pp. 318. 320. 332.; Fuller's *Worthies* (8vo. edit.), vol. iii. pp. 4. 22. Banbury was in his days famous for "zeal, cheese, and cakes." (Fuller, vol. iii. pp. 5, 6.) Five preachers maintained its lectures. (Clarke, pp. 169. 318.) J. E. B. MAYOR.

Philosopher quoted by South (2nd S. vii. 237.)—The known maxim laid down by Aristotle (*On Interpretation*, pt. i. ch. i.) is that referred to by South (Serm. xxi.), and is thus translated by Nicolaus Gruchius:—

"Ac voces quidem signa ac notæ sunt affectuum animi [scripta vocum]."

Owen does not appear to render the sense clearly, as the meaning is simply that the voice is the representative of the feelings, as writing is the representative of the voice:—

"Ἐστι μὲν οὖν τὰ ἐν τῇ φωνῇ, τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολα· καὶ τὰ γραφόμενα, τῶν ἐν τῇ φωνῇ.

Owen's translation (i. 46.) is:—

"Those things, therefore, which are in the voice, are symbols of the passions of the soul, and when written, are symbols of the (passions) in the voice."

T. J. BUCKTON.

Lichfield.

Aristotle was always styled the *Philosopher* κατ' ἐξοχήν, by the Schoolmen and our early writers. The quotation is from the treatise, in the *Organon*, περὶ ἑρμηνείας, vol. i. p. 123. line 3. of the excellent edition by Theodore Waitz, Phil. Dr. Lipsiæ, 1844. PHILEBUS.

Edinburgh.

Feria Family (2nd S. vii. 57.)—Can your correspondent A. S. A. favour me with the arms of the Dukes and Counts de Feria? and can he tell if any member of that family, legitimate or illegitimate, or if any one of that name (Feria) was in the "Invincible Armada." NON SO.

Vale of White Horse (2nd S. vii. 28.) — Reading "N. & Q." whilst approaching Westbury by railway, I met with CABALLARIUS' inquiry respecting the situation of the *second* White Horse in Wiltshire. By a singular coincidence, on entering the town, I found the object facing me. The horse is in a standing position, and at the distance appears to be very well formed. I was told that it is constantly cleaned and kept in repair. I had not time to visit it nor to make minute inquiries as to its dimensions, &c. F. B. R.

Turner's View of Eltham Palace (1st S. vii. 90. 118. 193.) — Does any one possess this picture? Is its size 12 in. by 14 in., in oil? J. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Bentley's Quarterly Review. No. I., March, 1859. (Bentley.)

There can be no doubt as to the vast amount of ability which is displayed in this new Quarterly candidate for public favour. It is obviously the organ of the band of writers and thinkers who march under the banner of *The Saturday Review*; and who are certainly not open to the charge of praising indiscriminately all who come before them. The literary articles consist of the very able paper entitled *Studies on Homer and the Homeric Age*; the sharp one upon *Bulwer's Novels*; the very kind one on *Horace Walpole*; one on *the Prospects of Art in England*; and one on *Historical Study at Oxford*. The remainder of the Review is devoted to graver matters, viz. *English Politics and Parties*; *The Commercial Crisis of* 1857, *and the Currency*; *Indian Conversion*; *Civilisation in Russia*; and *Austrian Italy*. All these are cleverly written; and few readers will close the first number of *Bentley's Quarterly Review* without feeling that it is destined to take a high position among the organs of public opinion in this country.

The Philological Essays of the late Rev. Richard Garnett of the British Museum. Edited by his Son. 8vo. (Williams and Norgate.)

The late Mr. Garnett of the British Museum was one of the ablest students of our early language and literature, and one of the most conscientious: and the present volume, which consists of a reprint of the various papers contributed by him to the *Quarterly Review*, *the Proceedings of the Philological Society*, *&c.*, is at once a graceful tribute to his memory, which is most creditable to the feelings of the editor, and a boon to philological inquirers. The collection consists of no less than thirteen Essays, all being alike distinguished by profound learning and acute criticism.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood, M.A., &c. *Part I., April.* (Routledge.)

Messrs. Routledge have, we think, exercised a wise discretion in entrusting what is obviously intended to be a *Popular Natural History* to the editorial superintendence of the Rev. J. G. Wood. The success which has attended that gentleman's *Common Objects of the Sea Shore* and other popular works, has shown that he possesses those essential qualifications for the task — a competent knowledge of his subject combined with an ardent love of it — and there can be little doubt, judging from the number before us, that from the ability of the editor, and the talent of the artists, Wolf, Harvey, Weir, Coleman, &c., and of the brothers Dalziel, by whom the woodcuts are engraved, Routledge's *Illustrated Natural History* will find a welcome in every home in which any branch of that humanising study is pursued.

The Town Garden: a Manual for the Management of City and Suburban Gardens. By Shirley Hibberd. *Second Edition.* (Groombridge.)

If the cultivation of flowers in London be one of the "pursuits of knowledge under difficulties," it is one which carries with it its own great reward. The difficulties will, however, be greatly diminished by a careful attention to the directions of one who has himself encountered and mastered them. Such is our old correspondent Mr. Shirley Hibberd, the second edition of whose useful little book upon the subject we can cordially recommend to all who love flowers and are compelled to live in London.

Lord Byron's Poetical Works, Murray's Complete Edition. Part III.

Boswell's Life of Johnson. Edited by the Right Hon. J. W. Croker. *With Illustrations. Part II.* (Murray.)

This new Part of *Murray's Complete Edition of Byron* contains "Manfred," "Marino Faliero," "Heaven and Earth;" and "Sardanapalus." The new Part of *Croker's Revised Edition of Boswell* is illustrated with Sir Joshua's portrait of Mrs. Piozzi.

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WANTED TO PURCHASE.

WILKINS'S TRANSLATION OF THE BHAGAVAT GHEETA.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

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CARDINAL WISEMAN'S LETTER TO HIS CHAPTER.

Wanted by *William J. Thoms, Esq.*, 40. St. George's Square, Belgrave Road, S. W.

Notices to Correspondents.

HANDEL AND HIS MESSIAH. *The centenary of the last performance of* The Messiah *during Handel's lifetime will be on Wednesday next, the 6th April, and that of the great musician's death on Wednesday the 13th. We shall be enabled to commemorate both in next week's* "N. & Q." *by the following papers:* Handel's Messiah, how it was composed, *by Dr. Gauntlett*; Notes on Handel, *by Mr. Husk*; Handel's Mode of Composing, *by Mr. Roffe*, *&c.*

Among other papers of interest which we have been compelled to omit, are Author of the Fur Predestinatus, *by the Rev. J. E. B. Mayor; and* Rubens' Pictures, *by Mr. Hopper.*

M. D. *Pfaff is the old German word for Priest, now only used as a nickname.*

T. P. (Hull), *whose Query respecting Sir Thomas Remington appeared in* "N. & Q.," *Nov. 29th, 1856, is requested to say where a letter will find him.*

ERRATA. — 2nd S. vii. p. 251. col. ii. lines 16, 17. *for* "Musiceu" *read* "Musicen."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, APRIL 9. 1859.

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Notes.

HANDEL'S MESSIAH, HOW IT WAS COMPOSED.

NO. I.

Handel commenced the MESSIAH 22nd August, 1741, and finished the first part on the 28th. It contains six choruses. The first, "*And the glory of the Lord*," is a movement from an organ concerto in B♭. The second, "*And he shall purify*," is from a duet "*E un fior la vita*," with a second theme subjoined. The fourth, "*For unto us*," is from a duet, "*Nò, di voi non vuò fidarmi*." The sixth, "*His yoke is easy*," is from a duet, "*Quel fior ch' all albaride*." It was thus that Handel commenced setting to music *the time-hallowed anthems for Advent!* To understand this we must recollect Newburg Hamilton's description of the new thing, an *Oratorio*. He writes (and no doubt under the composer's direction), "Mr. Handel has introduced a musical drama whose subject must be scriptural, and in which the solemnity of church music is agreeably united *with the most pleasing airs of the stage*."

Is it any wonder that the sturdy Nonjuror Charles Jennens, the disciple of Collier, Nelson, Bedford, and Hickes, thought Handel had not done "near so good as he might and ought to have done," and compelled him "to correct some of the grossest faults in the composition," and complained of passages "far unworthy of Handel, but much more unworthy of the MESSIAH." Possibly some day may turn up the memorandum asked for by Handel from Jennens, "Be pleased to point out those passages in the MESSIAH which you think require altering."

The operation of *reproduction* is fatal to deep emotion; and if Part I. of the MESSIAH had been left by the composer as he first penned it, and Part II. had been written in the same spirit, the MESSIAH never would have proved the MESSIAH of all England. But Handel had the rare power of placing himself, at the instant, in any scene, to fix on the right expression, and record it as if it had been the burning purpose of his life. No man reproduces *recitatives*. Look at the recitative, "*And the angel said unto them fear not; for behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a* SAVIOUR, *which is* CHRIST *the* LORD." Reader, are you a professor of music? Play over the chain of sounds, shut up the book, and try over what you have heard in another key. How difficult is it to be simple, and yet combine with it a feeling of the enormous power employed in producing it! There are only *nine* bars, but what truth, what faithfulness, what dignity, what beauty, strength, facility, ingenuity, passion, and judgment! Depend upon it Charles Jennens never objected to this.

It must have been a grand sight to have witnessed this noble creature, Solyman the Magnificent as he was called, *with the antiphons of the old church in his hand* (for the MESSIAH up to the end of the Second Part is nothing more nor less), fighting, expostulating, explaining, objurgating, coaxing, and soothing the great genius "of old age and infirmity" (for so he is described, although then only fifty-six years of age), the man "of misfortunes and cruel persecution," whom the many tried "to injure and distress;" so much so that in this very year the public were warned "to take care that he wants not," and the veteran campaigner in the opera-house standing "obstinately" at bay, opposing one to whom he "lay under great obligation," and who had taken so much "generous concern in relation to his affairs." Charles Jennens had saved him, I doubt not, on a previous occasion by paying him for the *Israel in Egypt*, and was now determined to carry him through all opposition. It is not a little singular to find thus linked together the great Jacobite and a pensioner of the House of Hanover.

It was the overture Jennens so disliked, and of which Burney says, it is "more dry and uninteresting than the rest of Handel's overtures." Of course it is, for it has no relation to the MESSIAH. It is an *adagio* like LULLI, and an *allegro* like CORELLI. But copying is corruption, and imitation suicidal to speciality. The *slow* is not *solemn*, and the definite fugue has no earnest intention. Dr. Crotch says, "Handel did not exceed all others in any particular style." Yes Handel did do so; but there was one thing in particular Handel could not do: he could not put any deep or passionate feeling in his music for instruments only. He is altogether "earthy" in his organ music, and his orchestra music never prompts a holy thought. Dr. Burney compliments him that he finishes the

Messiah Overture without the usual Air, Minuet, or Gavot. It matters not; for Handel had raised no feeling antagonistic thereto, and the very remark shows that the *overture* had done nothing. Add the *Dead March in Saul*, if you will: still there is no high feeling; for all interest in that movement is dependent on the *drums*; and much as Lord Brougham may like it, it is simply a grave subject without being a solemn one. The Oratorio of the Messiah would be greatly improved by cutting out the *overture*, and beginning with the recitative, "*Comfort ye, my people*," for the *overture* is a false thing, and the *recitative* a reality. We listen to it as a ceremony, and inquire at its conclusion — "Overture, what do you say? what do you want?" H. J. Gauntlett.

P.S. In reply to W. H. (2nd S. vii. 240.), he must recollect, strange as it may seem, Dr. Pepusch and Dr. Greene gave Handel no credit for command of counterpoint. He will find I shall put him in some respects as the greatest of all counterpoint writers, but not so as an *alla Cappella* writer. W. H. would not seek an oculist to take off his leg, or a physician great in hysteria to cure his gout. If Handel had been Jacob Handel, the great alla Cappella writer, he never would have written "*The people shall hear*," or any of the great *inventions* which were his mission, and legacies unto the end of all time.

NOTES ON HANDEL.

The following copy of an announcement which appeared in the columns of *The Public Advertiser* of Friday, April 6th, 1759, and has never yet, I believe, been accurately reproduced, will no doubt be read at the present time with more than usual interest: —

"At the Theatre Royal in Covent Garden This day will be presented a Sacred Oratorio, call'd The MESSIAH. Being the last time of performing IT this Season. Pit and Boxes to be laid together, and no person to be admitted without Tickets, which will be delivered this Day at the Office in the Theatre at Half a Guinea each. First Gallery, 5*s*. Upper Gallery, 3*s*. 6*d*. Galleries to be open'd at Half an Hour after Four o'clock. Pit and Boxes at Five. To begin at Half an Hour after Six."

This occasion proved something more than the last performance of the *Messiah* "this season." It was the last time the great composer was permitted to appear before that public whom he had so often

" . . . mov'd with concord of sweet sounds,"—

with those strains which are still, at the distance of more than a century after their composition, listened to with unabated — it may, perhaps, even be said with increased — admiration and delight. On the Friday following (being Good Friday) Handel resigned his spirit, "in hopes," he said, "of meeting his good God, his sweet Lord and Saviour, on the day of His resurrection." It was a remarkable coincidence that the day of his decease was the anniversary of that on which the *Messiah* had been first performed in Dublin, seventeen years before.

[I may here take occasion to notice, in reference to my Query (2nd S. vii. 172.) as to the assistance said to have been rendered to Jennens in the compilation of the texts of *Messiah*, that I have ascertained from a friend, whose information is derived from unquestionable authority, that there is no foundation for the statement made by Hone. Jennens had a house called Pooley Hall, but no individual named Pooley was ever known to have been connected with him (his chaplain bore another name), and there seems to exist, (apart from the absence of any evidence in support of the claim of the supposed Mr. Pooley,) evidence sufficient to show that Jennens' attainments were such as to have enabled him to make such a selection without assistance.]

In the present day, when the dimensions of orchestras have expanded to an extent of which our forefathers never dreamed, much curiosity has been manifested to know the extent of the orchestra employed by Handel in the performance of his oratorios. Unfortunately no certain information on this subject seems likely to be obtained. Dr. Burney merely says that Handel "always employed a very numerous band;" and, again, that he "was always aspiring at *numbers* in his scores and in his orchestra;" adding his own opinion, that "nothing can express his grand conceptions but an omnipotent band: the generality of his productions in the hands of a few performers, is like the club of Alcides, or the bow of Ulysses in the hands of a dwarf." In default of direct information, we may accept a statement in Maitland's *History of London*, 1739, as shedding some light on this subject. The band employed at the banquet at Guildhall on Lord Mayor's day, 1727, at which George II. (who succeeded to the throne in that year) was present, is thus described: —

"The Consort of Musick at this sumptuous Banquet consisted of Two Trumpets, One Kettle Drum, Four French Horns, Eighteen Violins, Two Violinchelloes, Two Double Basses, Five Tenors, Seven Bassoons, and Six Hautboys: together Forty-seven."

This "Consort of Musick" received 100*l*. for their services on the occasion.

I have shown elsewhere that, nearly thirty years afterwards an orchestra of between forty and fifty performers sufficed for the then requirements of a musical festival; and we may perhaps, therefore, assume, without much fear of error, that such a band as Maitland describes, united with a proportionate number of vocalists, was the greatest force by which Handel's works were executed under his own direction. W. H. Husk.

HANDEL'S MODE OF COMPOSING.

(2nd S. vii. 109. 240.)

In Sir Joshua Reynolds' *Twelfth Discourse* will be found statements as to Raffaelle and *his* obligations to others, similar to those which Dr. Gauntlett has made respecting Handel: thus, for example, treating of the Cartoons, Sir Joshua writes: —

"For the *Sacrifice at Lystra* he took the whole ceremony much as it stands on an ancient basso-relievo, since published in the Admiranda."

Sir Joshua particularises four figures, including the celebrated one of Paul preaching, as being based upon figures by Masaccio. He also intimates that he confines himself to giving examples from works of Raffaelle in England, although many other instances of his borrowings might have been produced; and he states his opinion strongly as to the absolute right of such an artist as Raffaelle to make use of existing ideas. The whole Discourse would be highly interesting to those who are concerned either in the general question of what constitutes originality, or in the particular case of Handel.

Having compared Handel's *March* in *Judas Maccabæus* with the movement by Muffat from which it is derived, I will offer some account of Handel's mode of composing in that particular instance. The original commences with the key-note G, as a semibreve. For this Handel at once substitutes a cluster of quavers (G, F, G, A). At the 2nd bar he takes out a crotchet rest, and makes the note (B) continuous, and so again at the 3rd bar. With these exceptions the five first bars are identical. For his 6th and 7th bars, Handel *repeats* the 4th and 5th bars, instead of following the original; *seven* more bars in which, completing the first strain, are replaced by *four* different ones in Handel. One of these bars, however, the 9th, where he is passing into the key of D, *repeats* nearly the whole of the melody of the 4th bar. These *repetitions* seem to bring out of the original material quite a new power. The second strain in the original commences with D as a semibreve, which Handel changes as before into a cluster of quavers (D, C♯, D, E). At the 3rd bar, instead of following the original, he *repeats* the 2nd. About 13 bars of modulation into B minor, Handel condenses into four: then, omitting altogether a modulation into G, he passes at once into E minor, again converting the E semibreve of the original into 4 quavers (E, D♯, E, F). In his base, Handel *repeats* three times clusters of quavers, similar to those he has introduced into the melody, — a contrivance which is not to be found in the original. He also removes, both from the melody and the base, *all* the crotchet rests of the original, so as to flow on in one unbroken stream, and that stream also a far stronger one, by virtue of his *repetitions* and condensations. Alfred Roffe.

HANDELIANA.

The Magnificat transferred in the Israel in Egypt. — The introduction of *the Magnificat* into the *Israel in Egypt*, I cannot treat as a reproduction by Handel of his own work, for I do not believe Handel wrote the *Magnificat*. It is not "grist from his mill." If Handel wrote this Magnificat, he must, as an old man, have forgotten the cunning of his youth. Look at the chorus "*The Lord shall reign*," and then at "*He is my God*." "*The Lord shall reign*" is Handel's, and is not in *the Magnificat*; "*He is my God*" is not Handel's, and is a part of *the Magnificat*. Where is the man, with the pen always in his hand, who will tell us these two choruses are written by one person? In the chorus "*The Lord shall reign*," when the eight voices begin together (in bar six) the altos and basses of the second choir start in consecutive fifths, which the tenors and basses continue. There are five sets of fifths, G C, E A, C F, G C, and D G. Mark the stiffness, the labour in all this; and then marvel at the masterly power of the other—the freedom, the constant movement and figure so determined to be obtained and so cleverly consummated. But then it is only *greatness of manner, command of mechanism.* Great art consists of great ideas, and the Magnificat as it stands has no great ideas. To suppose Handel wrote the Magnificat, is to believe that Handel had an enormous command over eight part counterpoints in a school he says himself was "too stiff," and which he evidently disliked; and at the same time, nay, the same year, writes an eight-part chorus, which demonstrates he was not at all practised in such writing, signed by himself and dated. Further, it is to suppose he had forgotten his *new way of combining sounds*, which he had revealed to Mattheson, and on which he ever relied for all his great points. I trust the Magnificat will be printed *as it stood before Handel blotted and changed it;* for I do not believe there will be found any scholar in Europe who would say it is Handel's composition. If it be so, he must have written it under some chapel master, and according to the direction and instructions of such master. H. J. Gauntlett.

Handel's original MSS. — Is it in the power of any reader of "N. & Q." to inform me whether these MSS., now in the Royal Library, *were in the state they now are* (*especially as to the binding*) before Handel's death? If not, were they bound before their presentation to George III. or after that time? Who was it labelled the volume now called "*Sketches for the Messiah?*"

H. J. Gauntlett.

Handel's Copyings. — A careful investigation of the original scores would, I think, much assist in tracing Handel's reliance on the compositions of his predecessors and contemporaries. When

writing fast, and in the heat of composition, Handel does not bar off every measure, but scores off room for four bars; that is to say, paper enough for an entire rhythm, the poetical framework he was using. If actually *copying*, Handel would in all probability *bar off every measure*, especially if copying other people's music. If only copying his own he might, or might not, insert the bars. Again, in transferring music, the artist would either write rather stiffly, and with a picture (*i. e.* laying it out like an engraver), having all his movement before him; or he might, as he feared no obstacle and stood in no hesitation, dash off the movement in as hurried a hand as he could possibly command. The *Hailstone* chorus is thus written. But the "*He spake the word*" is all regularly laid out, and too closely for the accompaniment of the violins, showing that Handel, when transferring Stradella, omitted to provide room for his own additions in the orchestra. H. J. Gauntlett.

Handel at Oxford.—The following notices of Handel may be interesting at the present moment. The dislike entertained by Hearne for everything connected with the Hanoverian succession, added, no doubt, a sting to his words.

"July 5, 1733. One Handel, a foreigner (who, they say, was born at Hanover), being desired to come to Oxford, to perform in music this Act, in which he hath great skill, is come down, the Vice-Chancellor having requested him to do so; and as an encouragement, to allow him the benefit of the Theatre both before the Act begins and after it. Accordingly he hath published papers for a performance to-day at 5*s.* a ticket. This is an innovation. The players might as well be permitted to come and act. The Vice-Chancellor is much blamed for it."—*Relig. Hearn.*, Vol. ii. p. 778.

"July 8. Half an hour after 5 o'clock yesterday, in the afternoon, was another performance at 5 shillings a ticket, in the Theater, by Mr. Handel, for his own benefit, continuing till about 8 o'clock.

"N.B. His book (not worth 1*d.*) he sells for 1*s.*"—*Ditto*, p. 779.

Francis Trench.

Islip Rectory.

Handel's Naturalisation.—Schœlcher, in his *Life of Handel* (p. 58.), informs us, that "*Radamisto* is dedicated to George I. by Handel, who signs himself 'Your faithful servant and subject.' Burney concludes from this that the Saxon musician had become naturalised. His conjecture is, however, in advance of the fact; for England had not the honour of becoming the country of Handel before 1726, when a private Act of Parliament was passed, entitled 'An Act for Naturalising Louis Sechehaye, *George Frideric Handel*, and others.'"

The following is a copy of the petition in which Handel prayed the House of Lords that his name might be added to Sechehaye's Naturalisation Bill. It was presented to the House on 13th Feb. 1726, and has, we believe, never before been printed:—

"To the Right Honourable The Lords Spiritual and Temporal in Parliament Assembled,

"The Humble Petition of George Frideric Handel,

"Sheweth,

"That your Petitioner was born at Hall, in Saxony, out of His Majesties Allegiance, but hath constantly professed the Protestant Religion, and hath given Testimony of his Loyalty and Fidelity to His Majesty and the good of this Kingdom,

"Therefore the Petitioner humbly prays, That he may be added to the Bill now pending, entituled 'An Act for Naturalising Lovis Sechehaye,'

"And the Petitioner will ever pray, &c.

"George Frideric Handel."

His petition was complied with. Handel attended at the House of Lords, and took the necessary oaths on the 14th Feb., and his name was then added to the bill, which received the royal assent on the 20th Feb. 1726. W. J. T.

The Handel Jubilee, in 1784.

First Violins, 49; Second ditto, 52; Tenors, 32; Oboes, 12; Second ditto, 14; Flutes, 7; Violoncellos, 30; Bassoons, 25; Double Bassoon, 1; Double Basses, 18; Trumpets, 14; Trombones, 3; Horns, 12; Drums, 4; Double Drums, 1.

Cantos, 22; Altos, 51; Tenors, 66; Basses, 69. Total of the band, 482.

May 26 (Westminster Abbey). The organ was built by Mr. Green for Canterbury Cathedral, but first used for this festival. The programme was

Part I.

Coronation Anthem, Zadock the Priest.—Overture of Esther.—Dettingen Te Deum.

Part II.

Overture and Dead March in Saul.
When the ear heard him (from the Funeral Anthem).
He delivered the poor that cried (from ditto).
His body is buried in peace (from ditto).
Glory be to the Father (from the Jubilate).

Part III.

O sing unto the Lord all the whole earth.
The Lord shall reign for ever and ever (Israel in Egypt).

May 27 (the Pantheon: 2400 subscribers).

Part I.

Second Hautboy Concerto.
Sorge infausta (Orlando), Signor Tasca.
Ye sons of Israel (chorus from Joshua).
Rendi il sereno (Sosarmes), Mr. Harrison.
Caro vieni a me (Richard), Miss Cantelo.
He smote all the first-born (chorus, Israel in Egypt).
Ne tacito e nascosto (Julius Cæsar), Signor Pacchierotti.

Sixth Grand Concerto.
M' allantano sdegnose pupille, Made. Mara.
He gave them hailstones for rain (Israel in Egypt).

PART II.

Fifth Grand Concerto.
Dite che fa (Ptolemy), Miss Abrams.
Vi fida (Ætius), Signor Bartolini.
Fallen is the foe (Judas Maccabeus).
Overture of Ariadne.
Alma del gran Pompeio (Julius Cæsar), Sig. Pacchierotti).
Nase al bosco (Ætius), Sig. Tasca.
Io t' abbraccio (Duet from Rodelinda), Made. Mara and Sig. Bartolini.
Eleventh Grand Concerto.
Ah mio cor (Alcina), Made. Mara.
Anthem — My heart is inditing.

May 30 (the Abbey) — the *Messiah*. The band was led by Mr. Cramer. Mr. Harrison, in "Comfort ye," acquitted himself very ably. Mr. Rheinhold sung with his usual judgment and power. The Rev. Mr. Clark, Messrs. Champness and Norris were very respectable. Miss Cantello appeared rather frightened, but notwithstanding gave great satisfaction in "Come unto me all ye that are heavy laden." Signor Tasca sung with great power "Behold I tell you." It is above panegyric to do justice to the excellence of Madame Mara, particularly in the air, "I know that my Redeemer liveth." Mr. Bates played the organ with his usual brilliancy. The Oratorio was repeated, by Royal command, on the Wednesday and Saturday following: the receipts were as under: —

First day (the Abbey) - - -	2,825 gs.
Second day (Pantheon) - - -	1,619
Third day (Abbey) - - -	3,049
Fourth day (Do.) - - - -	1,547
Fifth day (Do.) - - - -	2,002
Two rehearsals - - - -	800
	11,842

The ladies may not be displeased to learn that, on the 26th, the King was dressed in *light blue*, the Queen in a *gorge de pigeon* colour, and her head-dress decorated with a profusion of diamonds. The Princess Royal was in laylock, and confessedly the most lovely woman in the Abbey: her Royal Highness's position, however, was rather singular — midway between the altar and a cloister. On the 27th, the King appeared in sky-blue; the Queen in straw colour, with laylock bows; the Princess Royal and Princess Augusta in pale laylock with white bows, and the Princess Elizabeth in a cherry colour with white bows.

R. W.

RUBENS'S PICTURES.

By way of an addendum to Mr. Sainsbury's very elaborate and carefully written work upon Rubens, I would note a few particulars (too late to be communicated to him for publication) relative to the paintings of that great master. There is extant in MS. an inventory of the Duke of Buckingham's pictures, the majority of which were collected by Sir H. Wotton during his embassy at Venice, and which were sold at Antwerp in the time of the duke's exile. There were many more belonging to the same collection which were embezzled in the time of the war, when the young duke's estate was forfeited and seized by the Parliament. These pictures were preserved by his old servant, Mr. Traglman, at York House in the Strand, and sent over to the duke to Antwerp, where they were sold at whatever prices could be obtained. The Archduke Leopold bought the chief picture called the *Ecce Homo*, by Titian. So highly estimated was this famous painting that it is stated the Earl of Arundel offered for it to the first Duke of Buckingham 7000*l*. In it were depicted portraits of the Pope, the Emperor Charles V., and Solyman the Magnificent. This inventory is written in French. On comparing it with the description of the pictures given in Mr. Sainsbury's book, at pp. 65, 66., the slight discrepancies in the measurement may be thought worthy of remark.

The following is an exact transcript of the section relative to the pictures of Rubens: —

1. No. $\frac{85}{75}$. Vne grande pièce par Rubens estant vn payssage remplie des figures, maisons, cheuaux et charettes, le tout par Rubens, elle est haulte 5 pieds et large 7 et 7 poulces.

2. $\frac{16}{220}$. Vne autre ditto, le portraict de la Reyne Regente de France assise soubs vn d'aix, haulte 3 pieds 9 poulces, large 2 pieds.

3. $\frac{90}{321}$. Vne autre ditto, representant l'hyuer, et il y a 9 figures, haulte 4 pieds, large 7.

4. $\frac{233}{225}$. Vne grande pièce, ditto de plusieurs syluans et syluanes et petits Bacchus, haulte 5 pied $\frac{1}{4}$, large $7\frac{1}{2}$.

5. +268. Vn autre grande pièce, ditto de Chynon et Iphegenia, il y a trois femmes nudes et vn homme aupres le tout dans vn grand paysage, hault 7 pieds $\frac{1}{2}$, large $10\frac{3}{4}$.

6. +284. Vne autre grand pièce, ditto d'vne poissonnerie, N. S., et plusieures autres grandes figures, haute pieds $9\frac{1}{4}$, large $13\frac{3}{4}$.

7. +47. Vne autre, la chasse du sanglier, ou il y plusieurs chasseurs a pied et a cheual, &c., haulte pieds $5\frac{1}{2}$, large 6.

8 + 70. La teste de Meduse, haulte pieds $2\frac{1}{2}$, large 4.

9 + 340. Vne autre, ditto, d'une femme nude et un Hermit, hault pied 1, large $2\frac{1}{2}$.

10 + 83. Vne autre, ditto, de la Duchesse de Brabant et son amant, hault pieds 3, large $2\frac{3}{4}$.

11. +185. Vne pièce de trois Graces auec des frutage, haute 3 pieds, large $2\frac{1}{2}$.

12. +63. Vn petit paysage, vne soirée [evening] quarré, 2 pieds $\frac{1}{2}$.

13. +80. La teste d'un viellard, haulte 1 pied 8 poulces, large 1 pied 4 poulces.

In another MS., viz. a schedule * annexed to an

* The schedule is an inventory of arras, hangings, tapestry, plate, jewels, pictures, statues, household goods and chattels intended to be bargained for and sold by the said indenture. Some of the paintings are not ascribed,

indenture made the 11th May, 1635, between Ld. Dunluce, son of the E. of Antrim, and Catherine Duchess of Buckingham, wife of the sd. Ld. Dunluce, of the one part, and Philip E. of Pembroke and Sir Robt. Pye of the other part, &c. &c., the following pieces are ascribed to Rubens: —

In the coming in above [*or passage Room*].

One winter piece.

In the great chamber.

1. A great peice for the ceiling of my Lord's closset.
2. My lord Duke on horseback.
3. Our Saviour on the cross.
4. My Lord Denbigh at length.
5. The Torments of Hell.
6. A great Landskip.
7. The Hunting of the Bear.
8. A little landskip, a morning.
9. A little landskip, an evening.
10. The Archduchess of Brabant.
11. The Duchess of Crin.
12. Marquess Spinola.

In the passage by the Lady's closset.

1. * A fair picture of the Virgin Mary in a garland of flowers.
2. Leander and Hero.
3. Children tying up fruitage about a statue.
4. The picture of Paracelsus.
5. * The 3 Graces sacrificeing.

[Qy. If this be that picture in print, and lately sold to Sir James Thornhill.]

6. Three Graces with a basket of flowers.
7. The picture of the Marquis d'Esteé in armour.
8. A Portugal lady.
9. † Medusas's head with snakes.
10. † The picture of Mars.
11. A centaur and Diana.
12. The [three?] little old mens heads.
13. The Dutches of Brabant and her love.

In my Lord's closet.

The picture of the French queen.

In the gallery.

1. Drunken Silvanus.
2. The hunting of Lyons.
3. A great piece with fishes.
4. Chimon with Epheginia, and naked ladyes sleeping.

Amongst the items in the disbursements of the privy purse of the Duke of Buckingham in his Lds. Journey to France begun the 10th of May, 1625, we read —

"Giuen to Mr. Rubens for drawing his Lps. picture on horsback, 500*li.* 0*s.* 0*d.*"

This was probably some time in the month of May, as the preceding entry is dated 11th May.

Cl. Hopper.

but the greater part have the masters' names in the margin.

* Those with this mark are mentioned as painted by Rubens and Brugle (John Breughel).

† Those with this mark are noted in the margin as follows: Rubens and subter L. Snyder.

FUR PRÆDESTINATUS.

Dr. Jackson of the Wesleyan College, Richmond, has lately discussed the authorship of this once famous book. I have not yet seen his article, but wish without delay to throw what light I can upon this subject, and so in some measure to repay a literary courtesy.

Gataker (*Vindication of the Annotations on Jerem.* x. 2. p. 17.) speaks thus of the book :—

"Howsoever . . . . another of les note [than Hooker] in a late *Satyrical Libel* (for no other it is) intituled *Fur prædestinatus*, do therein both grossely abuse Calvin, and jeer the *Presbyterian*, or *Genevian Discipline* as such that any debauched person, *by an Hypocritical* disguise *of contrition and dejection for his loose and lewd courses*, might easily both delude and elude."

In the margin we read "F. G. apud Trinovant. Ministr." One F. G. is mentioned in the title-page of the *Fur* (ed. D'Oyly): "Londini, impensis F. G., typis G. D. Anno Dom. 1651."

In a note on George Kendall's *Fur pro Tribunali, Examen Dialogismi cui inscribitur Fur prædestinatus, Oxon.* 1657, Dr. Bliss refers to Birch's *Life of Tillotson*, p. 160. Birch, quoting Wharton's MS. collections as his authority, informs us that Sancroft, George Davenport, and one other friend, jointly composed "that severe satire upon Calvinism."

Salter (Preface to *Letters of Whichcot and Tuckney*, xxxv.) also speaks of Sancroft as the author.

In the Bodleian Catalogue, on the authority of Geeraert Brandt, the authorship is assigned to H. Slatius. In like manner a well-informed writer in the *Theologian and Ecclesiastic* (xii. 94.), states that it had long been known to have been written by a Dutchman, and to have appeared in Holland long before Sancroft was capable of writing any such thing.

Glasius (*Godgeleerd Nederland*, 1856, vol. iii. p. 365., a valuable book, rivalled by Dr. Sprague in his *Annals of the American Pulpit*, but altogether without a parallel in England) names *de ghepredestineerde Dief* (Frederikst. 1619) among the works ascribed to Slatius; and two copies occur under the same name in the catalogue of the noble theological library of the Messrs. Van Voorst, lately sold by Muller at Amsterdam (articles 2642. 2653.).

It may be worth while to compare the tract of J. A. Corvinus, *Bekeeringe van de gepredestineerden Dief.* (See A. J. van der Aa, *Biographisch Woordenboeck der Nederlanden*, iii. 754.)

J. E. B. Mayor.

St. John's College, Cambridge.

[By the courtesy of Dr. Jackson, we have received a copy of his article "*Archbishop Sancroft not the Author of 'The Predestined Thief.'*" Dr. Jackson does not seem to have been aware that the authorship had been correctly assigned to Slatius in the Bodleian Catalogue.—Ed. "N. & Q."]

Minor Notes.

Bishops Hoadly and Sherlock.—These two prelates were both of Catherine Hall, Cambridge, and pupils of Mr. Bower, a learned Scotchman. When they were freshmen, they were called to lectures in Tully's Offices. One day Hoadly performed so well, as to receive a compliment from his tutor. As they were coming away from the tutor's chamber, Sherlock, who was probably a little nettled, called out, "Ben, you have made good use of L'Estrange's translation to-day!" "No, Tom," replied Hoadly, "I have it not, and I forgot to send the bedmaker to borrow yours, which, I am told, is the only one in the college!" So early did the emulation between these celebrated men commence. J. Y.

Weights and Measures.—I notice in *A Londoner's Walk to the Land's End*, p. 323., it is stated "that the Camelford bushel is 24 gallons, and the Launceston bushel is 16 gallons." It would be very useful if your readers would send particulars of these peculiarities in their districts relating to different weights and measures, some of which are peculiar and curious. A. B. S.

Addison and the White Horse, Kensington.—In a paper in the *National Review*, No. 8., April, 1857, the writer says:—

"The tavern in Kensington is still standing to which Addison used to steal away from the grandeur of Holland House and the society of his countess to enjoy a solitary bottle, and muse over old times."

There are two mistatements in this sentence. First, the house to which Addison used to escape from his termagant countess was, traditionally, the White Horse Inn, not *in Kensington*, but at the bottom of Holland House Lane, immediately west of the Park; and, secondly, the house was taken down many years since, and the site is now occupied by the Holland Arms Inn. In his convivial retreat, we learn from Spence that Addison enjoyed "his favourite dish, a fillet of veal, his bottle, and perchance a friend." The tradition of the White Horse being the tavern frequented by Addison was common in Kensington when Faulkner printed his *History* in 1820. Q.

Periodicity of Political Revolutions.—Gervinus, in his defence on 24th February, 1853, before the Duke of Baden's court, of his Introduction to the *History of the Nineteenth Century*, pleads that the law of historical development which he therein demonstrated, did not originate with him, but with Aristotle; since whose time it had only been twice repeated, by Macchiavelli and Hegel; adding:—

"I solemnly ask of the whole philosophical world if my words can be gainsaid, and to name for me the third, by whom the Aristotelian law, of which I speak, has been repeated and understood."—Bohn's edit. xvi.

In reply to this challenge it may be alleged that a third may be named, not less eminent as an historian than either, Polybius; who is thus rendered by Hampton (ii. 122.):—

"And when royalty has degenerated into its congenial evil, which is tyranny; the destruction of the latter gives birth to aristocracy. This again being changed, according to the natural order of things, into oligarchy; the subjects, roused to vengeance by oppression, resist the injustice of their governors, and establish a democracy. And, in the last place, when the people themselves become haughty and untractable, and reject all law; to democracy (δῆμος) succeeds, in the course of time, the government of the multitude (ὀχλοκρατία)."

Again (ii. 129.):—

"With the help of being acquainted with these principles, though it may not perhaps be easy to foretell the exact time of every alteration that may happen in a state, yet, if our sentiments are free from prejudice and passion, we shall very rarely be deceived in judging of the degree, either of exaltation or decline, in which it actually subsists, or in declaring the form into which it must at last be changed."

T. J. Buckton.

Lichfield.

Privately printed Books.—Having had occasion very recently to consult the second edition of Martin's *Bibliographical Catalogue of privately printed Books*, I noticed that there were many volumes (to my knowledge) not included in this catalogue; also others but very imperfectly described.

I am sure that the possessors of any privately printed works which Mr. Martin omitted to make mention of (or but imperfectly described), would confer a favour on many of the readers of "N. & Q." by sending notices of such works, adding thereto a short bibliographical account,—such as list of plates, number of pages, &c.

It is almost, if not altogether, impossible for one person to compile a complete catalogue of these works, on account of the extreme rarity of many of them. I especially allude to the works which have been written on family history, &c.

C. H. L.

Athenæum.

Queries.

UNCONSECRATED BURIAL-GROUNDS.

I shall be glad if any reader of "N. & Q." can inform me when unconsecrated burial-grounds were first established in England? I have put this question to several eminent antiquaries, both Churchmen and Dissenters, and as yet have not obtained a satisfactory answer; and doubtless the subject is one of considerable historical importance, and of interest to many persons.

I think it will appear that *no* unconsecrated burial-ground existed previous to the passing of the Act of Uniformity in 1662, and that the esta-

blishment of unconsecrated burial-places was not occasioned, as many suppose, by Dissenters objecting to burial in consecrated grounds, but to the form of service required to be used by the Church of England at burials in consecrated grounds. Milton, it is well known, was buried in Cripplegate Church, and the case of the celebrated Dissenter, Samuel How — Cobler How as he was called — as related in Wilson, goes far to establish this view. How, who preached in Coleman Street Chapel, and was the author of the sermon "On the Sufficiency of the Spirit's Teaching without human Learning," which obtained considerable notoriety, by the boldness with which he avowed his opinions, got cited before the Spiritual Courts, excommunicated and shut up in prison, where he died in 1640. He was taken to be buried in Shoreditch Churchyard, but was refused burial there on account of his being an excommunicate. His friends then buried him in the *highway*, near St. Agnes-la-Clair (between Shoreditch and London*, I believe), where many persons belonging to his congregation were afterwards buried. It is plain therefore from this account, firstly, that had Dissenters objected to burial in consecrated ground, How's friends would not have taken his body to Shoreditch Church for burial; and, secondly, that had an unconsecrated place of burial then existed in the neighbourhood of London, neither How's body nor those of many of his followers would have been buried in the highway. Grantham, the Lincolnshire saint, who died in 1690, was buried in the chancel of a church; and many other Dissenters could be named who were also buried in consecrated places.

I find that the first lease of Bunhill Fields burial-ground was granted by the City of London at the latter end of 1661, and that the celebrated John Bunyan was buried therein in 1668.

M. Saward.

Minor Queries.

Quevedo. — Cowper writes: —

"Quevedo, as he tells his sober tale,
Asked, when in hell, to see the royal jail;
Approved their method in all other things,
'But where, good sir, do you confine your kings?'
'There,' said his guide, 'the group is full in view.'
'Indeed!' replied the Don, 'there are but few!'
His black interpreter the charge disdained —
'Few, fellow! — these are all that ever reigned.'"

The question has been asked before, but never in "N. & Q." — what was Cowper's authority for attributing this story to Quevedo? Southey produced a passage from a work of Quevedo, which he thought might have been the original upon which some imitator or licentious translator had exaggerated. The passage does not seem to me to justify Southey's conclusion: but even if it did so, the question remains, whose is the translation or exaggeration in which Cowper found his story, and where, and when, was it published? I have looked for it in many places, but in vain. There is so much curious learning among your contributors that probably some of them can enlighten me.

John Bruce.

5. Upper Gloucester Street,
Dorset Square.

Matthew Dodsworth, LL.B., Cantab., 1573, was judge of the Admiralty in the northern parts about 1586, and was afterwards chancellor to the Archbishop of York. He was living in 1626. When did he die? Had he any other children than Roger (the chief author of *Monasticon Anglicanum*) and Edward?

C. H. & Thompson Cooper.

Cambridge.

Editions of Harris's Ware. — What is the history of the title-pages and prefatorial matter which distinguish the different so-called editions of the *Works* of Sir James Ware, as translated and augmented by Walter Harris? I have not collated the body of the work, but suppose there can be little doubt the sham of a new edition was a mere bookseller's device, the book being substantially the same in every other particular.

James Graves.

Kilkenny.

Sir T. Lawrence the Painter. — In the 3rd vol. of the *Annual Biog. and Obit.*, p. 508., is a brief account of the life and death of Lawrence William Read, major of the 72nd regiment, who died 1818, aged sixty, his brother being the Rev. A. Lawrence, and his sister being the wife of the Rev. Dr. Bloxam of Rugby. But the statement respecting the deceased, for which I crave explanation, is, that "he was father of Sir Thomas Lawrence, R.A." Now, as Sir Thomas Lawrence's mother was Lucy Read, one might think at first that for *father* we ought to read *grandfather*; but Major Read was not old enough for this relationship. What, then, was the relationship which was borne to the painter by this Major Read, whose brother's surname was not Read, but Lawrence?

J. W.

Macclesfield Forest. — Can any Cheshire reader of "N. & Q." inform me what were the original boundaries and extent of this royal domain? I do not require any minute details, but merely wish to know what parishes, or parts of parishes, were included within it; and what villages, or other landmarks recognisable on a modern map of the county, may be taken as guides to point

[* Formerly a celebrated spring near Old Street Road, about three quarters of a mile west of Shoreditch Church. See Ellis's *Shoreditch*, p. 83.]

out the boundary line of the forest, as it formerly existed. It has, I believe, been long since disafforested and cultivated. J.

Members of Parliament. — Is there any printed work containing lists of members of parliament during the interval between the period embraced by the parliamentary writs published by the Record Commissioners, and the period when the parliamentary histories begin their lists; that is to say, between 1326 and 1552? J. W.

Creek Indians. — Where may the following pamphlet be seen or purchased?

"The Speech of a Creek Indian against the immoderate Use of Spirituous Liquors. Delivered in a National Assembly of the Creeks. To which are added, 1. Letter from Yariza, an Indian Maid of the Royal Line of the Mohawks, to the principal Ladies of New York. 2. Indian Songs of Peace. 3. An American Fable. Together with some Remarks upon the Character and Genius of the Indians, and upon the Customs and Ceremonies at making War and Peace. 8vo. 1s. Printed and sold by R. Griffiths at the Dunciad in St. Paul's Churchyard. 1754."

In connexion with the above, any information respecting MacGillivray, a Creek chief, and the arms of the Drumnaglas family, inquired after in "N. & Q.," 2nd S. iii. 149., will be esteemed a favour. A. M.

Princes Street, Cavendish Square.

"*Come to the green Savannah.*" — Who is the author of the lines commencing, —

"Come to the green Savannah,
To the Indian wild-wood bower,
Where the tyrant's frown cannot daunt thee,
Nor th' oppressor's arm hath power?"

I remember meeting with them nearly forty years ago. J. M.

Coins in Foundations. — The custom of placing coins under foundation stones, how and when did it originate? And is it confined to the founding of sacred edifices alone? * Wyke.

"*Moldwarps*" *in Heraldry.* — In *Waverley*, Sir W. Scott speaks of "*moldwarps* and wyverns" as terms used in heraldry. I cannot find the former of these in Parker's *Glossary of Heraldry*. Can anyone give me an explanation of it? or is it merely used without any meaning, as the "three ermines passant," in the same novel, are an impossible bearing? Selrach.

Alderman Thekestone. — Alderman Thekestone of Ripon, solicitor, who was mayor of that town in 1615, went to reside at Islington, co. Middlesex, in 1622, as appears from a curious entry in a minute-book of the Ripon Corporation. It is there said, "He and his whole famylie are now removed to *Eslington*, in the county of Middlesex." Thekeston wrote a brief Chronicle of the town of which he was mayor, entitled —

"The Names of all the Wakemen of Rippon, since the yeare of grace 1486, collected oute of Auncient Chronacles and Wryttings, by ffrancis Theckstone, Mayor of the said Towne of Rippon, Anno D'ni 1615"—

which is yet preserved in an ancient bye-law-book of the old trade guilds of Ripon. I am at present engaged in publishing a series of topographical tracts, the first number or part of which is a faithful copy of a MS. chronicle of Ripon ending in 1724. This is the book from which old Gent culled a great part of his information. I have added many notes to it, principally from unpublished sources; and I also give, as an appendix, a *verbatim et literatim* copy of Alderman Thekestone's Chronicle, along with a perfect list of the wakemen and mayors up to the present time. If any gentleman, conversant with the pedigrees of the families formerly living in the parish of Islington, can furnish me with a few notes of the residence *there* of our old Ripon chronicler, I shall esteem it a favour. I ought to add that he left the banks of the Ure and the Skell in disgrace. William Harrison.

Chronicle Office, Ripon.

Philip Parsons. — In the Harleian MS., 6924, there is a comedy by Philip Parsons having the title of *Atalanta*, 1612. Is anything known regarding the author? R. Inglis.

Glasgow.

Rob. Wycliff. — Who was Rob. Wycliff, Cap. Rector of St. Crux in the city of York between the years 1352 and 1379? Was he of the same family as the great reformer? The living of St. Crux at that time was in the gift of the abbot and convent of St. Mary's, York. R.

Stillingfleet.

Perpetual Curates. — Will you kindly refer me to the best sources of information respecting the exact position, &c. of perpetual curates in the United Church of England and Ireland? Mr. Fonblanque, in his very interesting book, entitled *How We are Governed; or, the Church, the Senate, and the Bench*, gives the following paragraph (p. 90.): —

"An incumbent differs from a [stipendiary] curate in being free from the liability to summary dismissal mentioned just now, as his ordinary title of *perpetual curate* shows; but he has no independent rule, and is in the eye of the law (notwithstanding his having sole authority in his own church) only an assistant to the rector or vicar of the parish in which it is situated."

Abbba.

Abp. Neile's Grandfather. — Richard Neile, or Neale, born in 1562, the son of a tallow-chandler in Westminster, became a very remarkable man. Educated in Westminster School, and afterwards

[* The custom is ancient: see "N. & Q.," 1st S. vi. 270. 470.; vii. 166.]

at Cambridge, he entered orders, and became chaplain to William Cecil, Lord Burleigh, and subsequently to his son Robert Earl of Salisbury. At a later period he was clerk of the closet to James I. and Charles I.; and after passing through every order of the Church, and enjoying the rare honour of being translated to six different sees in succession, he became Archbishop of York, and died in 1640. Le Neve, in his *Lives of the Bishops*, says that the grandfather of the archbishop had a considerable estate and a very good preferment at court, both of which he lost in 1539, being ruined, and narrowly escaping with his life, owing to his conscientious opposition to the six articles. Would any of your correspondents kindly inform me who was the grandfather of the archbishop? Dr. Neile's seal, when Bishop of Durham, is to be found in *History of Durham*, vol. i. p. 482. H. S. S.

Greenwood Family.—1. Is there any family in England, by the name of Greenwood, bearing the following arms: argent, a fess sable; in chief three spur-rowels, and in base three ducks sable. Motto, "Ut prosim"?

2. Does such family possess any record of Miles Greenwood, an officer in the Puritan army of Cromwell?

3. Who was Capt. Greenwood, appointed for the garrison at Berwick in July, 1650?

GREENWOOD.

New York.

Minor Queries with Answers.

Luff, the Mainstay Parting.—I have a manuscript poem in which occurs the following passage. The poem is descriptive of a voyage in which two ships come in contact at sea:—

> "The father gathers strength from his despair,
> And all the sailor on his spirit comes.
> His practic'd hands are busy—'ho! ship, there!
> *Luff—luff your helm*, ye lubbers'—*the mainstay*
> *Parts by the yard-arm* and is swept away."

Now, what I wish to know is if the command, "Luff—luff your helm," be correct under the circumstances? and can such a thing happen by vessels coming in contact as "*the mainstay*" being parted "*from the yard-arm?*" WILLIAM BRUCE.

["Luff!" is "the order of the helmsman to put the tiller towards the *lee*-side of the ship, in order to make the ship sail nearer to the direction of the wind." (Falconer.) How far this would prevent a collision between two ships must entirely depend upon their relative position. It might be the best command that could be given—it might be the worst.——The parting of the mainstay "by the yard-arm," *i. e.* at its superior extremity, would be a serious accident at any time, but especially at the moment of a collision. Does the poet mean to represent collision as the *cause* of the parting? Or have the two incidents only the same connexion as Tenterden Steeple and the Goodwin Sands?]

Accession Service, 1751-2.—In a Prayer-Book printed in 1752, the State Services for Nov. 5, Jan. 30, May 29, are directed to be used by an Order in Council dated Windsor, 12th Sept. 1728, "in the second year of our reign," and signed "Townshend." The service for June 22 (King's Accession) is directed to be used on that day instead of on June 11 (which last day had been directed to be observed by an order under the sign manual dated "May 14, in the 1st year of our reign"). The order directing June 22 to be observed is dated Kensington, 8th Oct. 1751, "in the 25th year of our reign," and signed "Holles Newcastle." Why was this change made? And, in point of fact, did not George II. begin to reign on the 11th of June? SELRACH.

[The change was rendered indispensable on account of an Act of Parliament (24 Geo. II. c. 23. A.D. 1751) having annihilated eleven days in the month of September, 1752—a month memorable for having only nineteen days and no full moon. It was enacted by this statute, "that the natural day next immediately following the 2nd of September, 1752, shall be called and reckoned as the *fourteenth* day of September, omitting the eleven intermediate nominal days of the common calendar; that the days which followed next after the said 14th of September shall be reckoned in numerical order from that day, and all public and private proceedings whatsoever after the 1st of January, 1752, were ordered to be dated accordingly." George II. commenced his reign on the 11th of June according to the Old Style; and on the 22nd of June according to the New Style.]

Gas.—Can anyone favour me with the derivation of the word gas? A. H.

[Webster refers gas to the S. *gast*, G. *geist*, D. *geest*, spirit, *ghost*. Other lexicographers are of opinion that the origin of gas is still undetermined. The term is said to have been first scientifically employed by Van Helmont, who distinguishes *gas* from *blas*. Blas was the "stellar influence," or the "aura vitalis." (*Opera Omnia*, 1707, p. 399. *et passim*.) The learned Jews, however, who in the Middle Ages wrote on scientific subjects, probably had some share in the introduction of the word *gas*. דגס, *gasas*, and in its briefer form, גס, *gas*, is a rabbin. verb properly signifying *to be inflated*, though it has passed into other meanings. Hence the adj. גס, *gas*, and the subst. גסות, *gassuth*. Gassuth ruach, inflation of spirit.]

Gentleman.—Will any of your readers be good enough to direct me where to find who are legally gentlemen? Stephen's edition of *Blackstone* states who are Esquires, but passes over Gentlemen with very slight notice. G. E.

[Sir Thomas Smith, Secretary of State to Queen Elizabeth, in his work entitled *The Common Wealth of England*, 4to. 1621, p. 28., thus defines a gentleman: "Ordinarily (says he) the King doth only make knights, and create barons or high degrees; for as for Gentlemen they be made good cheape in Englande; for whosoever studieth in the laws of the realme, who studieth in the universities, who professeth liberal sciences, and, to be short, who can live idlely, and without manual labour, and well beare the port, charge, and countenance of a gentleman, hee shall be called *Master* (for that is the

title men give to esquires and other gentlemen), and shall be taken for a gentleman." This definition of a Gentleman is quoted by Master William Bird in his *Magazine of Honour*, 8vo. 1642. In Tomlins's *Law Dictionary* it is stated, that "under the denomination of gentlemen are comprised all above yeomen: whereby noblemen are truly called gentlemen. Smith, *de Rep. Ang*, lib. i. cc. 20, 21. A gentleman is generally defined to be one who, without any title, bears a coat of arms (*qui gerit arma*), or whose ancestors have been freemen: and by the coat that a gentleman giveth, he is known to be, or not to be, descended from those of his names that lived many hundred years since. There is said to be a gentleman by office and in reputation, as well as those that are born such. 2 *Inst.* 668. And we read that J. Kingston was made a gentleman by King Richard II. *Pat.* 13 *Ric. II.* par. 1. *Gentilis homo* for a gentleman, was adjudged a good addition. *Hil.* 27 *Ed. III.* But the addition of esquire, or gentleman, was rare before 1 Hen. V., though that of knight is very ancient. 2 *Inst.* 595. 667."]

Masquerading Habit for Nell Gwynn. — From a roll of accounts of the Earl of Rochester, gentleman of the robes to Charles II., for the year 1667, the following extract is taken:—

"Making a purple cloth suit, embrodered, a flannell waistcoate, altering ij^{oo} coates, and Ringraves with other furniture, for Mrs. Gwinn . . . xl^{li} vij^{s}."

What is the meaning of Ringraves?

CL. HOPPER.

["RINGRAVE, *S. F.* (Espece de culote d'autre fois) *pantaloon, breeches.*"—Boyer, 1753:

"RINGRAVE. Sorte de haut-de-chausse. Molière, dans son *Misantrope*, p. 140.:—

'*Est-ce par les appas de sa vaste* ringrave
Qu'il a gagné votre ame en fesant votre esclave?'

"On m'assure que ces hauts-de-chausse ont été ainsi appelez d'un Seigneur Alleman, qu'on appeloit *Mr. le Rheingrave*, qui étoit Gouverneur de Mastrict, lequel en introduisit la mode."—Ménage.

"RHINGRAVE, *S. F.* (espèce de culotte, de haut-de-chausses forte ample) *a sort of trunk-hose.*" Flem. and Tibb."]

Replies.

DR. JOHNSON'S MS. COLLECTIONS FOR HIS DICTIONARY: THE PHILOLOGICAL SOCIETY'S PROPOSAL.

(2nd S. vii. 256.)

Perhaps the following extract from Dean Trench's Essay *On some Deficiencies in our English Dictionaries*, which is expressly incorporated by reference into the Society's proposal, as a fuller exposition of their views than could be admitted there, will explain to EIRIONNACH why it is that Dr. Johnson's design is not mentioned as forming any part of their plan:—

"As an English Dictionary ought not to include the technical words of different sciences, as little ought it to attempt to supply the place of popular treatises on the different branches of human knowledge; it must everywhere preserve the line firm and distinct between itself and Encyclopædia. Let the quotations yield as much information as they can be made to yield, in subordination to their primary purpose, which is to illustrate the *word*, not to tell us about the *thing*; and in the due and happy selection of these, so as, if possible, to combine both objects, the lexicographer may display eminent skill. . . . What can be more absurd than diffuse descriptions from the compiler's own pen, or from books which have no character of literature about them, of the plants, fruits, flowers, precious stones, animals, and the rest, whose names find place in his columns? It is strange that Johnson's strong common sense did not save him from falling into this error; but it did not. He might well have spared us thirteen closely printed lines on an opal, nineteen on a rose, twenty-one on the almug-tree, as many on the air-pump, not fewer on the natural history of the armadillo, and rather more than sixty on the pear."

I need add nothing to this statement, which marks the true distinction clearly and forcibly. EIRIONNACH, however, will find on reference to p. 9. of the *Proposal*, and to pp. 39–44. of the *Essay*, that our Dictionary is not likely to suffer from any want of that sort of illustration which alone has a right to find place in a work devoted to the explanation of *words*.

HERBERT COLRIDGE,
Secretary to the Committee of the Philological Society.

WEAPON SALVE.

(2nd S. vii. 231.)

Sir Kenelm Digby was not only a believer in the virtues of the "vitriolic powder," but, according to his own account, was the person who procured the knowledge of the secret from a Carmelite friar who had travelled in the East, and gave it to various persons, so that by 1658, or thereabouts, he says, "there is scarce any country-barber but knows it." John Hales died in 1656. Kenelm Digby is said by Watt to have first published on the sympathetic powder in 1644 in folio, and in English. But what is best known is his discourse delivered before the Academy of Sciences of Montpellier, before 1658. The second edition of the translation from the French by R. White, now before me, has the date 1658. It is next to certain that Digby is not the "Doctor" against whom Hales is arguing. Independently of there being a great difficulty in supposing that Hales should turn a knight and a soldier into a doctor, it is clear that Hales had not read Digby's work. For he argues against the *Doctor* that any linen which had absorbed the blood ought to do as well as the weapon which drew it. Now this is precisely what Digby says: whereas the doctor with whom Hales is arguing seems to have required that the very weapon must be the object to which the salve is applied.

Walter Scott quotes Digby's narrative in the notes to one of his poems, implying surprise, if I remember right, at what must strike everybody,

namely, the strange and apparently unimpeachable character of the evidence. Digby was believed to be a man of worth and veracity: the facts he declares were such as no man is incompetent to attest: they were publicly declared before one of the best known academies in Europe, and the narrative was forthwith printed and circulated in various languages. The names of the individuals concerned were given; and the facts asserted were never contradicted. In spite of all this, no one feels that the narrative finds belief in his own mind: and the reason, or one sufficient reason, is clear enough. Digby assures us that the means of doing similar wonders may be in the hands of everyone, and he states what they are; they are tried, and do not succeed; at least, in later times, no one has testified to their success. Digby's account is as follows. His friend, Mr. Howel, badly wounded in the hand by a sword-cut, and in such a state that the surgeons were apprehensive of mortification, went to Digby to ask for the application of the unusual remedies for which he was notorious. Digby asked for anything which had some of the blood upon it, and received a garter with which the wound had been bound up as soon as given. Digby dipped the garter into a solution of the vitriolic powder, and Mr. Howel, who was in conversation in another part of the room, and not aware of what was going on, started, and on being asked what was the matter, declared that pain had left him, and that he felt as if a cold wet napkin had been spread over the wound. Digby then dismissed him, telling him to throw away all the applications, and to keep the part neither too hot nor too cold. After dinner, Digby took the garter out of the basin, and dried it before a fire. Howel's servant soon came to say that his master was as bad as ever. Digby told him to return, and said his master would be relieved before he got home: he then restored the garter to the basin. The wound made rapid progress, and was entirely healed in five or six days. Did Digby give his friend a new period of torture merely to satisfy himself of what he knew perfectly well already? The reader must make out for himself the meaning of the following sentence. After the first relief had been given the narrative goes on thus: —

"This was presently reported to the Duke of Buckingham, and a little after to the king, who were both very curious to know the circumstance of the business, which was, that after dinner I took the garter out of the water . . ."

The words "*which was*" are quite unintelligible unless they be mistranslation or misprint for "whence it was," meaning that Digby arrested the cure to satisfy the duke or the king.

I doubt whether the sympathetic powder be the greatest of the wonders which Digby published to the Academy of Montpellier. But these I shall not enter on: nor would I have attempted any account of Digby's theory, had I not found in my copy a little abridgement, in a handwriting of the seventeenth century, which may serve the purpose.

"*On Sir Kenelm Digbie's seven principles.*

"And why not six or eight? why seven? why odde?
Because 'tis a mysterious worke of God.
It's that Archetypall light which first displaies
Or'e y^e^ whole hemisphere Sol's orient raies.
These beat on vitriolated atoms scatter
In the mixt aire their subdivided matter,
Which filtered in y^e^ vast expanse, doth find
Each one his proper mate; these after kind
Embraces, with them powerfully allure
Balsamick vertue to perfourme y^e^ cure."

From what we know of the drugs then in use, and of the strength of the preparations, it is likely enough that low diet, perfect cleanliness, and applying the salve to the weapon, which is one way of *not* applying it to the wound, would be found very efficacious. With the exception of salving the weapon, the method is common in our own time. And we must not forget that "abstinence," in that day, meant not eating very much more than nature requires. We are speaking of the people among whom it was a current saying that a goose is too much for one and too little for two: which, even after allowing for the birds not being of so fine a growth as in our day, leaves a very handsome notion of the dinner power of the human race as then existing. Was it ever suggested, among our ancestors of the seventeenth century, to apply Digby's principle to physicians' cases? If all the medicine had been given to some large wax doll with a practicable mouth, instead of to the patient, after one or two impressive ceremonies, it may be that we should have had very startling accounts of the success of the treatment.

It may be observed that the theory above suggested involves the question at issue between the homœopathist and the allopathist. Which method cures most is a question of dry fact, involving no theory at all, to be settled for himself by everyone who observes, and to be settled by authority in all other minds. This point decided, those who, on any ground, believe in the superior efficacy of homœopathy, have to find out, as well as they can, whether that superiority be due to the infinitesimal dose being a provision for no medicine at all, or a better mode of giving some medicine. It is amusing to see how frequently the question of theory is discussed by those who are at issue about the fact, to which they have paid no attention. The same thing happens with phrenology. It is alleged that a peculiar external form of the head is always, or nearly always, accompanied by a peculiar mental habit or power: and the theory is that it is the quantity of brain in that part of the head to which the habit or power is to be referred. Without settling the

fact, or coming to any agreement about it, our philosophical disputants argue the assertion that the external form is often produced by excess of bone, not of brain. But be it bone or brain, the fact, if true, is a fact. But one philosopher will not detach the fact he believes in from his theory; and his opponent will not be content to deny the fact, but will insist that the fact is overthrown by the theory not being true.

I should like to know whether any of your readers have ever seen either the original writing of Digby in French, or the first edition of White's translation: I can find nothing quoted except the second edition. The matter of this tract looks very much like caricature of Digby's previous writings: and it would not surprise me at all if it should be found out either that the French memoir is a spurious production, or that White's translation is *the original*.

A. De Morgan.

DRYDEN.

(2nd S. vii. 233.)

The complimentary verses by Creech, and an anonymous writer described by Mr. Vine as being prefixed to the 2nd edition of the *Religio Laici*, are also prefixed to the 1st edition, and therefore afford no evidence that this work was not "coldly received."

Is the supposed 2nd edition anything more than an issue of the remaining copies of the 1st edition with an alteration of the date 1682 to 1683? The number of pages of which the poem consists is twenty-eight in each. The title-page is the same in each, except the date. The only addition to the 2nd edition is the lines by Roscommon.

Astrea redux. The edition which appeared in 1688 of this poem was not a separate publication, but formed one of several tracts published together in one volume under the following title: —

"Annus Mirabilis.
The Year of wonders, MDCLXVI.
An Historical Poem.
Also
A Poem (*the Astrea redux*) on the happy Restoration and Return of
His sacred Majesty Charles the Second;
Likewise
A Panegyrick on his Coronation,
Together
With a Poem to my Lord Chancellor,
Presented on New-year's-Day, 1662,
By John Dryden, Esq.
London: Printed for Henry Herringman, and Sold by Jacob Tonson at the Judge's-Head in Chancery-Lane, 1688."

The volume above-described is paged consecutively 1. to 116. Each piece has a separate title-page, and in that prefixed to *Astrea redux* occurs the misprint, "Driden," mentioned by Mr. Vine.

The Medall. This poem, by Dryden, without his name, but as "by the Authour of Absalom and Achitophel," has two copies of verses prefixed, one of which is addressed "To the unknown Authour of the following poem, and that of Absalom and Achitophel." Both copies of verses are anonymous. Are the authors known?

"*Satyr to his Muse*, by the authour of Absalom and Achitophel. London, printed for T. W. 1682."

"Quo liceat libris non licet ire mihi,
Turpiter huc illuc Ingeniosus eat."

Is it known why this was published without the name of printer or publisher?

It begins strangely: —

"Hear me, dull prostitute, worse than my wife;
Like her, the shame and clog of my dull life."

It is to be regretted that the notice in Lowndes of Dryden and his works is very scanty and imperfect, and Mr. Bohn's new edition of Lowndes is no better in this respect. For the early editions of Dryden's works reference is made to Scott's edition of Dryden, but surely it would have been preferable to give them in the proper place, viz. the *Bibliographer's Manual*.

I find no notice in Lowndes of the following works referring to Dryden: —

1. "The Reasons of Mr. Bays changing his Religion Considered in a Dialogue between Crites, Eugenius, and Mr. Bays. London, printed for S. T. 1688."
2. "The late Converts exposed; or the Reasons of Mr. Bays's Changing his Religion, Considered in a Dialogue, Part the Second. With Reflections on the Life of St. Xavier, Don Sebastian, King of Portugal. As also the Fable of the Bats and Birds. Licensed January 8, 1689. London, printed for Thomas Bennet at the Sign of the Half Moon in St. Paul's Church Yard, 1690."
3. "The Reasons of Mr. Joseph Hains the Player's Conversion and Re-Conversion; being the Third and last Part to the Dialogue of Mr. Bays. London, printed for Richard Baldwin, near the Black Bull in the Old Bailey."

I believe these three works are by Thos. Browne.

4. "The Hind and the Panther transvers'd to the Story of The Country Mouse and the City Mouse. London, printed for W. Davis, 1687." [Qy. by Charles Montague?]

R. J. R.

BISHOP BARNABEE.

(2nd S. vii. 196. 286.)

This is more usually *Bushy Barneybee* in the mouths of those who cannot read the best sources of pure provincialisms. *Bishop* is a corruption to suit the assumed derivation, and the original sense of the metrical charm quoted by Sloaneus being lost, Bishop or Bushy has been incorrectly taken as part of the insect's name. I conjecture the primitive form of the rhyme to have been —

"Busk ye, Busk ye, byrnie bee,
Tell me when my wedding be," &c.;

i. e. "Get ready, get ready, bee-with-a-coat-of-

mail!" a very probable epithet for a coleopterous insect. "Busk" occurs in this sense in Percy's *Reliques*, and other examples may be found in Jamieson (*Etym. Dict. of Scot.*).

It is moreover in use yet in Norfolk, especially among fishermen on the coast and sailors: "Busk ye, busk ye, all hands on deck!" "Co' busk ye mates, 't grow late, and 'tis time to start." Halliwell says it is Anglo-Saxon. "Byrniebee" certainly is Byrne, a corslet or cuirass; Beo, a bee, and perhaps any similarly-shaped insect.

The *Coccinella septem punctata*, which is the scientific name of this insect, is certainly "marvellous" in respect of some of its qualities. Enveloped in dough, and given as a pill, it is said to act as a strong emetic on dogs. Some years ago a large swarm of them arrived on the coast; the partridges fed freely on them, but died in large numbers.

I believe the above to be the true explanation of the rhyme; and if so, I shall have proved a fresh instance of a Saxon word lingering in our local dialect. The terms used will exactly suit the movements of the insect when lifting up its wingcases, and unfolding its delicate pinions from beneath them in readiness for flight.

If no "busking" of the kind takes place, the desired wedding is of course supposed to be postponed *sine die*.

Forby alludes to another rhyme, the purport of which he gives, but was not able to recall the words. It is probably the following, which, however, has a modern appearance: —

"Ladybird, ladybird, fly away home,
Your house is on fire, and your children will burn."

Moor gives a Suffolk version of this in an orthography intended to convey the inexpressible vernacular of "high Suffolk:" —

"Gowden-bug, gowden-bug, fly awah home,
Yar house is bahnt deown, an' yar child'en all gone."

Golden-bug and ladybird are both East Anglian names of the byrnie-bee, but the former is unknown in Norfolk.

This notion of *burning*, invented no doubt in ignorance of the signification of byrnie, the Major hints may be connected with the "bishop that burneth" in Tusser (*Lesson for Dairymaid*, Cisley, ed. Mavor, pp. 142. 144.); but though the commentator's note is anything but satisfactory, yet Tusser's own words are sufficient to show that he only alludes to one effect of the dairymaid's carelessness among others; viz. spoiling the milk by letting it burn in the pan, without any reference to the *coccinella*.

Jamieson and Halliwell after him explain "bishopped" milk to mean milk burnt in the boiling. "The bishop has set his foot in it" is a common expression in the north when a similar accident has taken place with broth, and the allusion is to the dislike of the people to the excessive interference in secular affairs of the clergy in ancient times, by which matters were oftener marred than mended.

Bishopping, i. e. burning the mark in a horse's tooth to give a false criterion of its age, has its origin in the same expression.* E. S. Taylor.

Ormesby St. Margaret.

THE AFRICAN CONFESSORS, A.D. 484.

(2nd S. vii. 210.)

Rather an analogous case to that of the African Confessors in their loss of what we have been pleased to call "the organ of speech" is very minutely detailed in the *Scots Magazine* for Feb. 1743, pp. 99, 100. I have taken the liberty of so far trespassing on the space of "N. & Q." by quoting it *in extenso*, as more satisfactory to readers in a matter of controversy and dubiety than through any mutilated abridgement; and after the perusal of the narrative, I think it will be no longer necessary to ascribe to *the interposition of miracle* what seems to be effected in a great degree towards compensating the deficiency by the operation of *natural causes*, as in the case before us: —

"Mr. Boddington, Turky merchant at Ipswich, communicated this extraordinary fact, of one Margaret Cutting at Wickham Market in Suffolk, to the Royal Society, July 1, 1742; who thought it worthy of an exact inquiry, which was made by Mr. Boddington, the Rev. Mr. Norcutt, and Mr. Hammond, a skilful anatomist, who attested the following circumstances: —

"'April 9, 1742, we saw Margaret Cutting, who informed us she was about 24 years old: That when she was but four years of age, a cancer appeared on the upper part of her tongue which soon ate its way to the root. Mr. Scotchmore, Surgeon at Saxmundham, used the best means he could for her relief, but pronounced the case incurable. One day, when he was injecting some medicine into her mouth, her tongue dropp'd out; the girl immediately saying to their great surprise, *Don't be frighted mamma, it will grow again.* In a quarter of a year after, she was quite cured. In examining her mouth we found not the least appearance of any tongue remaining, nor any *uvula;* but we observed a fleshy excrescence under the left jaw, extending itself almost to the place where the *uvula* should be, about a finger broad. This did not appear till some years after the cure. It is not moveable. The passage to the throat, where the *uvula* should be, is circular, and will admit a small nutmeg. She performs the swallowing of solids and liquids as well as we could. She discoursed as well as other persons do, but with a little tone through the nose. Letters and syllables she pronounced very articulately, and

* Since writing the above I have consulted a small collection of words by the late Rev. T. Spurdens, designed as a supplement to Forby's *Vocabulary of East Anglia*, where I find "Bishop Burneybee." This seems to be a corruption of "Busk ye, Busk ye, Burniebee" without farther explanation. This corroborates my hypothesis as to Busk, which, however, I had formed quite independently.

vowels perfectly; as also those consonants that require most the help of the tongne, *d, l, t, r, n.* She read to us in a book very distinctly, and sung very prettily. What is still more wonderful, notwithstanding her loss of the organ, she distinguishes all tastes very nicely.' To this certificate may be added the attestation of Mr. Dennis, tobacconist, in Aldersgate Street, who has known her many years, and upon frequent inspections had found the case before recited true. Some few instances of the like nature have occurred, particularly one related by Tulpius, of a man himself examined, who, having had his tongue cut out by the Turks, after three years could speak distinctly."

G. N.

CULVERKEYS AND GANDERGRASS.

(2nd S. vii. 184.)

I fully agree with Mr. Boys, that, although we have arrived at a certain stage in this inquiry, we have by no means come to a complete and satisfactory solution of the question.

Although the evidence would seem, at first sight, to be all on the side of the columbine, I think that flower was not the culverkey, for these reasons: 1. None of the herbals of the sixteenth and seventeenth centuries call the columbine by that name; and 2., it is a rare flower; which when found (either wild or semi-wild), grows in dry sheltered situations, and not in moist river-side meadows.

But although I have not found the name culverkey, I think I have, in my researches, hit on the clue to its explanation. The cowslip seems, in High German, to have been called *Schlüsselblumen*, or *key flowers;* and, in a similar way, the hazel catkins are known as "keys," from their resemblance to a bunch of keys—a similar allusion is, I believe, intended in the culverkey; not to a bird's claw, as suggested by Mr. Boys. The columbine would rather give the idea of the "necke of a culver," or "a neste of culvers,"—none of the old books speak of a claw.

Now, when Walton describes the children "in a meadow gathering culverkeys and cowslips," he must mean flowers that were noticeable and plentiful in such a situation. What flower (flowering at the same time as the cowslip) answers this description, at the same time giving an explanation of the two component parts "culver" and "keys"? I think the common hyacinth (*Hyacinthus non-scriptus*), which covers every shady moist bank in May with its culver (coloured) key (shaped) bunches of flowers, must be what is sought, and the flower which Walton understood by the culverkey.

Master Jo. Davors, I should fancy, must have used a little poetic licence with his "*red* hyacinth" and "purple narcissus;" at any rate they do not grow in these parts.

The "pale gandergrass," I find was the moist succulent flower of the purple orchis (*Orchis mascula*), which flowers in the same localities, and at the same time as the hyacinth and cowslip. It had an old appellation of *standergrass*, which is no doubt either the original or a corruption of gandergrass.

Edward King.

Lymington, Hants.

Replies to Minor Queries.

Early Use of Coal (2nd S. vii. 24.)—β. is, I think, mistaken when he says Dudley's *Metallum Martis* was published in 1619; it is true his patent for making iron with pit-coal, sea-coal, &c., was granted in that year; but the book does not appear to have been printed until 1665 (see p. 6. of the *Metallum Martis*). I should imagine that Dudley was the first person who met with any success in the application of pit-coal to smelting iron stones, but he was not the first who tried the experiment; he himself tells us (pp. 2, 3.) that in 1612 a patent was granted to Simon Sturtevant, and in 1613 to John Rovenzon, for smelting iron with pit-coal; they failed, as did also one Gambleton and a Dr. Jordans, who, not daunted by the previous failures of Sturtevant and Rovenzon, renewed the attempt. Sturtevant's *Metallica* was published in 1612, and Rovenzon's *Metallica* in 1613. If pit-coal had not been used in the *smelting* of iron ores before the time of Dud Dudley, no doubt it had been extensively used in the *forging* of malleable iron by smiths for many years before his time.

Would β. kindly let me know where I can obtain a description of the blast furnace lately discovered on Lanchester Common.*

John N. Bagnall.

Charlemont Hall, near Wednesbury.

Bellum Grammaticale (2nd S. vii. 218.)—This seems to have been a favourite title with the scholastic or grammatical wits of the last age. I have two such brochures before me: one in English, and the other in Latin, but neither of them in a dramatic form. The title of the first is

"Bellum Grammaticale: or the Grammatical Battel Royal, in Reflections on the Three English Grammars, Publish'd in about a Year last past. In a letter to the learned and ingenious Whilom Assistant to the learned Mr. Benjamin Morland of Hackney. With a Postscript to Heterologus, Usher to the learned Dr. Busby. London, Printed for J. & M. Jerund, at the sign of the Priscian's Head, and are sold by J. Morphew, near Stationers' Hall, 1712. Price 6*d.*"

The title of the second is as follows:

"Bellum Grammaticale: sive, de Bello Nominum et Verborum Fabula; ex R. D. Andreæ Salernitani Patricii Cremonensis Fabula ejusdem Argumenti partim excerpta, partim Imitatione ejus concinnata. A G. T. (Gulielmus Turner) Scholæ Stamfordiensis Magistro; Ibidemque re-

[* In Bruce's *Roman Wall*, 4to. Lond. 1851, pp. 442, 443.—Ed.]

citata Dec. A. D. MDCCXVII. In usum Scholarum. Londini: Excudit B. Motte; Impensis Edm. Palmer, Bibliopolæ Stamfordiensis; venundatur apud S. Ballard ad Globum cæruleum in vico Little Britain dicto, MDCCXVIII."

S. H. H.

St. John's Wood.

Renovation in Old Age (2nd S. vii. 215.)—Your correspondent G. N., in his very interesting Note of the Scotch elder, whose hair, having been white, is now returning in his old age to its former colour, black, asks for authentieated instances of a similar departure from the ordinary course of nature. I can give him none from personal acquaintance; but perhaps I may be permitted to recal to his memory the instanee related by the Rev. C. Southey, in his Life and Correspondenee of his father, the poet laureate: —

"One circumstance connected with the latter years of his life," says the biographer of Robert Southey, "deserves to be noticed as very singular. His hair, which previously was almost snowy white, grew perceptibly darker, and I think, if anything, increased in thickness, and a disposition to curl."—Vol. vi. p. 320.

R. Wallis.

Hull.

Art of Memory (2nd S. vii. 257.)—Nearly fifty years ago I attended a series of lectures by an intelligent and respectable man, whose name was Colgan, or something like it, and I made notes of each lecture, which I still preserve. I do not know that his system was ever published in any other way than by his lectures, given in various parts of the kingdom. I presume that this is the system alluded to by Ben-Simonides, as it answers his designation of a "local, or topical system." I can only say that I have used it ever since, with great satisfaction. It is far superior to Grey's *memoria technica*, and also an improvement on the more recent system of Feinagle, which it somewhat resembles. Its great merit is its simplicity and easy applieation. For remembering numbers, dates, lists of persons or things, heads of argument, lectures, sermons or speeches, it is invaluable, as I can attest from constant experience to the present time. It may be applied to history, geography, and indeed every pursuit where memory is called upon for particular exertion.

F. C. H.

Gloucestershire Churches (2nd S. vii. 216.)—Cubberley church, although much out of repair, and disfigured with pews, is well worth the notice of the antiquary. It is about three miles from Cheltenham, and contains several curious monuments, viz. a cross-legged figure (not in chain armour, and therefore I suppose later than the first Crusade,) of one of the Berkeley family, to whom the manor of Cubberley formerly belonged; also the effigy of the wife of the same, and one other female figure, all full length. There is another figure of a woman, but smaller than life. In one of the walls is a small triangular (Saxon?) niche, containing a half-length figure of a man in chain-mail, holding what appears to be a heart, but may be a shield. This manor, I believe, became the property of the Castleman family (who were they?) who intermarried with the Berkeleys. The remains of the old "place" may still be seen. It was here that Charles II. halted for a night's rest in his flight from Worcester's fatal field.

C. C. B.

"*Hop-plance*" (2nd S. vii. 218.)—It would appear from your correspondent's communication that the term "hop-plance" is singular, not plural; and also that a hop-plance is something to be distinguished from a hop-garden. Otherwise one might view hop-plance as simply a corruption of "hop-lands," or "hop-plants."

In the absence of any additional authority for the use of this expression, it may be suggested that hop-plance, *a* hop-plance (singular), as *distinct* from a hop-garden, may signify a *new* hop-ground; a hop-ground recently set, as distinguished from a hop-ground that has come into bearing.

The Fr. *planche* is occasionally employed in a horticultural sense, to signify a bed in a garden, whether for flowers, vegetables, or herbs; "une planche de pavots," "une planche de chicorée," "une planche de petits pois." May not a hop-plance, then, have been originally a hop-*planche*, a plot of ground set with young cuttings of the hop, not yet a hop-garden in bearing?

There are, however, the two mediæval words, *mansuagium*, a mansion, and *plantagium*, a plantage or plantation; and some persons may think that plance has the same relation to plantagium as manse to mansuagium—*plantagium*, *plantage*, *plance*. In this case the distinction would still hold good; hop-plance, the ground recently planted; hop-garden, the same ground when in bearing. On the whole, however, the derivation from *planche* seems preferable.

Thomas Boys.

Wearing Cockades (2nd S. vii. 158.)—Mr. Timbs, in his *Popular Errors Explained* (new edit., p. 220., 1857), gives the following article, with which he was favoured by Sir Bernard Burke, Ulster: —

"It is difficult to ascertain the origin, or to define the meaning, of *the cockade* as worn by gentlemen's servants. The most feasible suggestion is, that it was first adopted at the period of the wars of York and Lancaster, when the retainers of either party were known by the white or red roses borne in their caps. In after times, military and naval officers followed the practice, and designated their servants by the cockade, which has a certain resemblance to the old badge of the rose. At the present day, the right to wear a cockade seems to be confined to the servants of all those in any way connected with the army or navy, or the military or naval defence of the country: this latter class includes the militia, the lieutenant, the deputy-lieutenants, &c., of each county, and various other persons."

Philo.

Druidical Circles (2nd S. vii. 218.) — W. may find some useful information relative to his Query, on the subject of Druidism, &c., in a *Philosophical Survey of the South of Ireland, in a Series of Letters to John Watkinson, M.D.*, 8vo., Dublin, 1778. See from pp. 223—236. The book is anonymous, but I am informed by Dr. Sconlar of Glasgow (eminently skilled in Irish historical antiquities), that it was written by one Campbell, and is of considerable merit and authority. About ten miles north of Glasgow, near the village of Strathblane, were to be seen till lately (as I am informed, some sordid Goth having broken them up to build walls) three immense blocks of freestone in a remote field, reputed to be Druidical, which went under the name of the "Auld Wives' Lifts." Two of the stones lay together, and the third transversal on the top, with an aperture to creep through, by the doing or not doing of which strange rewards and penalties were the consequence. There is no similar kind of rock near the place. The surrounding ground is generally cold and infertile, and could not be said to be favourable for the growth of oaks or other trees; but there are evidences from the extensive peat mosses and beams of *black* oak dug up, that in ancient times, in the neighbourhood of these stones, there had existed large forests of oak, supposed by some to have been destroyed by the Romans who had possession of the spot, or by the Caledonians in their struggles with that power. G. N.

Rev. James Bean: Rev. T. F. Dibdin, D.D. (2nd S. vii. 148. 227.) —

1. There is no tablet to the memory of Mr. Bean in Welbeck chapel. In the *Biog. Dict. of Living Authors*, 1816, he is described as "Vicar of Olney, Bucks; Curate of Carshalton, Surrey; and Assistant Librarian at the Brit. Mus."

2. Dr. Dibdin died in 1847, and was buried in the Kensal Green Cemetery. A tablet was placed to his memory in St. Mary's church, Bryanstone Square; the inscription on which is as follows: —

"Sacred
to the Memory of
Thomas Frognall Dibdin, D.D.,
first Rector of this Church,
Vicar of Exning, Suffolk,
and Chaplain in Ordinary to
their Majesties
King William the Fourth and
Queen Victoria.
This Monument
is erected by his Friends
as a tribute of respect to his Learning,
His Literary Talents as an Author,
His Urbanity and Zeal
in discharge of his Ministerial Duties
during an Incumbency of 24 years,
and to his firm Support of
The Established Church.
He died Novr 18th, 1847,
In the 72d year of his age."

S. H. H.

Seashore Sand (2nd S. vii. 236.) — The privilege of taking away the sea-sand under high water-mark was given to all persons whatsoever resident and dwelling within the counties of Devon and Cornwall, by the statute of 7 James I. cap. xviii., which has never been repealed. The preamble of the statute is as follows: —

"Whereas the sea-sand, by long trial and experience, hath been found to be very profitable for the bettering of land, and especially for the increase of corn and tillage within the counties of Devon and Cornwall, when the most part of the inhabitants have not commonly used any other manure for the bettering of their arable grounds and pastures, notwithstanding divers having lands adjoining to the sea-coast there, have of late interrupted the bargemen and such others as have used their free wills and pleasures to fetch the said sea-sand, to take the same under the full sea-mark as they have heretofore used to do, unless they make a composition with them at such rates as they themselves set down, though they have very small or no damage or loss thereby, to the great decay and hindrance of husbandry and tillage within the said counties."

In a well-known case on the right of the subject to take fish found upon the seashore between high and low water-mark, which was decided at the commencement of the present century, it was disputed at the bar whether this statute was not in fact declaratory of the general right of the subject throughout the realm, but the Court gave no opinion on the point. Hodi.

Dublin.

Rev. Timothy Sheppard (2nd S. vii. 90. 155. 265.) — Timothy, son of Thomas Sheppard, "died young in 1733;" and therefore could not have been elected pastor of a church at Jewry Lane in 1697. Z. may test the accuracy of my statement at pp. 155–6., and obtain some little additional information by referring to Gorham's *Hist. of St. Neots*, p. 177.; Palmer's *Nonconformists' Memorial*, 1802, i. 285.; Coleman's *Northamptonshire Independent Churches*, 1853, pp. 85. 257.; *Protestant Dissenting Magazine*, vi. 467.; and *Biographical Sketches of the Pastors . . . at Bocking*, Braintree, 1829, *from the Congregational Magazine* (probably of 1828 or 1829). In a letter from the late Rev. G. C. Gorham, dated 25th June, 1845, is this passage: —

"Mr. * * * of Lancaster, who is about to publish some account of Thomas Sheppard, the nonjuror, states that he finds in Bishop Burnet (qu. which work?) that he had a controversy with Sheppard."

Whether the account ever was published, I know not. Joseph Rix.

St. Neots.

"*Pizarro*" (2nd S. vi. 91.) — *Pizarro*, a tragedy in five acts, 8vo., 1799, by a North Briton. In Genest's *History of the Stage*, the author's name is said to be *Ainslie*. I presume the author to have been Sir Whitelaw Ainslie, M.D.

R. Inglis.

Bellenden Ker's "Archæology of Popular Phrases and Nursery Rhymes" (2nd S. i. 445.)—This book was amusingly reviewed by Mr. Taylor in "N. & Q." for 1856, and he inserted a Query in his article which I have been all along curious to see answered. And I certainly thought M. Van Lennep, or some of our friends over the water, would at any rate have told us whether Mr. Ker's language is a *bonâ fide* one or not. It *looks* like Dutch, but I cannot unravel its structure, even with the aid of a dictionary. I want to know more of these Saxoncsque *patois*, especially Friesic and that spoken in the Island of Nord Strand, lately mentioned. Will anyone kindly refer me to the best books for acquiring a knowledge of old Fricsic, and tell me if the Scriptures are printed in it, and procurable? Sloaneus.

Pancroundel, Abban Croundel (2nd S. vii. 200.)—On reference to Kemble's *Codex Diplom.*, the words are found to be "pancrundel, Abban crundel."

In the *Chronicon Monasterii de Abingdon*, recently edited by the Rev. J. Stevenson, "Crundle" is explained as a Saxon word signifying "a meadow lying near a river, corresponding to the Northumbrian Haugh" (vol. ii. p. 479.). The word is also found, in the course of the *Chron. M. de A.*, under the various forms of crundel, crundol, crundelle, crundele, &c.

It is in a grant of land to the church of *Abingdon* ("Abbendonensi aecclesiae") that *Abban crundel* is mentioned as one of the boundaries. And in connexion with this subject it is worthy of observation that Abingdon itself was in A.-S., according to Lye, *Abban-dune*, Abbatiæ mons vel collis, *Abbey-hill*. The Abingdon abbey is said to have stood originally on a hill (Lysons's *Berkshire*). Abban crundel, then, would be the *Abbey meadow*; yet differing, perhaps, from the part of Abingdon now called the *Abbey field*; for the *Chronicon* mentions an *Abbefeld*, which seems to be distinct from the *Abban crundel*.

Pan, which in A.-S. signifies a piece, plait, or hem, evidently corresponds to the L. *pannus*. Pancrundel, qu. a cloth-meadow, *i. e.* a *bleaching field?* Cf. *Panffield* ("N. & Q.," 2nd S. vii. 224.).

Stancrundel (*Chronicon*, i. 80.), stone-meadow, probably a meadow in which some memorial stone had been erected. See *Chronicon*, *Glossary*, Stan.

Thomas Boys.

Lists of the Public Schools (2nd S. vii. 236.)—As to Harrow, I beg to refer Q. V. A. A. to the following work:—

"Harrow; a Selection of Lists of the School between MDCCLXX. and MDCCCXXVI. By George Butler, D.D. Peterborough, 1849. 12mo."

Dr. Butler, who was head master of the school for nearly twenty-five years, and afterwards Dean of Peterborough, died in 1849.

An Old Pauline.

Payment of Members (2nd S. vi. 489.)—In the *Life of Sir Edward Coke*, by Cuthbert William Johnson, Esq. (London, Colburn, 1837), I find the following notice regarding the payment of members of parliament:—

"The pay of a knight of the shire, as then allowed by the statute of the sixteenth of Edward the Second, was four shillings per day; a burgess was to be content with half that sum. This, however, did not preclude the members from entering into private bargains with their electors. As an instance, John Strange, the member for Dunwich in 1463, agreed with the burgesses of that town to *take his wages in red herrings.*"—Vol. i. p. 79.

The Dunwich agreement is given in full in a note to the above paragraph, and states that—

"The sayd John Strawngne granted no more to be takyn for hys wagys than a cade full of heryng and halff a barell full heryng, tho to be deliueryd be Chrystmasse next coming."

R. S. F.

Perth.

A Muffled Peal on Innocents' Day (1st S. xi. 8.; 2nd S. vii. 245.)—It is the custom at Pattingham, in Staffordshire, to ring a muffled peal on Innocents' Day. In the belfry of the parish church hangs a list of the days on which the ringers are expected to ring; amongst which occurs "Innocents' Day," and the words "muffled peal" are also inserted. John N. Bagnall.

Charlemont Hall, near Wednesbury.

The same custom existed at Norton, near Evesham, Worcestershire. Cuthbert Bede.

To fix Tracings on Oiled Paper (2nd S. vii. 234.)—I think it would answer to use spirits of wine, with powdered rosin dissolved, so as to tinge the solution of a pale yellow colour. This answers admirably for fixing blacklead and black chalk upon paper; and though I never tried it on oiled paper, I should think it likely to prove efficacious.

F. C. H.

Prayers and Intercessions (2nd S. vii. 130.)—The title of J. C. J.'s volume is

"Prayers | of | Intercession | for their | Use who Mourn in Secret | for the | Publick Calamities | of this | Nation | with | an Anniversary Prayer for the 30th of | January | Very necessary and Useful in Private Fa | -milies, as well as in Congregations | By Jo. Huit, D.D. | London: Printed in the Year 1659."

My copy is small 8vo., pp. 48., and two of "Contents." It is, I believe, privately printed, and rare. If J. C. J.'s copy has fifty-three numbered pages, it is a different edition, and I should like to collate it with my own. E. S. Taylor.

Ormesby St. Margaret.

Sir Philip Sidney (2nd S. vii. 213.)—I have as a framed picture the print to which J. K. alludes in his P.S. It is a whole length portrait of Sir Philip, reclining on a bank under a tree, with the view of Penshurst in the distance, engraved by

Vertue from a curious limning by Isaac Oliver in Dr. Mead's collection. The frontispiece to Miss Porter's *Aphorisms of Sir Philip Sidney*, drawn by Sir R. K. Porter, and engraved by Freeman, is evidently copied from the above. E. H. A.

J. B. Greenshields' Pleasures of Home (2nd S. vii. 48.) — That Mr. John Greenshields was the author of this poem is undoubted, for he made no secret of the fact latterly; although while practising at the Scotish Bar he kept his poetical aspirations to himself, as literary habits were not relished by the *real* patrons of barristers, the writers, or, as they are designated in England, the attornies.

Mr. Greenshields, "son of the deceased John Greenshields, merchant in Glasgow," was admitted Advocate on the 2nd March, 1793, and for many years had extensive employment. In those days, when the argument was in writing, Greenshields was highly esteemed; indeed, his pleadings are admirable. The modern system of *oral* discussion has not been attended with the advantage anticipated; it has neither lessened expense nor shortened litigation. In place of a matured written debate there is substituted a tedious and illogical harangue, intended to mystify rather than enlighten. Be this as it may, Mr. Greenshields realised a handsome fortune. His wife, whose name was Boyd, having succeeded as heiress to a small estate, her husband became John Boyd Greenshields. Their only daughter married Mr. Kinnear of Kinlock, and their grandson, Mr. John Boyd, became a member of the Faculty, and married Miss Frankland, an amiable young lady who for some time was a great favourite on the Edinburgh stage. Though infinitely superior to many of the legal gentlemen mentioned in Cockburn's *Memorials*, Mr. Greenshields is passed over in that work. We suspect Lord Cockburn did not know nor care much about law. J. M.

Channel Islands (2nd S. vii. 237.) — The islands of Jersey, Guernsey, Sark, Alderney, and their appendages have never been made part of the United Kingdom. They were united to the crown of England by Henry I. as parcel of the Duchy of Normandy, and have so continued, being governed by their own laws. The writ of *habeas corpus* is the only process from the Courts at Westminster that has force in these islands. In the case put by Charles Wylie, the master would not be bound to discharge his cargo at Jersey. Hodi.

Dublin.

Pocahontas (2nd S. vii. 131.) — This princess married an English gentleman named Rolfe. Her descendants, through the marriage of her granddaughter, Anne Rolfe, with Peter Elwyn, Esq., are numerous in Norfolk. Her portrait remains in that family. G. A. C.

Musical Notes by Dr. Gauntlett (2nd S. vii. 252.) — Under the above head I find mention of the "grammar" of music, thereby, as I suppose, alluding to the *theory* of music and the musical keys as applied to composition. Perhaps some of your readers may be able to inform me if there be any treatise or work of instruction on the "grammar" of music, or the theory of the combination of musical sounds. G. H.

Bonaparte Arms (2nd S. vii. p. 132.) —

"La maison Bonaparte de Corse portait *de gueules à deux barres d'or accompagnées de deux étoiles du même.*

"Les Bonapartes de Florence portaient *de gueules à deux bandes d'argent*; les armes des Bonapartes de Corse en differaient, par suite sans doute de l'ignorance héraldique des gentilshommes Corses." — *Annuaire de la Pairie et de la Noblesse de France*, par M. Borel D'Hauterive, 1845.

H. S. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Portrait of a Christian Gentleman. A Memoir of Patrick Fraser Tytler, Author of the "History of Scotland." By his Friend the Rev. John William Burgon, M.A., *Fellow of Oriel College, Oxford.* (Murray.)

The name of the last and best historian of Scotland is some guarantee for the interest to be found in the present work, while that of the editor is a warrant for the spirit in which the biography is treated, and the key to which may be found in the "Beati mundo corde" inscribed on its title-page. Mr. Burgon has judged wisely that in endeavouring to draw the portrait of a Christian Gentleman he would both be rendering an useful service to society, and paying a not ungrateful tribute to the memory of the friend he loved. Mr. Burgon's Portrait is a most gratifying one — and the glimpses which we get of the inner life of Patrick Fraser Tytler are well calculated to make us all better and wiser for the study of them. As might be expected, the book contains many interesting anecdotes of the "Notabilities" with whom Tytler became acquainted in the course of his virtuous and studious life.

An Index of Dates, comprehending the Principal Facts in the Chronology and History of the World, from the Earliest to the Present Time, Alphabetically Arranged. Being a Complete Index to the Enlarged Edition of Blair's "Chronological Tables." By J. Willoughby Rosse. (Bohn.)

In this closely-printed volume, comprising upwards of nine hundred double-columned pages, we have not only an Index to the *Chronological Tables* published by Mr. Bohn in 1856, but, by way of giving completeness to the work, many additional details — such as the origin of countries, states, dynasties, and eminent families, synoptical views of the succession of sovereigns and of public functionaries, &c. — for which the Tables afforded neither opportunity nor space. The result is a volume which every reading man will find useful for ready reference.

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BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Proceedings of Bury and Suffolk Archæological Institute. Vol. I. No. 3.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Some Discourses upon Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral Sermon of the Former upon the Latter. London. 1695. 4to.

Some Letters relating to the History of the Council of Trent. 4to. 1705.

Wanted by *Mr. J. Yeowell*, 13. Myddelton Place, Sadler's Wells, E.C.

Mackie's Castles, Palaces, and Prisons, of Mary Queen of Scots. 4to. Published in London in 1853.

Wanted by *G. W. M. Reynolds, Esq.*, 41. Woburn Square.

Sir John Sebright's Observations on Hawking.

Wanted by *Captain H. Fisher*, the Castle, Stroud, Gloucestershire.

Bolingbroke's Works, by Goldsmith. 8 Vols.
Stedman's American War. 2 Vols. 4to.
Travels of Mendez Pinto. Folio.
Voltaire's La Pucelle. 2 Vols. 8vo. 1796—7.
Johnson's Lives of Highwaymen. Folio. Good copy.
The Mabinogian, by Lady Guest.
Dryden's Works, by Scott. Vol. XVI. 1821.
Rimbault's History of the Organ.
——— ditto, Pianoforte.
Hawkins' History of Music. 5 Vols. 4to. Boards.
Burney's ditto ditto. 4 Vols. Boards.

Wanted by *C. J. Skeet*, 10. King William Street, W. C.

Notices to Correspondents.

Among other papers unavoidably postponed until next week are Mr. Twisleton on the Interpolation in Ruinart's Quotation from Æneas of Gaza; *Dr. Rimbault on* Inscription on the Countess of Pembroke's Portrait in the National Gallery; *several communications on* St. Paul's Visit to Britain; *and one on* Maclean's Claim to the Authorship of Junius' Letters.

Shakspeare. *On Saturday the 23rd of this month, the anniversary of Shakspeare's death, we propose to publish a* Shakspeare number, *and hope to insert many papers of considerable interest in illustration of* Shakspeare's Life and Writings.

W. H. W. T. *The illustration of the Hudibrastic* Couplet *was contributed to our* 1st S. i. 177. *by Dr. Rimbault.*

A. G. L. *It appears that the body of Arthur, King John's nephew, was thrown into the Seine. Consult* The Pictorial Hist. of England, i. 520., *and Malone's notes on King John, Shakspeare's* Plays, *edit.* 1821, xv. 295. 307. 330.

Abbba. *A notice of Dr. Caleb Threlkeld is given in Pulteney's* Biographical Sketches, *and in Gorton's* Biog. Dictionary.

H. M. R. *The derivation of* Nun *and* Nunnery *will be found in Johnson and Richardson.*

E. Brunt. *The edition of Beza's Latin Bible*, 1656, *has no peculiar pecuniary value.*

Mares on Old China. *The best list of these is in Marryat's* Ancient and Modern Pottery, *published by Murray.*

Erratum.—2nd S. vii. p. 237. col. ii. l. 36. *for* "ni" *read* "ne."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C., *to whom all* Communications for the Editor *should be addressed.*

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ANTHONY PECK, M.A., Secretary.

LONDON, SATURDAY, APRIL 16. 1859.

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Notes.

ON THE INTERPOLATION IN RUINART'S QUOTATION FROM ÆNEAS OF GAZA.

Since I last wrote on this subject (see "N. & Q.," 2nd S. vii. 210.), I have discovered whence the interpolated sentence came. It is from the account of the martyrdom of St. Romanus, in the 2nd Sermon on the Resurrection, in the volume of *XIIII. Opuscula*, first published at Paris by Father Sirmond, a Jesuit, in 1643, as Latin translations from the supposed Greek of Eusebius. How the sentence came to be printed by Ruinart in 1694, as part of a quotation from Æneas of Gaza, I am still unable to explain. Ruinart himself must have intended to advert to this sentence as the source from which Æneas of Gaza, in the interpolated passage, derived his knowledge of the opinion of the physicians.

In whatever manner the interpolation may be explained, its obvious tendency was to suggest a double miracle, instead of one only, viz. that the African Confessors not only spoke miraculously without tongues, but also had miraculously survived an operation fatal to life. And in the sermon this double miracle is directly asserted in the case of St. Romanus, who was put to death at Antioch, in the persecution of Diocletian.

I will take this opportunity of stating that the second Sermon on the Resurrection in the *XIIII. Opuscula*, was probably not written by Eusebius, Bishop of Cæsareia. The grounds for this conclusion are the following, taken collectively. First, there are striking differences in the narrative of the martyrdom between the Sermon and the Greek History of Eusebius, *de Martyribus Palæstinæ*, c. 2. In the *History* there is no miracle at all; in the Sermon there are no less than three. In the *History*, Romanus, from excess of zeal, is guilty of what in all countries would be regarded as a gross outrage on the established religion; in the Sermon his conduct is represented in a light calculated to engage in his favour the sympathy and respect of sincere Christians, even though some might think that he was imprudent, and sacrificed his life needlessly. It is not absolutely impossible that Eusebius should have stated the facts so differently in a history and in a sermon: but in the absence of the Greek text of the sermon, and of conclusive external or internal evidence for its genuineness, the difference will be allowed to have some positive weight. Secondly, in the two Homilies* on St. Romanus, attributed to Chrysostom, only one miracle is mentioned in connexion with his sufferings, viz. his speaking after his tongue, as was imagined, had been cut out. Chrysostom was born about seven or eight years after the death of Eusebius; and the Homilies were preached at Antioch, the bishopric of which had been refused by Eusebius, and which must have been in frequent ecclesiastical communication with a city of such importance as Cæsareia. Now, if the sermon were genuine, it seems unlikely that Chrysostom should either have been ignorant of its existence, or should have omitted to notice two miracles mentioned in it, although recorded by an ecclesiastical writer of such distinction as Eusebius, who was a contemporary witness. Thirdly, similar remarks apply, although with less force, to the mention of the one miracle only in the *Menologium Græcorum*, a work supposed to have been published for the first time in its present form about the end of the tenth century or in the beginning of the eleventh, by order of Basilius II. It is not likely that in the notice which it contains of the martyrdom of St. Romanus, two miracles would have been omitted which rested on what would have been deemed such a high authority as a sermon of Eusebius. . . . As bearing upon these points, it may be farther observed that the only argument used by Father Sirmond to show that Eusebius was the author of the *XIIII. Opuscula*, would apply merely to the first of the fourteen minor works, and even in reference to that one is by no means conclusive.

It is remarkable that, with the aid of the Greek *History* of Eusebius, who makes us understand the mode of operation on St. Romanus, we are able distinctly to disprove even the double miracle

* See vol. ii. pp. 610—622. of Montfaucon's edition of Chrysostom's *Works*, 13 vols. folio, Parisiis, 1718. Montfaucon regards the first only of the two Homilies as genuine. He is disposed to attribute the second to some Presbyter of Antioch who preached alternately with Chrysostom. If this were so it would, to a certain extent, strengthen the argument against the supposed sermon of Eusebius. . . . . The *XIIII. Opuscula* have been reprinted in Galland's *Bibliotheca Patrum*, vol. iv. pp. 469—537.

of the sermon, whether it was, or was not, written by Eusebius. For it is a physical impossibility to cut out the whole tongue simply through the natural aperture of the mouth from any person either alive or dead. This is not merely a question of whether the operation would have been fatal to life; but whether the operation could have been performed at all. In fact, the supposed double miracle of the sermon involved a third miracle, which did not present itself to the mind of the preacher, and which there is no ground for asserting; without which, however, the very foundation of the other two miracles is cut away. E. T.

"JUNIUS'S LETTERS:" THEIR AUTHORSHIP.

[We are indebted to the courtesy of the Editor of *The Eastern Province Herald and Port Elizabeth Commercial News* for sending us from the Cape a copy of that journal of the 4th February last, that we might reprint in "N. & Q." the following communication, the object of which is to show that Macleane was Junius. He will, we are sure, not think us guilty of discourtesy if we first point out some difficulties in the account here given; and, secondly, refer him to what we consider conclusive evidence against Macleane's claim. In the first place, could Mr. Kemp Knott himself have had any knowledge of Junius, inasmuch as in the year 1850, the time when he appears to have spoken upon the subject, no less than seventy-eight years had elapsed since the last letter of Junius appeared? In the next place, as Woodfall himself did not know who Junius was, is it at all likely that anybody in his employment was acquainted with the fact?

With regard to Macleane's claim to the authorship, it was put forward with much ingenuity by Sir David Brewster in the *North British Review* for November, 1848, but we must add, that we think it was most completely disproved by an article in *The Athenæum* of the 7th July, 1849. No unprejudiced reader can, we think, rise from the perusal of that article without being satisfied that Laughlin Macleane *was not the author* of the *Letters of Junius*. — ED. "N. & Q."]

(*To the Editor of the Eastern Province Herald.*)

Sir, — The authorship of "Junius's Letters" has long been a *questio vexata* amongst literary men, and one in which the greatest amount of research has been employed, but hitherto in vain. Thinking that the subject may not be altogether uninteresting to your readers, the following statement may perhaps prove acceptable: —

Some years ago I became acquainted with the late Mr. Kemp Knott, an Albany farmer. Having heard that he was in possession of the secret respecting the authorship of these letters, and as I was very intimate with him, I frequently requested him to disclose it to me. He told me that he and his father, who was engaged as proof-reader, had been in the employ of Woodfall, and that his (my informant's) father had on his own behalf, as well as that of his son, most solemnly promised never to divulge the name (which, by accident, they had become acquainted with) of the author of "Junius's Letters." Subsequently I frequently solicited Mr. Knott to declare who the author of the letters was, urging that no harm could now accrue to any party connected with it. At last, early in the year 1851 — when I again pressed him on the subject — after expressing his friendship for, and his wish to oblige me, he said he would furnish me with a clue to the authorship, at the same time stating that, of the many writers who had written on the subject, no one had named the real author. He then informed me that the author of "Junius's Letters" having received, subsequent to their publication, an appointment in India, sailed in a King's ship, accompanied by another eminent individual, the author of a celebrated poem, and that the frigate had never been heard of afterwards.

A few months after this, on perusing the *Illustrated London News*, for 31st May, 1851, I read the following extract from "N. & Q.," No. 80, and which extract it was quite impossible Mr. Knott could have seen, as twelve months must have elapsed between the time that he communicated the information, as above related, and the publication of the extract I am about to quote.

I may here observe that about eight years ago I had intended to make a communication similar to the present; owing, however, to business and other circumstances, the subject escaped my memory. But a short time since, having read in "N. & Q.," for the 15th May, 1858, a letter signed "William James Smith" on "The Candor Pamphlets, and the Authorship of 'Junius,'" I determined that no farther delay should take place. I now subjoin the extract in question: —

"The Writer of the Letters of Junius was the secretary of the first Marquis of Lansdowne, better known as Lord Shelburne. From his Lordship he obtained all the political information necessary for his compositions. The late Marquis of Lansdowne possessed the copy bound in vellum (two volumes), with many notes on the margin in Lord Shelburne's handwriting; they were kept locked up in a beautiful ebony casket, bound and ornamented with brass. The casket has disappeared, at least so the writer has been told, and not many years ago inquiry was made for it by the present head of that house. Macleane was a dark, strong-featured man, who wore his hat slouched over his eyes, and generally a large cloak. He often corrected the slips or proofs of his letters at Cox's, a well-known printer near Lincoln's-inn, who deemed himself bound in honour never to divulge what he knew of that publication, and was agitated when once suddenly spoken to on the subject near the door of the small room in which the proofs were corrected, and with a high and honourable feeling requested never to be again spoken to on the subject. The late President of the Royal Academy, Benjamin West, knew Macleane; and his son, the late Raphael West, told the writer of these remarks, that when a young man he had seen him in the evening at his father's in Newman-street, and once heard him repeat a passage in one of the letters which was not then published. A more correct and veracious man than Mr. R. West could not be. Macleane stammered, and was consequently of no use to Lord Shelburne as a debater and

supporter in Parliament. A place in the East Indies was obtained for him, and he sailed in the *Aurora* frigate for that dependency, and was lost in her at the same time with Falconer, the author of the poem entitled the 'Shipwreck.' The able tract published by Mr. Pickering, Piccadilly, would constitute a fair foundation on which to build the inquiry. — From *Notes and Queries*, No. 80."

I may add that I believe Mr. Knott was one of the original settlers who came to this province in 1820, was a highly respectable man, and could have no possible object in trying to deceive me.

EDMUND LOMBARD KIFT.

[We have much pleasure in inserting the foregoing communication from Mr. Kift, and should be glad if it throws any light upon so interesting a topic as that referred to, or elicits anything farther connected with the subject. We knew Mr. Kemp Knott, the gentleman to whom Mr. Kift alludes, and believe him to have been a highly respectable man, and one upon whose statement reliance might be placed. — ED. E. P. H.]

SOME NOTICES OF THE COLONIAL CHURCH IN THE REIGNS OF CHARLES II. AND JAMES II.

From a volume, entitled *Moneys Received and Paid for Secret Services of Charles II. and James II., from* 30 *March*, 1679, *to* 25 *December*, 1688, edited by J. Y. Akerman, Esq., and published by the Camden Society in 1851, I have compiled the following lists of clergymen sent to various colonies. In every single case, without any exception, the sum allowed for the "transportation", or passage of the missionary, who is always designated as "minister," "chaplain," or "clerk," is that of 20*l.*, and the same for each of the schoolmasters. Occasionally the passage-money is paid into the hands of the Bishop of London, or of his servant.

"*Leeward Islands.* — 11. Three whose names are not given: Henry Parkhurst, and two others. Alexander Ramsey. Walter Renard. Thomas Sault. John Cramond. Charles Shau.

"*Jamaica.* — 7. Phil. Bennet. Peter Longworth. One unnamed. Mr. Towers. Garrett Moore. Thomas Godwin. Andrew Burne.

"*Barbados.* — 3. John Wilson. Mr. Fawket. Patrick Smith.

"*St. Christopher's.* — 3. John Child. Henry Burrell. Anthony Gold.

"*Nevis.* — 2. Richard Gold. Samuel Gray, Schoolmaster.

"*Antigua.* — 1. Launcelott Blackburne.

"*West Indies.* — 1. Mr. Gower.

"*Virginia.* — 7. John Sclater. Benjamin Boucher. James Blair. Robert Scamler. John Gorden. Stephen Fonace. John Miller, gent., Schoolmaster.

"*Maryland.* — 4. Mr. Saunder. Wm. Mullet. Duell Pead. Paul Bertrand.

"*New York.* — 2. Josias Clark. Alexander Innis.

By which lists it appears that, in about ten years, commencing in 1679, and ending in 1688, the king out of his privy purse paid the passage money of thirty-nine chaplains and two schoolmasters to the colonies enumerated. During the same period, and from the same source, the crown contributed the following sums towards the propagation of religion in the colonies, viz.: —

	£	s.	d.
"1684-5. To Anne, relict and ex'trix of Samuel Mearne, dec'd, King Charles 2d's Stationer. in part of 862li 3s 4d for Church Bibles, Com'on Prayer Books, and other books delivered to Sir Richd Dutton, Governor of Barbados, for the use of the Island, and to others, Governors of the forreigne plantac'ons - -	215	10	0
"1685. To Charles Mearne, bookseller, for several Church Bibles, Common Prayer-Books, Books of Homilies, and other books delivered to the Bishop of London to be sent to the Plantac'ons of Virginia and New England - - - -	139	15	11
"1686. To Dr John Gordon, late Chaplain of the Garrison of Fort James in America, for so much money due to him as chaplaine there from 26th Nov. '82, to 6th Oct. '83 - - - - - - -	106	6	8
"1687. To Robert Scott, bookseller, for several Bibles, and other books by him sold and delivered to the Duke of Albemarle, Governor of Jamaica, for the service of that Island - - - - -	137	5	0"

J. K.

Highelere.

THE INSCRIPTION ON THE PORTRAIT OF THE COUNTESS OF PEMBROKE NOW IN THE NATIONAL PORTRAIT GALLERY.

The *Illustrated News* of March 5 (in the well-known column of "Town and Table Talk on Literature, Art," &c.), speaking of the recent acquisition to the National Portrait Gallery of a fine portrait by Mark Garrard of Mary Sidney, Countess of Pembroke, "Sidney's sister, Pembroke's mother," says: —

"There is an inscription in the left-hand corner which puzzles every one: '*Martii* 12°, *Anno Domini* 1614. *No Spring till now.*' To what does this refer? Some of our readers will, perhaps, tell the meaning of the inscription."

Since the publication of this paragraph, various suggestions have been made as to the meaning of the mystic words. The lives of Sydney and his fair sister have been explored; the biography of the painter has been sifted; nay, even the *Arcadia* has been read, line for line, but no clue has yet been discovered. The column to which we have referred, of a later date, suggests that the inscription "probably refers to some circumstance connected with the painting of the portrait, or the fair subject of it, or some of her admirers, which will never be clearly known."

I see no difficulty in interpreting the meaning of the words "No Spring till now," coupled with the date, "March 12, A.D. 1614." Every anti-

quary knows that the spring season of 1613–14 was one of the coldest ever known. The frost commenced on the 17th of January, and continued "freezing and snowing, much or little, until the 7th of March." The horrors of the "deepe snow, in which men and cattell perished," are graphically pictured in a small pamphlet, published at the time, entitled "*The Cold Yeare*, 1614." But I shall quote the words of old Stow: —

"The 17th of January, 1614, it began to freeze in ordinary manner, and the 23rd of January it beganne to snow, and continued freezing and snowing many daies; and upon Sonday the 12th of February it beganne to snow most extreamely, and continued untill the 14th of February at noone, and then it abated; and from that time for many daies after it continued freezing and snowing, much or little, until the 6th or 7th of March, by meanes whereof much cattell perished, as calves and lambs, deere and coneys, &c., by reason the earth lay long covered with deepe snow to the great hurt of all manner of cattell, and many were forced to use new devices to fodder. This snow brought extreame danger to all travaillers; after this snow thawed, there followed inundations, great and violent, which did great spoiles and dammages, as you may read in my large booke." — *The Abridgement of the English Chronicle*, 1618, 12mo, p. 544.

Thus it will be seen that the inscription on the Countess of Pembroke's portrait admits of an easy and sensible interpretation. The painter, wearied by the inclemency of the season — the frosts and snows of months—records, when he had finished his task, the welcome approach of spring—"No Spring till now." The frost broke up on the 7th of March, and the picture was *finished* on the 12th, when the snow had gradually disappeared. Thus the mystic words, which "puzzle every one," are easily explained.

Edw. F. Rimbault.

FOLK LORE.

Paul's Pitcher. — The eve of St. Paul's Day is, at Bodmin, marked by a custom the origin or meaning of which I can get no account of from books or oral tradition; and I therefore appeal to your ubiquitous journal for any other instance of a like usage, or for information as to its intention. The boys of the town are accustomed after nightfall to slink along the streets, and hurl a pitcher into every house that is left incautiously open. On last St. John's Eve, on entering a house, I almost stumbled over the potsherds which were strewn about the passage; and, on asking an explanation, was told that "it was a Paul's pitcher."*

This has none of the claims for continuance that most of our old English customs present to our sympathies; and in a short time the observance, which has now degenerated into a mere piece of boyish mischief, will have left no trace except in the pages of "N. & Q." T. Q. C.

[* See "N. & Q." 1st S. iii. 239.]

Superstitions regarding the Blossoming of Plants. —The Crocus was dedicated to S. Valentine, as it appears about the period of that Saint's day. One species of daisy appears about the time of S. Margaret's day; this is called in French *La Belle Marguerite*. The Crown Imperial blossoms about the 18th March, the day of S. Edward, King of the West Saxons; nature thus, as was imagined, honouring the day with a floral "imperial crown." The Cardamine, or Lady's Smock, so distinguished for its milk-white flowers, is dedicated to "our Lady" the Blessed Virgin Mary, appearing about Lady Day. The S. John's Wort blossoms near that Saint's day, and the Scarlet Lychnis, which was called the Candle plant, was supposed to be lighted up for that Saint's honour also, who was "a burning and a shining light." The White Lily expands about the Feast of the Annunciation of the B. V. M., affording another coincidence of the blossoming of well-known white flowers at the festivals consecrated to the Mother of our Lord. The roses of summer were said to fade about S. Mary Magdalene's day. The Passion-flower was believed to blossom about Holy Rood Day, and allusions to this are frequently to be discovered in the writers of a former period. According to the tradition current in the Catholic Church, the cross on which our Saviour was crucified was discovered in the year 326, by the Empress Helena, who built a church on the spot; and the day of discovery was celebrated afterwards as Holy Rood Day; rood signifying cross in obsolete English. Hence the plant was connected with the *Passion* or sufferings of Christ, and more especially from the fact of the resemblance borne in its flower to the cross, the nails, crown of thorns, &c. discovered by the early missionaries of the Catholic faith. Notsa.

"*Hab can nab.*" — The following is a piece of Kentish folk lore from Gravesend, and very likely an old fisherboy's rhyme. The first line is corrupted into Harry *Canab*, and the end lines are modern: —

"Hab can nab,
The two pound crab,
The twopenny ha'penny lobster,
Trot over to France,
To see the cat dance,
And could not come back to his master."

Hyde Clarke.

Satan's Marks in the Swine. — A few days since in going into my backyard, where a freshly-killed pig had just been hung up, a man who knew I was curious in such matters, said, "There, now, there's the mark as Satan made in the herd of swine before they ran down the cliffs into the sea," pointing to five dark marks on the skin of the inside of each fore-leg.

On my questioning him, he assured me he had never seen a pig without them (I have since looked

at five, and they had the same); and he said the tradition was that all swine had had them ever since the casting out of the devils which destroyed the herd in the sea. My queries are, does this mark always exist? How do anatomists account for it? Q. C.

Fairy Superstition of the present Age. — It seems hardly credible that even in our rural districts such products of ignorance should obtain, but an instance has occurred in this neighbourhood proving the fact, contiguous as we are to one of the great centres of intelligence and commercial activity. Some large blocks of stone, quarried a few years ago for the construction of the Birkenhead docks, were piled (or cessed, as it is here termed,) upon Bidstone Hill, and in process of time became surrounded by gorse and heather, and the genius of superstition dubbing them "fairy stones," they became objects of dread to the more simple of the country folks and youngsters, not one of whom would willingly pass the locality after dark. Happily these blocks are at length in course of removal for their original use, but the fact is worth noting. Danum.

Rustic Rhymes. — It is the custom for boys or men to keep birds off cornfields until the seeds are up, and the stalks high enough for protection. Passing through the village of Halstock, co. of Dorset, a boy was heard loudly singing this ditty:

> "Vlee away blackie cap,
> Don't ye hurt measter's crap
> While I vill my tatie trap,
> And lie down and teak a nap."

J. M.

Burmese Superstition. — On a recent visitation of cholera, the inhabitants of Tonghoo being much alarmed, occupied themselves for some days in beating the walls of their houses with sticks to drive away the devil. E. H. A.

THE OLD COUNTESS OF DESMOND.

This wondrously aged lady is the subject of many interesting communications in early volumes of "N. & Q.," and has employed the pens of some of its ablest correspondents. I do not now write for the purpose of reopening a discussion which seems to have been for some years regarded as closed, but of communicating a very interesting piece of evidence. It is a letter written by the late venerable Marquis of Bristol to the nobleman in whose possession I have just now seen it, and by whose permission I make public the subjoined extract, which, although it does not elucidate the personal history of the old Countess of Desmond, adds important testimony in corroboration of her astonishing age, and connects with her case some remarkable instances of longevity and of tradition through few links. For sake of reference, I may remark that a query put in vol. ii. of 1st Series, p. 153., elicited communications printed at pp. 186. 219. and 317. of that volume, in one of which she was still treated as a mythical personage; — in vol. iii. at pp. 250. and 341., at the former of which places A Borderer communicates an inscription on an engraved portrait, which is to the effect that Catherine Fitzgerald, Countess of Desmond, was born in 1464, married in the reign of Edw. IV., lived during the reigns of Edw. V., Rich. III., Hen. VII., Hen. VIII., Edw. VI., Mary, Elizabeth, and James, dying at the end of his reign, or in the beginning of that of Charles I., at the age of 162; — in vol. iv. pp. 305. and 426., at the former of which places A. B. R. adduces, amongst other particulars, Raleigh's authority for her having been married in the reign of Edw. IV.; — and in vol. v., at p. 14. (where there is an interesting communication touching the question, who was she?); pp. 43. 145. 260. 322. and 381., the last note I find upon this subject. I now subjoin the extract from the letter of the Marquis, which is dated St. James's Square, March 12, 1851, when the venerable peer was, I believe, in the eighty-third year of his age: —

> "My dear ——,
>
> "In answer to your Letter of the 9th instant, I fear I cannot give you any very precise and satisfactory information. All that I can tell you is, that when I was a young man, the Dowager Lady Stanhope (the mother of the Jacobin Lord Stanhope of that day) used to say that she knew a lady who had known a lady who had seen the Countess of Desmond, who had danced at court with Richard the Third when Duke of Gloucester — only two ladies between Lady Stanhope and the old Countess of Desmond!"

W. S. G.

ON MUSAIC PICTURES.

In a number of "N. & Q." (2nd S. vii. 254.) I laid before its readers a communication on a revival of the ancient and beautiful art of encaustic painting, and hope that a few observations on the still more enduring and equally beautiful art of executing pictures in what is often, but erroneously, termed *mosaic* painting will be acceptable. The name of the art is incorrect, as it cannot be called painting, but rather an imitation of painting without paint; nor is the artist *Musivarius* a painter.

Sir Henry Wotton, in his learned work on Architecture, describes it as a kind of painting with small pebbles, cockles, or shells of sundry colours, used chiefly for pavements and floorings. This definition, taken from Pliny, and other ancient authorities, leads to a supposition that the art of making tesselated pavements or floorings was derived from the East, where the art of delineating figures of every description heightened

with gold and silver is of remote antiquity, and was carried to great perfection. The introduction of these beautiful carpets, replete with all their odd imaginations of fabulous animals, and combinations of more beauty than taste, into refined Greece, led to a more permanent and elegant imitation of these rich and gaudy carpeting in coloured stone, glass, enamel and similar durable materials. This art was known to the Phœnicians, but the Greeks achieved its greatest perfection.

From Greece this art, with every other particle of useful and ornamental knowledge, passed into Rome with the spoils taken from the Greeks by their Roman conquerors towards the end of the Republic. Among these treasures they transported to Rome many of the beautiful tesselated pavements; and Sylla is reported to have been the first Roman who caused a musaic pavement to be executed in Italy for the Temple of Fortune at Prænceste, the modern Palestrina, of which a large portion still exists.

At the first introduction of Grecian art and embellishments into Italy, the Romans confined the use of these tasteful pavements to the space between the walls of their buildings, and used tesseræ only in the floors. As wealth and luxury increased, they ornamented the walls and arched roofs of their saloons with musaic work of the most elaborate and tasteful description.

The superb tents of the Roman generals were also paved in this manner to exclude the damp of the earth, such as have been discovered in England, and as Suetonius relates of the tent of Julius Cæsar.

Of the name given to this ancient art, Dr. Johnson conceives its appellative *mosaic* to be a corruption of *musaic;* but the dictionary of the French academy defines "*Mosaïque*, qui vient de *Moïse*, *la loi Mosaïque*."

Our application of this word mosaic has been equally erroneous, and some writers have attributed its etymon to the skilful artificers employed by *Moses* in the construction of the Tabernacle, the ark, the jewelled breastplate and the habiliments of Aaron, and such like.

The Germans distinguish these words more correctly, calling the first *mosaisch;* and the art, *Musivarbiel*, *opus musivum*, *musivamahlerey*, *pictura musiva*. It is not of *mosaic*, but of musaic that I am about to write.

This art is at once so minute and so large that it might contain a picture composed of innumerable pieces of coloured fragments scarcely larger than a silver penny or a lady's breastpin, and might be called *micrographia*, or it might be applied to the pavement of a museum of a larger circumference than the Roman Colosseum,

> "Which in its public shows unpeopled Rome,
> And held unnumb'red nations in its womb."

Then, again, its materials may vary, from the pebbles and shells and segments of wood used by suburban citizens to decorate their fore-courts and summer-houses, to the ornamental tiles of entrance halls, lobbies and corridors, to the herring-bone brick paving in wash-houses, and the Dutch clinkers of stables; from the potter's plastic clay to the most precious marbles, from the spotless Parian to the rich Siennese, lapidary's lathe-shaping and polishing the gems of Golconda; from twenty pennies the square yard to a thousand guineas the square inch.

Another merit of unappreciable value belongs to this art: should the picture be damaged by age, by friction, or by any other cause, its whole surface may be rubbed down to the depth of the injuries, repolished and made as good as at first; a process that would be fatal to an oil painting, where the flaying said to have been inflicted on some of the choicest works of Rubens, Titian, Guido, &c., by modern picture-cleaners, whose self-called restorations have been anathematised by every knowing connoisseur.

Musaicum, the name of the art in question, is derived by Junius and other philologists from Μουσαϊχον, *opus musivum*, and μοῦσσον, bright, elegant, highly finished: hence *museum*, a temple or place devoted to the Muses. I have recorded in *Arts and Artists* (vol. i. p. 97.), that a noble lord was laughed at in the House of Peers for calling it *musaic;* and regret that, although it was at the time (about the spring of 1825) of sufficient notoriety, that I did not make a more particular note of it.

Pliny, in noticing that the Greeks were the first who practised this art, mentions a curious specimen called *the unswept floor*, which represented crumbs of bread and such things as fall from a table; and were, he says, so naturally represented that the spectators believed, on entering the room, that the floor had been left unswept.

When the fine arts in Italy fell into decadence in the middle ages, the Byzantine Greeks resumed this art, and decorated the altars and sanctuaries of their churches with musaic pictures, copied from the hard and gaudy paintings of the times and style of Cimabue. It was first revived towards the end of the thirteenth century by Andrea Taffi, an Italian, who was taught the art by Apollonius, a native of Greece, who had acquired his knowledge in that country. He decorated the church of St. Mark at Venice with some of his finest works. To show the durability of this art, some of these musaics, and particularly a fine pavement in that church, is still in fine preservation, although executed nearly 600 years ago.

The church of St. Domenicho at Siena boasted of a peculiarly fine musaic pavement, executed by Duccio da Siena in 1350, under the altar of St. Ausano; and, in 1424, another was executed

below the three steps of the high altar, representing Moses, David, Joshua, Sampson and Judas Maccabeus. About forty years afterwards, Matteo de Siena began a fine pavement of musaic work below the altar of the crucifix representing the murder of the Innocents. The twelve Sybils were executed in the same manner about the year 1500.

Since that period the art of picturing in musaic has been brought to great perfection in Italy. Pope Clement VIII., in the early part of the seventeenth century, caused many fine works in musaic to be executed in various parts of St. Peter's in the Vatican by the best artists, among whom were Paolo Rosetti and Francesco Zucchi.

Among the existing remains of musaic pavements and decorations of walls and soffites, are those discovered in a saloon of Hadrian's villa at Tivoli; those of Prænestе; some fine specimens at the villa Albani in Urbino. In 1763, one was found in a villa near Pompeii, supposed to have belonged to the Emperor Claudius, representing three female figures, with comic masks, playing musical instruments. The name of the artist, Dioscorides, is inscribed in the work in Greek characters.

It were but a matter of time to draw up a catalogue of ancient musaic still in existence long enough for a one-and-twenty days' sale by Messrs. Christie and Manson. As a proof, I refer the inquiring reader to Ciampini on the *Musaics of Sacred and Profane Buildings*, Rome, 2 vols. folio, and to scores of other works by Caylus, Monfaucon, Kircher, Barthelemy, Visconti, &c. Of modern workers in musaic, besides the beforementioned Andrea Taffi, are Gaddo Gaddi, who died in 1312, Giotto in 1336, Ghirldaio in 1493, Pietro Oda in 1500, Francesco and Valerio Zucchari about 1550, and many others; some of whom were painters as well as workers in musaic.

If musaic art had been practised in ancient Rome with the skill it afterwards obtained in Italy and Byzantine Greece, and the Patricians had employed such artists in making copies of the great works of their predecessors then in being, the world might have been gratified through ages long passed away down to the present day, with exact imitations of the master-works of Apelles, Zeuxis, Protogenes and other mighty geniuses of the pictorial art.

Britain neither wants wealth nor ability. Let, then, some of our great, not large only, but really great pictures, portraits of our grandees, and such like fragile gems, be indurated in musaic copies; say, for instance, size for size, Correggio's "Christ on the Mount" in the National Gallery, or Quintin Matsys' "Two Misers" in Windsor Castle.

James Elmes.

20. Burney Street, Greenwich.

Minor Notes.

Bishop Burnet. —

"Quomodo legenda sit Burnetti Historia sui Temporis, et pro verâ admittenda."

"Leguntur Hebrææ verso ordine literæ;
Cancrique serpunt in contrarium gradus;
Tenella Virgo, si quem amet perdite
(Ea est protervitas) fugit tanquam oderit;
Quemque odit Aulicus (tanta est urbanitas)
Amore abundans, quasi studiosus colit.
Ut Hebrææ legi, cancros ut gradi, vides,
Tenella ut odit Virgo, amatque ut Aulicus,
Hâc lege Lucianus Historiam suam,
Suam Burnetus ipse, veram dixerit."

R. Moss, *Decan. Eliens.*

I copied the above from a fly-leaf in the first volume of Burnet's *History of his Own Times*, 12mo., London, 1725. The ink and handwriting are old. If the Dean's "Monition" has not been printed, it may be worth preserving as a sample of taste and judgment. H. B. C.

U. U. Club.

[This epigram is printed in a facetious work, entitled *Newmarket, or an Essay on the Turf*, in 2 vols. Lond. 8vo. 1771: see vol. ii. p. 71. This work was edited by the Rev. Philip Parsons, rector of Snave and Eastwell, and minister of Wye in Kent. The epigram is also printed and noticed in Nichols's *Literary Anecdotes*, i. 661.; iv. 239.]

Ancient Inheritances.—The following newspaper paragraph seems worthy of preservation in "N. & Q.": —

"The interesting statement made by Lord Palmerston, respecting the uninterrupted descent from father to son of a small estate in the New Forest, relates to the family of Purkiss, the lime-burner, who picked up the body of the Red King, and carried it in his humble cart to Winchester. But a case of still longer descent in persons not allied to rank or fortune may be quoted. At Ambrose's Barn, on the borders of Thorp, near Chertsey, resides a farmer, Mr. Wapshot, whose ancestors have lived on the same spot ever since the time of Alfred the Great, by whom the farm was granted to Reginald Wapshot. There are several untitled families among our gentry who can trace their names and possessions to the Saxon time."

Cuthbert Bede.

Mid-Lent at Seville. —

"We have still the remnants of an ancient custom this day which shews the impatient feelings with which men sacrifice their comforts to the fears of superstition: children of all ranks, those of the poor in the streets, and those of the better classes in their houses, appear fantastically decorated, not unlike the English chimney-sweepers on Mayday, with caps of gilt and coloured paper, and coats made of the Crusade Bulls of the preceding year. In this attire they keep up an incessant din the whole day, crying, as they sound their drums and rattles, 'Aserrar la vieja, la picara pelleja,' 'Saw down the old woman, the roguish b——h.' About midnight parties of the common people parade the streets, knocking at every door, and repeating the same words. I understand that they end this revel by sawing in two the figure of an old woman, which is meant as the emblem of Lent." — Doblado's *Letters from Spain*, p. 243.

E. H. A.

Ancient Epigram.—

"Marmoreo Licinus tumulo jacet; at Cato nullo,
Pompeius parvo. Quis putet esse Deos?
Saxa premunt Licinum, levat altum fama Catonem
Pompeium tituli. Credimus esse Deos."

"O'er dead Licinus sculptured marbles rise;
Unburied, Cato,—meanly, Pompey lies.
Is there a God?

"His tomb but blazons forth Licinus' shame,
Cato's and Pompey's an undying Fame.
There *is* a God."

Niebuhr pronounces the above Latin a genuine ancient epigram, and one of the most beautiful that has come down to us. Who is the author?

A. B. R.

Belmont.

"*Mother Carey's Chickens.*"—The following fact may be interesting to some of your readers. In the month of August last I was returning from India in the Peninsular and Oriental Company's steamer, "Hindostan," when a little to the eastward of the island of Socotra, I was looking over the ship's bows as she cut her way through the water, a number of these little birds emerged from beneath the surface, and flew away as if frightened. They could not have been asleep on the water, as I saw them distinctly come out of it; making a noise resembling that produced by the sudden lifting of a hand-net.

W. S. Harvey, R.N., F.R.G.S.,
H. M. Ship "Princess Royal."

Malta.

Queries.

THE BALLAD OF SIR ANDREW BARTON.

The turning point of the naval battle between Howard, Lord High Admiral of England, and this celebrated pirate, has never as yet been satisfactorily explained. Can any of your readers throw light upon it? They will remember the ballad tells us that when the admiral sailed to find his enemy, he met a merchant, Henry Hunt, whose ship had been plundered by Barton the preceding day. He advises with Hunt as to the best way of proceeding, and vows to capture the pirate and bring him aboard.

"The Merchant said, 'If you will do so,
Take Counsel then I pray withal,
Let no Man to his Top-castle go,
Nor strive to *let his Beams down fall.*"

The poet relates how the Lord Admiral found the pirate; how the battle began with the "pieces of ordnance"—which must have been of some weight as "one cruel shot killed fourteen men"—till at length Barton, as a last resource, calls on one of his men:—

"Then did he on Gordion call,
Unto the Top-castle for to go,
And bid his Beams he should let fall,
For he greatly fear'd an Overthrow."

Gordion proceeds to "swerve" (climb?) up the mast tree, but the celebrated archer (for archers at that time seem to have been the riflemen of the navy, the hand-gun, with its rest, &c., being especially unwieldy on board ship,) William Horseley is called, and shoots him in the attempt. The pirate's nephew, and, at last, the pirate himself make the same endeavour to "let the beams down fall," and they share the same fate from Horseley's arrows. The admiral then boards, and takes the ship; which must have been very large, as they found 360 men still alive on board. The only attempt at an explanation that I have heard is, that the "beams" were large sticks of timber drawn up to the yard-arms, and then suddenly let fall down the other ship's hatchway to break through her bottom, and so sink her. But first, not to speak of the difficulty of hitting the hatchway, a beam heavy enough to do this sort of execution must have been as long as the height of the yard-arm, and consequently could not have acquired impetus enough in the fall to knock a hole in the bottom, apart from the clumsiness of the whole contrivance. But second, we have this objection:—It is surely as easy to hoist any weight to the yard-arm from the deck as from the top, and certainly as easy to let go the rope that sustains it. Why, then, should they expose their lives in going aloft to do what might quite as well be done in safety on deck, and what was the importance of the operation? The same remarks apply with equal force to any attempt to lay "beams" from one ship to another for the purpose of boarding; besides, in the stanza first cited it seems to have been the wish and intention of the English admiral to do this himself. In the current number of the *Gentleman's Magazine* is a complaint that we want more information on ancient shipping; perhaps this Query may help to direct the attention of some able antiquary to the subject.

A. A.

Poets' Corner.

Minor Queries.

Ballad Catalogues.—In an article on the *Roxburghe Ballads*, contained in the *North British Review* for Nov. 1846, the writer at its conclusion says: "We can state with tolerable certainty that it is in contemplation to draw up a *separate* catalogue of the *Ballads*. Can you or any of your numerous correspondents state whether this has been done or not by the Museum authorities, or any other party, and whether such catalogue has been published?* Also, whether any list, more or less complete, has ever been published of the bal-

[* Since 1846, each ballad has been separately entered in the General Catalogue in the Reading Room; but no publication containing them has been issued.]

lads in the Pepysian collection at Cambridge, and the Anthony à Wood collection at Oxford? S. A.

"*Blodius*" *in Heraldry.*—In Parker's *Glossary of Heraldry*, under the word "Blodius," I find a reference to "Gules." Under "Gules" nothing is said about "Blodius." If the learned editor of the Glossary meant to imply that blodius and gules are synonymous, surely he is in error. Blodius in the mediæval inventories, &c. always (I imagine) stands for *blue*. SELRACH.

Sir John Fenwick.—I shall feel obliged to any reader of "N. & Q." who will supply me with information as to the family of Sir John Fenwick, who died on Tower Hill, Jan. 28, 1697. Sir John, by his wife Lady Mary, daughter of the Earl of Carlisle, had four children, one daughter and three sons, all of whom died in youth or infancy; he is represented in the pedigree in my possession to have had no brother, but two sisters. Of these sisters, one was married to Sir Thomas Loraine; and the other, Mary, to one Bee or Bye. Is this account correct? and if so, did either of the sisters leave children, and who are their present representatives? R. B.

Fleetwood, Recorder of London.—Is there any known portrait of him in existence? William Fleetwood was an illegitimate son of Robert (Sir H. Ellis says of Richard) Fleetwood, a younger brother of Thomas Fleetwood of the Vache in Chalfont St. Giles, Bucks, who was Master of the Mint, and Sheriff of Bucks in 1564. He was of the Middle Temple, was elected Recorder of London 28th April, 1571, which he resigned 31st July, 1576. He was Member of Parliament for the city of London 14th, 27th, 28th, and 31st Elizabeth; Serjeant-at Law 1580, and Queen's Serjeant 1592. He was a Bencher of the Middle Temple, and his arms are in one of the windows of Middle Temple hall. He established his family at Great Missenden, Bucks; and dying at his house in Noble Street, Aldgate, 28th Feb. 1594, was buried at Great Missenden. GEO. R. CORNER.

Genealogical: John Cousens.—Can any of your correspondents supply me with any information concerning the family of Cousens. John Cousens of Prinstead Lodge, near Emsworth, Sussex, Esq. was the third son of —— Cousens, Esq., who lived either at Prinstead Lodge or at Portsmouth. The said John Cousens married, 1st, Mary, daughter of —— Matthews, Esq., by whom he had no children; and 2ndly, Jane, third daughter and (I think) co-heiress of Richard White, Esq. (Query, arms of White?), by his wife Mary Antrim, or Antram. Mr. Cousens died about twenty-five or thirty years ago, aged over ninety. Prinstead Lodge and the estate descended to his eldest son John, by whom it was sold some years afterwards. I have seen a painting of Prinstead Lodge, with an inscription underneath to the effect that it was "The Seat of the late John Cousens, Esq.," but did not convey any farther information. What are the arms of Cousens? The late Mr. Cousens used, I believe, a dragon's head for a crest. Who were the Antrims, or Antrams, and what were their arms, if any? Does any such family now exist? I will just say that it is information relating to the *ancestors* of Mr. Cousens, and not his descendants, that I am in search of. Replies to any of the above Queries will oblige. J. A. PN.

Pot-galley.—The apparatus consisting of a long pole placed in the top of a post, and used by market-gardeners, brickmakers, &c. for drawing water is called by this name: whence is the word derived? A. A.

Poets' Corner.

Sir Ralph Freeman.—This gentleman was appointed one of the masters of requests in 1617, and occurs as holding the office in July, 1660. We shall be glad of answers to the following queries respecting him:—1. Who were his parents? 2. Was he related to Sir Ralph Freeman, Lord Mayor of London, who died s. p. m. 16th March, 1633–4, æt. 70? 3. He married a relative of the Duke of Buckingham. Who was this lady? 4. He was with Charles II. in exile, and was sent over to England by that monarch on the eve of the Restoration. Is there any notice of him during the Civil War? 5. Was he the Captain Sir Ralph Freeman who was nominated a Knight of the Royal Oak, 1660? 6. Was he (as stated in Brayley and Britton's *Surrey*, iv. 250.) Master of the Mint? 7. He was living in November, 1662. When did he die? 8. Did he leave any, and what, issue? 9. Where are now the portraits of him and his wife which were formerly at his residence, Betchworth Place, in Surrey? 10. What were his arms? C. H. & THOMPSON COOPER.

Cambridge.

Sir William and Sir Richard Weston.—Can you tell me where any information is to be picked up respecting Sir William Weston, Prior of the Knights Hospitallers in England in the early part of the reign of Henry VIII., or his brother Sir Richard Weston?* P. S. C.

Earl of Jersey: Lord Guernsey.—Can you tell me what led, 1st, to the title of *Jersey* being taken by the family of *Villiers?* 2ndly, to the title of *Guernsey* being taken by the family of *Finch?* MELETES.

Hollow Sword-blade Company of London.—Where may I find particulars of the Hollow

[* Some incidental notices of Sir William Weston occur in our 1st S. vii. 629.; viii. 192.; xi. 201.—ED.]

Sword-blade Company of London, as connected with Ireland? Abhba.

Minor Queries with Answers.

Railways in Great Britain and Ireland. — In what years were the leading railways in Great Britain and Ireland opened to the public? Which was the earliest railway on the atmospheric principle? and is there any such railway at present in operation? Abhba.

[The first experiment with a locomotive steam-engine, on an ordinary tramway, was made by Richard Trevethic in 1804, in the neighbourhood of Merthyr Tydvil, Glamorganshire. The engine succeeded in dragging after it several waggons containing ten tons of bar-iron, at the rate of about five miles an hour. It was never employed to do regular work, but was abandoned after a few experiments. The next projector of a railway steam-engine was Mr. Blenkinsop of Leeds, who, 12 Aug. 1812, began running his patent engines on the tramway extending from the Middleton Collieries to his native town, a distance of about 3½ miles. His engines continued for many years to be employed in the haulage of coal, and furnished the first instance of locomotive power for commercial purposes. On the 25 July, 1814, an improved locomotive engine, constructed by George Stephenson, commenced running upon the Killingworth Railway, and proved to be the most successful engine of its kind that had yet been invented. On an ascending gradient of 1 in 450, the engine succeeded in drawing after it eight loaded carriages of thirty tons weight, at about four miles an hour. In the same year (1814) Mr. Wm. James constructed a railway from Stratford-on-Avon to Moreton-in-the-Marsh, for the special purpose of being worked by locomotive power. A much more important undertaking about the same time, however, was that of Mr. Edw. Pease of Darlington (a man of whom it was said, "he could look a hundred years a-head," and) who, with the assistance of Stephenson, established the Stockton and Darlington Railway, which was opened for traffic 27 Sept. 1825. That was the first public highway on which locomotive engines were exclusively employed. Its success led to the construction of the Liverpool and Manchester Line, opened 15 Sept. 1830. On the last-mentioned occasion Mr. Huskisson, whilst in the act of shaking hands with "The Iron Duke," was thrown down and run over by the "Rocket" engine, when the wounded body of the unfortunate gentleman was conveyed a distance of fifteen miles in twenty-five minutes, or at the rate of thirty-six miles an hour, — an incredible speed at that time. The Liverpool and Birmingham Line was opened 4 July, 1837; the London and Birmingham, 17 Sept. 1838; the London and Southampton, 11 May, 1840; London and Bristol, 30 June, 1841; South-Eastern, 1849; Dublin and Kingstown, 17 Dec. 1834; Belfast and Portadown, 1842; Dublin and Drogheda, 26 May, 1844; Dublin and Carlow, 10 Aug. 1846; Belfast and County Down, April, 1850; Cork and Bandon, Dec. 1851; Tipperary and Clonmel, April, 1852. —— A railway on the atmospheric principle was first patented by Messrs. Clegg and Samuda, who publicly tested its working in 1840, on an unfinished portion of the West London Railway. The results of the experiment were so satisfactory that the Dublin and Kingston Company adopted it between Kingston and Dalkey, Sept. 1843; and the London and Croydon Company in 1845. The South Devon Company also adopted it for a while, on a portion of their line (*i. e.* from Exeter to Starcross). The atmospheric mode of traction, however, has been, we believe, everywhere abandoned, and the prediction of George Stephenson fulfilled: "*It won't do:* it is only the fixed engines and ropes over again, in another form."]

Fontibus ex Græcis. — Dr. Dibdin observes of a copy of the Vulgate in the Spencer Library, that it is chiefly valuable as being an edition *Fontibus ex Græcis*; and he then proceeds to quote the colophon of the book at length. I should be much obliged to any of your correspondents who would inform me what is the first edition to which this colophon is annexed, and why its presence increases the value of an edition. I have it in an edition of the Vulgate as late as 1520, printed at Lyons by Gueynard, *alias* Pinet. X.

[We are indebted to the kindness of Geo. Offor, Esq., for the following reply to this Query:—"Dr. Dibdin in his *Library Companion* (p. 15.) states, that 'It is almost essential to the character of a well-chosen biblical collection to have the *first* Latin version from the *Hebrew Text*, and a first similar version from the *Greek Text*; each in contradistinction to the Latin Vulgate. These impressions are called *Fontibus ex Græcis*, and *Fontibus ex Hebræis*. The former first appeared in 1479, the latter in 1696.' The Doctor is wrong in both these dates; the *second* edition of the *Fontibus ex Græcis* was 1479; the first not having a date. The *Fontibus ex Hebræis* was published, I believe, for the first time in Rome, 1688. Le Long describes nine editions of the *Fontibus ex Græcis*, 1. without date; 2. 1479; 3. 1481; 4. 1483; 5. 1485; 6. 1486; 7. 1486; 8. 1487; 9. 1489. None of these editions have the name of the printer or the place of publication. They have the following lines: —

'Fontibus ex græcis hebræorum quoque libris
Emendata satis et decorata simul
Biblia sum præsens superos ego testor et astra
Est impressa nec in orbe mihi similis.
Singula quæque loca cum Concordantibus extant
Orthographia simul quam bene pressa manet."

And fifteen lines, beginning with —

'Biblia quem retinet sequitur nunc metricus ordo.'

The value of these editions is much greater than that of ordinary Latin Bibles, on account of their rarity, and of their containing the 151st Psalm of David on slaying Goliath. I possess a beautiful manuscript copy in folio on vellum and two printed copies. — George Offor."]

St. Barbara. — Is St. Barbe the patron saint of artillerymen, as commonly reported? and, if so, what is the origin of the idea. H. M. H.

[In Mrs. Jameson's *Sacred and Legendary Art*, edit. 1857, vol. ii. p. 492., is an interesting account of St. Barbara, Fr. Sainte Barbe, the patron saint of armourers and gunsmiths; of fire-arms and fortifications; and who is invoked against thunder and lightning, and all accidents arising from explosions of gunpowder. "The legend of St. Barbara," says Mrs. Jameson, "was introduced from the East, about the same time with that of St. Catherine. She is the armed Pallas or Bellona of the antique mythology, reproduced under the aspect of a Christian martyr. As patroness of fire-arms and against sudden death, the effigy of St. Barbara is a frequent ornament on shields, armour, and particularly great guns and fieldpieces. Her whole history is found on a suit of armour which the Emperor Maximilian sent as a present to Henry VIII. in 1509, now preserved in the Tower."]

Matthias Earbery. — Where can I find an account of Matthias Earbery, the Nonjuror, of St. John's College, Cambridge, A.B. 1710? There was another Matthias, or Matthew, Earbery, whom Watt confounds with him, of Trinity College, Cambridge, A.B. 1679, author of *Deism Examined and Confuted.* Ἀλιεύς.

Dublin.

[Dr. Bliss, in *Reliquiæ Hearnianæ*, p. 474., has furnished an interesting notice of this sturdy Nonjuror:—"Earbery was a political writer of some renown. He was born July 11, 1690, educated at St. John's College, Cambridge, and exercised his pen with great spirit and courage in defence of the Stuarts and the Tory cause. The following is the most complete list of his works I have been able to procure: *Principles of Church Unity Considered*, Lond. 1716, 8vo. *An Answer to Mr. Whiston's Dissertation on the Ignatian Epistles*, Lond. 1716, 8vo. *History of the German Reformation, founded upon Heresye of John Wickliffe, John Huss, and Jerome of Prague*, 1720, 8vo. *History of the Clemency of our English Monarchs*, Lond. 1717; 2nd edit. 1720. This was accounted a seditious libel, upon which the author retreated into France, and published *A Vindication of the History of Clemency, with Reflections upon the late Proceedings against the Author*, Lond. 1720, 8vo. Upon Earbery's absconding from the kingdom, sentence of outlawry was pronounced against him, which was reversed in the Court of King's Bench, Dec. 2, 1725. *An Admonition to Dr. Kennet*, appended to the Earl of Nottingham's *Answer to Whiston*, Lond. 1721, 8vo. *Tho. Burnett on the State of the Dead, and of those that are to rise. Translated from the Latin. With Remarks upon each Chapter, and an Answer to all the Heresies therein*, Lond. 1727, 8vo. *The Occasional Historian*, No. I. Lond. 1730; Nos. II. & III., 1731: No. IV. and last, 1732. This was written against *The Craftsman*, in pursuance of an advertisement inserted in the *London Evening Post* of Sept. 20, 1730: "Whereas *The Craftsman* has for some time past openly declared himself to be a root and branch man, and has made several injust and scandalous reflections upon the family of the Stuarts, not sparing even King Charles I.: this is to give notice, that if he reflects further upon any ONE of that line, I shall shake his rotten commonwealth principles into atoms. MATTHIAS EARBERY.' He died Oct, 3, 1740. There is a neat small portrait of him in gown and band, 'jam politice denatus, postea resurrecturus cum patriâ,' J. Cole, sculp. from a picture by J. Fry."

Risings. — In Rapin's *History of England*, 2nd edit., in 2 vols. fol., 1733, it is stated that Isabella, daughter of Philippe IV. (*dit le Bel*), widow of Edward II. of England, and mother of Edw. III., was confined by the latter to her house at *Risings, near London*, for twenty-eight years. (Rapin, i. 413.)

I request to be informed where, in the neighbourhood of London, *Risings* was situated? In an old map I observe "*Riseing Cast*" put down, about a mile, as I judge, N.E. of Ilford in Essex; and perhaps some correspondent will inform me if that be the spot in question, and furnish me with some account of "Riseing Cast." SCRUTATOR.

[The place where Isabella the Fair was confined, and destined to spend the long years of her widowhood, was Castle-Rising in Norfolk, which is 102 miles from London. It was part of her own demesnes, having been lately surrendered to her by the widowed lady of the last baron of Montalt. Enough remains to show that Castle-Rising must have been almost an impregnable fortress. See Blomefield's *Norfolk*, edit. 1808, vol. ix. pp. 42–58.]

Heraldic. — Can any of your readers more conversant with heraldry than myself, inform me how the following shield should be described? I give the best description I can: Party per pale, or and gules, a cross molines, *in the cantons or quarters, 1st and 4th three annulets* 2. 1, *2nd and 3rd a lion passant guardant*, counterchanged. The latter part is the difficulty. After looking in two or three books on the subject, I cannot find in them an instance of *different* charges being thus described about a cross. G. E.

[The shield may be described as "Quarterly 1st and 4th or 3 annulets gules, 2nd and 3rd gules, a lion passant guardant or, over all a cross moline counterchanged." Our correspondent should have forwarded a drawing.]

Replies.

ST. PAUL'S VISIT TO BRITAIN (2nd S. vii. 90. 158. 222.): PREEXISTENCE OF SOULS (2nd S. ii. 329. 453. 517.; iii. 50. 132.; iv. 157. 234. 298.)

Who is the poet who applies to St. Paul the designation of Wolf, as is stated in the *Life of Wolfgangus* by Otho (Pertz, iv. 521.),

> "O lupe Paule rapax, quid jam remanebit in orbe
> Quod non ore trahas?"

where it is shown that these metempsychosologic appellations are used in a good as well as bad sense: thus Christ is the lion of the tribe of Judah, although Satan, "as a roaring lion walketh about seeking whom he may devour." The doctrine of Pythagoras and Plato is humorously illustrated in *The Dreamer* (a series of dreams forming an indirect satire on the abuses of religion, literature, &c. by Dr. William King) by quotations from sacred as well as profane writers, *e. g.* Isaiah, lvi. 10, 11.; Nahum, ii. 12.:—

> "A judicious critic," he writes, "or observant reader, will scarce allow that more than four or five, in the long catalogue of Roman Emperors, had any humanity; and although they might perhaps have a just claim to be stiled Lords of the Earth, they had no right to the title of Men. There is an excellent dissertation in Erasmus on the princely qualities of the Eagle and the Lion; wherein that great wit has demonstrated that Emperors and Kings are very justly represented by those animals, or that there must be a similarity in their souls, as all their actions are similar and correspondent."

When the opinion of the Preexistence of Souls was discussed in "N. & Q." (2nd S. ii. iii. iv.) the work of a very celebrated writer bearing entirely on this subject was overlooked: I mean that of Samuel Parker, Bishop of Oxford, entitled —

> "Account of the Platonick Philosophy; with an Account of the Nature and Extent of the Divine Dominion and Goodness, especially as they refer to Origen's Hypothesis concerning the Pre-existence of Souls, with a Refutation of the Doctrine itself."

To return to St. Paul. Notwithstanding your correspondent S. C.'s objections to the well-known authorities referred to by Mr. Lee, and the negative argument deduced from Bede's silence, I cannot see the reasonableness of his conclusion that the tradition of St. Paul's preaching in Britain is a mere fable, especially when I find the following remarkable verses in the *Life of St. Martin* (prope ad finem, lib. iii.) by Fortunatus Venantius, who lived some years before Bede: —

"Dogmata quæ Christi toto sparsere per orbem,
Quæ dixere prius: tu es Christus filius almi
Altithronique Dei dominantis et omnipotentis,
Ac super hac petra fundata Ecclesia regnat,
Quam nec flabra movent, neque vertit turbo procellæ,
Nec trahit undivagam pluviatilis imber arenam,
Hæc quia viva tenet petra fundamenta salutis;
Contra quam portæ inferni nunquam arma valebunt.
Quid sacer ille simul Paulus, tuba gentibus ampla?
Per mare, per terras Christi præconia fundens,
Europam, atque Asiam, Libyam sale, dogmate complens;
Et qua sol radiis tendit, stylus ille cucurrit,
Arctos, meridies, hinc plenus vesper et ortus,
Transit et oceanum, vel qua facit insula portum;
Quasque Britannus habet terras, atque ultima Thyle.
Buccina concrepuit regiones una per omnes,
* * * * * *
Principibus geminis fidei sub principe Roma,
Carnis Apostolicæ quo sunt duo celsa sepulchra.
Prima tenent terris, et utrique priora supernis,
Dogmatis ore pares, et sedis honore curulis,
Ambo triumphantes spargunt nova dona per orbem:
Una nempe die quos passio sancta beavit,
Et sacra sic geminus signavit tempora consul:
Quis splendor paribus rutilabat ab ore coruscus
Lucifer, ut radiis premeretur vultibus illis,
Quippe nec ipsa micat tantum rota fulgida Solis."

The early existence and propagation of Christianity in this island is well attested: that it may have been introduced by St. Paul is not only possible, but highly probable, considering that Apostle's special vocation to the Gentiles,

"Hebræus, Græcus, Romanus, Barbarus, Indus,"

and the interest with which in his time Britain, as a recent conquest, must have been regarded in Rome.

Bibliothecar Chetham.

It would occupy too much of your valuable space to enter fully into all the arguments which may be adduced in favour of the "probability" of St. Paul's having preached in Britain. I will, however, endeavour to give as concisely as possible the authorities upon which I rested when I made that statement; and when my friend S. C. has read them, I trust he will think that "there may be a probability established that S. Paul preached in Britain."

First, then, as to the expression used by S. Clement, ἐπὶ τὸ τέρμα τῆς Δύσεως, I think a Roman writer living in the age of S. Clement *would* by such an expression include the British Isles. Catullus, who flourished B.C. 50, speaks of Britain as "Ultima Britannica" and "Ultima *Occidentis* Insula" (Carm. xxix.); and, again, he speaks of the inhabitants as "horribiles ultimosque Britannos" (Carm. xi.). Horace also calls them "ultimos orbis Britannos" (Carm. i. 35.). Plutarch, in his *Life of Cæsar*, denominates the sea between Gaul and Britain "the Western Ocean." Eusebius (*Vita Const.* i. c. 25. 41.), and Nicephorus (*His.* lib. i. 1.) give the same name to the British Ocean; and, lastly, Theodoret (*Relig. Hist.* c. 26. tom. iii. p. 881., D. ed. 1642) enumerates the inhabitants of Spain, Britain, and Gaul, which he says lie between the other two, and describes them as dwelling in the *extreme bounds of the West.* The language of S. Clement may therefore be fairly held to imply that St. Paul went, not only to Spain, but also to the most remote of the three western provinces, Spain, Gaul, and Britain.

Secondly. There is distinct evidence that the gospel was preached in the British Isles by *some of the Apostles.* Irenæus (lib. i. c. ii. iii. p. 57. ed. Paris, 1675), who wrote in the second century, speaks of Christianity as propagated to the *utmost bounds of the earth* by the Apostles, and particularly specifies "the churches planted in Spain and the *Celtick nations:*" in the latter were included the people of Germany, Gaul, and Britain. Tertullian, who flourished the latter end of the second century (*adv. Judæos*, sec. 7. p. 189. ed. 1675), speaks of the church having extended to all the boundaries of Spain and the different nations of Gaul and *parts of Britain, inaccessible to the Romans, but subject to Christ.* Origen (*Hom. in Ezek.* iv.), who wrote in the beginning of the third century, asks, "When, before the coming of Christ, did the land of Britain agree in the worship of God?" Lactantius (*Demonst. Persec.* c. iii. p. 55.) at the beginning of the fourth century, says that, "Christianity spread itself into the east and west, into every corner of the known world, and into nations however barbarous." Eusebius, the favourite of Constantine (who was born in Britain), and who was present at the Council of Nice, at which British bishops were present (Collier, i. 65.), and who had a particular curiosity to examine the history of all churches, declares expressly (*Demonst. Evang.* lib. iii. p. 112. D. Coloniæ, 1688), that "some of the Apostles passed over the ocean to *those which are called the British Islands,*" an assertion which Eusebius is not likely to have made unless it was well known that Christianity was planted in Britain by the Apostles; since, at the time Eusebius wrote, Britain was the talk of the world on account of the revolt of Carausius and Allectus, the victory and death of Constantius in Britain, the succession of Constantine, and his being declared emperor by the Roman army then in *Britain.* Such being the case it is very unlikely that Eusebius would have stated that the Apostles preached the gospel in

the British Isles unless he had good authority for so doing. Hence, on the authority of S. Clement, Irenæus, Tertullian, Origen, and Eusebius, we conclude that the gospel was preached in Britain by some of the Apostles.

Since, then, an Apostle first preached the gospel in Britain, we have now to consider the testimony afforded us of St. Paul being that Apostle. St. Jerome (*Cat. Scrip. Eccles.* tom. i. p. 266. D. Basil, 1583), says "*St. Paul* after his imprisonment preached the gospel in the western parts," by which expression, say Bps. Stillingfleet and Burgess, the British Isles were especially understood. Theodoret (Ps. cxvi. p. 87. ed. 1642), says that St. Paul preached "in Italy and Spain," and (having thus distinctly mentioned Spain), adds, "carried salvation to the islands which lie in the ocean." What islands can these be but the British? Venantius Fortunatus, Bishop of Poitiers, in the sixth century, says St. Paul passed over the ocean to the island of Britain, and to the Ultima Thule: —

"Transit et oceanum vel quà facit insula portum,
Quasque Britannus habet terras, quasque Ultima Thule."

Sophronius, a patriarch of Jerusalem, who flourished in the seventh century, in a sermon on the Nativity of the Apostles (vide Godwin, *de Præsulibus Angliæ*, cap. i. p. 6. ed. 1743), says expressly, that "St. Paul visited and preached the gospel in Spain, and in the *Island of Britain;* and, lastly, Nicephorus, patriarch of Constantinople, who wrote in the ninth century, says (*Hist.* lib. ii. c. 40. ed. 1588), "one of the Apostles went to Egypt and Libya, and another to the extreme countries of the Ocean, and to the British Isles." Such is the direct historical testimony to the fact of the gospel being preached in Britain by one of the Apostles, that one being St. Paul himself. When we add to this the testimony of Gildas, that "the gospel was here received *before* the fatal defeat of the Britains by Suetonius Paulinus," which is generally placed in the seventh or eighth year of Nero; St. Paul having been released from his first imprisonment at Rome in the fifth year of that emperor. When we consider also that it has been calculated that at this period there were no fewer than 48,000 Roman soldiers, including their auxiliaries in Britain, so that there must have been great intercourse at this time between Britain and the capital, is it very unlikely that St. Paul, just released from a two years' imprisonment, burning with heat, after his long captivity, more fully to preach the gospel, should have taken advantage of this intercourse, prompted thereto by the command which he had received from his Lord when in a trance in the Temple at Jerusalem He had said unto him, "Depart, for I will send thee *far hence* unto the Gentiles"?

I will add but one more testimony from the ancient British Triads, or metrical triplets of the Welsh, of which the celebrated antiquary Mr. Vaughan has said, "the majority of the Triads have probably existed as traditions from a period *coeval with the facts they record*," — at the same time referring the collecting and committing of them to writing to the seventh century. Now in the thirty-fifth *Historical Triad* we are told: —

"Of the three Blessed Princes of the Isle of Britain, the first was Bran the Blessed, who first brought the faith of Christianity to the Cambrians from Rome, where he had been seven years as an hostage for his son Caradog, or Caractacus, whom the Romans put in prison after being betrayed through the enticement of Boadicea, Queen of the Britons."

Now, when we remember that the captivity of Caractacus's father was coincident with that of St. Paul (why may they not have met in the same prison?), and also that his release from captivity was in the same year in which St. Paul was allowed to depart from Rome, viz. 58, we shall have at least a clue to the conversion of Bran, if not to the immediate cause which may have induced St. Paul to visit Britain.

S. C. objects the silence of Bede as an argument against St. Paul's preaching in Britain. Bede was a Saxon monk, hostile to the Britons, and, as we all know, anxious to refer everything to Rome. He says *nothing* of the introduction of Christianity to Britain before the time of Lucius, whereas we know from good authority that Britain received Christianity in the time of the Apostles. Besides Bede often made glaring mistakes: in the very chapter in which he mentions that Lucius became a Christian (he does not say Christianity was *introduced* into Britain in his reign) he says also, "Marcus Antoninus Verus, the 14th from Augustus, was made emperor together with his *brother* Aurelius Commodus:" the truth being that no such emperors as the two mentioned ever reigned together, Commodus being the *son* of Marcus Aurelius, and Verus his son-in-law.

S. C. speaks boldly when he claims "most of the historians of our day" as agreeing in his conclusions. To say nothing of Speed, Parker, Camden, Godwin, Ussher, Stillingfleet, Cave, Gibson, Alford, Rapin, Mason, Nelson, Collier, Stanhope, and Trapp, all of whom (and what great names are there amongst them!) are in favour of St. Paul's visit to Britain. Besides these there are Bishop Burgess, Soames, Palmer, Churton, Bates, and Yeowell, in our own day, who hold the same opinion as they did.

On the whole, then, I conclude in the words of Bp. Gibson (vide his ed. of *Camden's Britannia*, vol. i. p. 46. ed. 1772), that from the authority of Clemens Romanus, aided by that of other writers, "it follows not only that the gospel was preached in Britain in the time of the Apostles, but that St. Paul himself was the preacher of it."

I am indebted for many of the above authorities,

and for much other valuable matter, to Chancellor Harington, who, as I before stated, holds the same opinion as that given in the text.

I would refer those who wish fully to study this subject to Stillingfleet's *Origines Britannicæ*, c. i.; Ussher's *Britan. Eccles. Antiq.* vol. v. c. i. p. 19. ed. 1846; Camden's *Britan.* vol. i. p. 46. ed. 1772; Collier, vol. i. pp. 12—15. ed. 1852; Cave's *Life of St. Paul*; and especially Bishop Burgess' (of Salisbury) *Tracts on the Origin and Independence of the Ancient British Church*, 1815.

Alfred T. Lee.

Ahoghill Rectory, Ballymena.

An examination of the various supposed authorities alleged in support of S. Paul's visit is given in a lecture on the subject by Dr. Cardwell, published separately as a pamphlet in 1837. In this is clearly shown, as it seems to me, the insufficiency of the citations adduced from Greek and Latin writers to bear out any positive conclusion in favour of the hypothesis of S. Paul's having preached in Britain. W. D. Macray.

CEREMONY FOR THE SOULS OF THE SLAIN IN BATTLE.

(2nd S. vii. 210.)

I have no wish to enter the lists with such an acknowledged scholar and learned antiquary as the Rev. Dr. Todd of Trin. Coll., Dublin, but having tried a tilt with him some two years since on Irish gold, and having had the "best of it," I venture now to correct two manifest errors into which he has fallen on the subject which heads this notice. He says it is probable that the celebrated race-course of Newcastle was, in the tenth century, used as a race-course. I know a good deal about Ireland and Irish ceremonies, and I know the race-course in question; and the "probabilities" that it was used as a *horse-race* course at so early a date are all against the assertion. I believe horse-racing, as a national sport, cannot be traced to an earlier date in England than the reign of James I., and it is pretty certain that the sport was introduced into Ireland from this country. So much for the first mistake.*

With regard to the ceremony mentioned about the *gillies* driving the women, I have never heard nor read of such a thing before. I am under the impression that the translation should be again revised, when perhaps a different construction may be arrived at, capable of a better interpretation or explanation. But, says the learned and reverend Doctor, —

"But it is also not improbable that the ceremony was connected with one which is common amongst the Irish peasantry at the present day, viz. that of making rounds at wells or 'stations' (such as Crough Patrick, Lough Deary [qy. Derg?], &c. I have seen women, and men too, make these rounds on bare knees, upon sharp gravel until they went away bleeding and lacerated."

I am by no means as old a man as the Rev. Dr. Todd, and yet I have seen men and women go round "holy wells" on their knees, but for quite a different purpose. I may premise, however, that within the last twenty-five years the Catholic clergy of Ireland have succeeded in totally abolishing the "stations." There are few ancient churchyards in Ireland that has not a spring well within their precincts. These wells were dedicated to the patron saint of the diocese or locality, and were held in much veneration by the people. The gatherings about these wells were on the anniversary of the patron saint, and hence the well-known Irish "*pattern*." The people who collected about these wells, and went round them on their knees, did not do so for the benefit of the souls of their departed friends, but for the purpose of performing penance for their own offences, or paying some secret vow made to the Creator, either by way of thanksgiving for some benefit, or in atonement for some sin. These penances or thanksgivings were always self-imposed, and had nothing whatever to do with any dogma of religion or rule of the Church. In process of time crowds of idle people used to collect at these *patterns*, and as a matter of course tents were set up for the sale of drink. This led to great abuse, and fighting followed. The clergy, as before remarked, have succeeded in completely abolishing these scenes. From this it will be seen that there was no connexion with these and the strange ceremony mentioned by Dr. Todd,—a ceremony that I have never heard even allusion to in the traditions of the country, and I am acquainted with most that prevail in all parts of Ireland. My object, therefore, is to set the learned and reverend Doctor right in two respects: first, to show that horse-racing was not known in Ireland in the tenth century, and, second, that the "going round the stations" had no reference to the strange ceremony he mentions, if the latter ever existed.

S. Redmond.

Liverpool.

[* Our correspondent has clearly misunderstood Dr. Todd, who does not say one word about a *horse* race.—Ed. "N. & Q."]

Replies to Minor Queries.

Sir Harris Nicolas. — I am able to comply with the first of your correspondent F. G.'s requests (2nd S. vii. 238.), by informing him that on a tablet in St. Martin's church, near Looe, Cornwall, where the late Sir H. Nicolas inherited a small property, there is an inscription to his memory. It records Sir H.'s rank and professions, and the dates of his birth and burial, then saying where his remains lie, concludes with these words:

"his numerous works will be the best monument to his memory in his native land." This inscription was added to a tablet erected in memory of the late Admiral Nicholas, Sir Harris's eldest brother, and under whom he served in early life during the French war, by Mr. B. Toup Nicolas, now H. M. Consul at Tahiti. Sir Harris's name and place of burial are also inscribed on a tomb in Kew churchyard, where four of his children are buried.

I am not aware that any fuller memoir of him exists than that mentioned by your correspondent in the *Gentleman's Magazine*. N.

"*My part lyes therein-a*" (2nd S. vii. 280.)—This old round or catch is preserved, with the music, in *Pammelia, Musick's Miscellanie, or mixed varietie of Pleasant Roundelayes and delightful Catches*, 4to. Lond. 1609. It consists of only four lines:

> "There lyes a Pudding in the fire,
> *And my part lies therein-a;*
> When shall I call in, O!
> Thy good fellows and mine-a."

This is the song mentioned in the first Earl of Shaftesbury's Character of Mr. William Hastings, printed in Peck's *Collection of Curious Historical Pieces*, No. xxxiii.

Edward F. Rimbault.

Orde the Caricaturist (2nd S. vii. 280.) — Your correspondent, E. King, probably possesses some of the etchings of my uncle and godfather Thomas Orde, the first Lord Bolton. I have seen several of these, such as "A Cambridge Concert," and sundry Cambridge characters, academic and others, which I have no doubt were executed when he was an undergraduate of that University; but I do not believe that these or any other etchings were published by him, or that he has any claim to the title (or sobriquet) of *the caricaturist*. The only etching I have by him is a portrait of his father at the age of eighty, and I know that he also etched likenesses of his mother and elder brother, and of the former of these I have a pencil copy. I should be glad to know what etchings of his E. King possesses. Except the Cambridge subjects, I do not remember to have seen anything that could be called a caricature by him, except a pen-and-ink sketch of Voltaire acting in one of his own tragedies. J. P. Orde.

Kilmory-Loch, Gilp Head, N. B.

Hymn (2nd S. vii. 168.) — E. C. B. is under a mistake in supposing that there is any novelty in his statement that the hymn (more properly paraphrase), of which he gives a copy, is the production of the father of Principal Robertson. That fact is to be found unequivocally mentioned in the *Scottish Christian Herald* for 1841 (vol. vi. p. 21.), where, referring to the lines in question, which form No. 42. of the *Paraphrases* used in the worship of the Presbyterian Churches of Scotland, and have formed part of the publication of the Scotch *Paraphrases* since 1781, — it is said that the author is "Robertson, Father of Principal."

G.

The Turl, Oxford (2nd S. vii. 237.) — Hearne's derivation of the name of the *Turl*, as applied to a street in Oxford, first appeared in his preface to Fordun's *Scotichronicon* (p. cxxviii.); where, having quoted Camden, as explaining "Thirlwall" to be "Latine, *murus perforatus*," he proceeds thus:

> "Cave enim ne putes portam illam posticam, *Turlgate* vulgo vocatam, in Oxonia nostra, a muro itidem perforato nomen sumpsisse. Nec cum doctissimo (mihique dum in vivis erat amicissimo) Hickesio vel ab Anglo-Saxonica voce þýrl sive þýrl, quæ foramen significat, vel etiam a Latina *turrella* deducerem. Ex antiquis enim chartis constat, Toraldo cuidam id nomen debere, a quo et ipse vicus ad eandem ducens non aliud nomen olim prætulit, viro nempe divite (neque spernendæ auctoritatis, quippe qui domi forisque virtute et consilio floruit) cuique in hac parte urbis patrimonium satis amplum cesserat."

Hearne then goes on to give the derivation of Penny-farthing Street from a wealthy family whose name of *Panyvadir*, or *Panyfadir*, he had met with in old registers; and Cat Street from the well-known chapel of St. Catherine.

W. D. Macray.

Molluscous Animal (2nd S. vii. 172.) — The Irish slug (*Gromalacus maculosus*), suggested by F. S. (2nd S. vii. 264.), although a frequenter of moist places, is not likely to be found "in some mountain pools." The animal alluded to is probably *Amphipeplea involuta* (a sub-genus of Limnæa), discovered in a small pool at Cloghreen, near Killarney, by Harvey. This species of *Amphipeplea* is not known to exist in any other than this very limited locality. H. O.

Editions of the Prayer-Book prior to 1662 (1st S. vii. 91.) — I possess a folio copy not included in that list, viz. "London, printed by Christopher Barker, printer to the King's most Excellent Majesty, 1660." At the end, "Psalmes by Sternhold & Hopkins: London, printed by S. G. for the Company of Stationers, 1661. *Cum privilegio.*" J. M.

Dedications in Chichester Diocese (2nd S. vii. 198.) — Considerable pains were taken by Browne Willis in the first half of the last century to recover and record the dedications of the churches throughout most dioceses in England. In the diocese of Chichester, however, he seems to have failed in regard to the same churches with respect to which Mr. Gibbon makes his inquiry, as these all appear as blanks in the lists which are contained among his MSS. in the Bodleian Library. The only possible exception is that of Loxwood, the dedication of which church is conjecturally assigned by one of Willis's correspondents (vol.

xli. f. 114.) to St. Mark, on the ground, as it appears from an entry in another volume, of the festival of that saint, 25th April, being observed as the village fair-day. W. D. Macray.

Bull and Bear on the Stock Exchange (2nd S. vii. 172. 264.)—Surely these phrases could not have been very common in the South Sea time (1720), for Horace Walpole, writing to Mann, Dec. 28, 1761, says: —

"It makes a strange confusion now that brokers are so much concerned in the events of war. How Scipio would have stared if he had been told that he must not demolish Carthage, as it would ruin several aldermen who had Punic actions. Apropos, do you know what a Bull, and a Bear, and a Lame Duck are? Nay, nor I either: I am only certain they are neither animals nor fowl, but are extremely interested in the new subscription."

Would your correspondent J. Y. favour us with his authority for ascribing the epigram he quotes to Pope? There is a great resemblance in some of the thoughts in this letter of Walpole's to those in the celebrated article on William Pitt written by Lord Macaulay for the *Encyclopædia Britannica*. A. A.

Poets' Corner.

Mr. Wylie has had the kindness, but without stating his authority, to answer my inquiry as to the time when these expressions originated, viz. "at the time of the South Sea scheme:" adding, however, that *how* the words were first used is unknown. On this point I have always thought that there was no doubt; but that the Bulls are those who are constantly endeavouring to *toss up* the prices of stock, and the Bears those who are equally sedulous in their efforts to *bear* them down. In this case, however, "the fable of a huntsman selling the skin of the bear before the animal was caught," is not to the purpose. J. G. N.

John Rutty, M.D. (2nd S. vii. 147. 264.)—The writer of the biographical memoir of Dr. Rutty, which appeared in the *Dublin Quarterly Journal of Medical Science* for May, 1847, concludes with these words: —

"Dr. Rutty having been a Member of the Society of Friends, accounts for our not being able to present our readers with a Portrait this time."

Was the foregoing a satisfactory excuse? or, is there any portrait extant of Dr. Rutty?

I shall be happy to lend Q. the volume he wishes to see, if he will leave his name and address with Mr. Charles Hedgelong, Bookseller, 20. Grafton Street, Dublin. Abhba.

The Abingdon Inscription (2nd S. vii. 130. 226.)—

"V. A. B. I. N. D. O. N. R. F. I."

Mr. Boys, no doubt, very correctly explains this to mean (all but the V.) Abin[g]don, R[ichard] F[annande], I[ronmonger], he being the person who set it up, 26 Hen. VI. May not the V. mean Villa?

The governing charter of the "Hospital of Christ" at Abingdon, was granted by Edward VI., and is dated May 18, 1553; but the original foundation was I believe of the reign of Henry VI., by Sir John Mason, who was buried in old St. Paul's in London, and whose monument is engraved in Sir William Dugdale's *History of St. Paul's*, with many other most interesting monuments destroyed by the great fire of London in 1666. F. A. Carrington.

Ogbourne St. George, Wilts.

Hydropathy: Wet Sheets (2nd S. vii. 171.)—I can refer A. A. to something like the practice of wrapping the patient in wet sheets, half a century earlier than Horace Walpole's letter in 1756. Thus, Sir John Floyer, M.D., of Lichfield, who wrote an "Essay on Cold Bathing" in 1702, tells us, that in Staffordshire, at Willowbridge, the people "go into the water in their shirts; and when they come out, they dress themselves in their wet linen, which they wear all day, and much commend for closing the pores and keeping themselves cool; and (adds Sir John) that they do not commonly receive any injury, or catch any cold thereby, I am fully convinced from the experiments I have seen made with it." Sir John's Essay was "printed for Sam. Smith and Benj. Walford, at the Prince's Arms in St. Paul's Church Yard, 1702." It is a very curious and interesting book. John Timbs.

Sloane Street.

"*The Conspiracy of Gowrie*" (2nd S. vi. 288.) —*The Conspiracy of Gowrie*, a tragedy, 8vo., 1800. This play appears to have been written by W. Rough, author of *Lorenzino de Medici, and other Poems*, 1797. See one or two letters addressed to Mr. Rough in Henry Kirke White's *Remains*. R. Inglis.

Hearing with the Teeth (2nd S. vii. 258.)—Lay a watch upon a table, glass side downwards, then stand so far from it that you cannot in the ordinary way hear the ticking. Now place one end of a small stick, say about six feet long, upon the back of the watch, and grip the teeth to the other; with the fingers close each ear to exclude all external noise, the beat of the watch will then be as audible as if placed against the ear. All other sounds can be conveyed in the same manner, no matter how long the stick be; for instance, if one end be put upon a pianoforte in a sitting-room fronting a garden, and the stick be thirty feet long, extending outside the window on to a lawn, if the instrument be ever so lightly played, "the tune" will be instantly distinguished by any person applying the teeth to the opposite end of the stick.

Again, if a light bar of iron or any other metal

be suspended by a thick string held between the teeth, and then struck with any hard substance, *the sound will appear greater* than by hearing with the ears.

I have extracted the above from my little book *Chemical and Physical Magic* for the use, such as it may be, of correspondents who have written on the subject of "Hearing with the Throat."

Septimus Piesse.

Culverkeys (2nd S. vii. 184.) — In considering the derivation of this word, a hope was expressed that some reader of "N. & Q." would tell us "why the claw of a hawk or eagle should in old English have been called a *key*." It may now be remarked that in the French language, to which English falconry is indebted for so many of its terms, *clé* (a key) is the name given to the hind claw of a bird of prey. "Clé. Ongle de derrière d'un oiseau de proie," Bescherelle. The reason appears to be, that with its hind claw the bird of prey secures or, as it were, *locks* in its gripe whatever its talons have clutched. The term *clés* is also applied in French to the small bones which are found in the sutures of the skull, as if they answered in some measure the same purpose as the *key*-stone of an arch. Thomas Boys.

"*Housel*" (2nd S. iv. 493.) — Andrew Steinmetz's remarks upon *Housel* are illustrated by the following extract from an inventory of "sylvyr juells" formerly belonging to the church of Melton Mowbray, co. Leicester:

"Item. Remaynyng in the church a Cresmatary of selvyr, and *a Hooselyng Coppe* selver and gelt...."

I also find "a grett chalys gelt," among the articles enumerated. Does not this tend to show that there was a difference between a "Hooselyng coppe" and "a chalys"? Thos. North.

Leicester.

Poll Books of Lincolnshire (2nd S. vii. 258.) — I have several of these. The earliest is that of the contest in 1723, when nearly the whole of the electors were polled. I shall be happy to produce it to C. J. R., and on receiving his address, privately, will make an appointment in town for that purpose. W. H. Lammin.

Fulham.

Gipsy Language of Indian Origin (2nd S. vii. 170.) — In the *Archæologia* (vol. vii. pp. 388—391.) there is a vocabulary of Zingara or gipsy words, collected by Jacob Bryant, and transmitted to the Society of Antiquaries in consequence of a paper by Mr. Marsden on the identity of the gipsy and Hindustanee languages, which will be found in the same volume. E. H. A.

Epitaph on the Duke of Marlborough (2nd S. vii. 148.) — The Latin of this epitaph, and this translation of it, will be found in the second part of "The Fable of the Bees," in the sixth dialogue between Horatio and Cleomenes. May I be allowed to ask, whether there is any Memoir or Life of Bernard Mandeville, M.D., the author of this celebrated work, or any portrait of him in existence? There is only a slight notice of him in Gorton's *Biog. Dictionary*. D. W. S.

Cheltenham.

[See "N. & Q.," 1st S. x. 129.]

Quotation Wanted (2nd S. vii. 279.) — The lines are from Young's *Night Thoughts*, book ii. Add

"*'Tis greatly wise* to talk with our past hours,"

to make the sense complete. The passage has been beautifully illustrated by Blake. A man in a sitting posture is examining the record-scrolls of a set of little hours, represented as sprites; which are going up from him to Heaven on one side of the picture, and coming down to him for examination on the other. Some are dark; others with the white robes of innocence round them.

This is real illustration. The embodying the thoughts of the author, and even going beyond his mere words. Blake followed Young into his idea, and carried out some of its particulars to which Young had not given utterance.

Margaret Gatty.

The Rev. Treadway Russell Nash, D.D. (2nd S. vii. 173.) — This Worcestershire topographer, and vicar of Leigh (near Malvern), is still remembered by some of his former parishioners, who have told me that he used to preach at Leigh once a year, just before his tithe audit, his text invariably being "Owe no man anything." On these occasions (as I have been informed) he drove from his residence at Bevere (in the parish of Claines, near Worcester,) in a carriage-and-four, "with servants afore him, and servants ahind him." Leigh is a vicarage, held in conjunction with the rectory of Bransford. Previous to his holding the vicarage of Leigh, he had, for a few years, held the vicarage of Ensham, in Oxfordshire (in the gift of his brother-in-law, Mr. Martin), which he resigned in 1757 on the death of his brother Richard. He was instituted to the rectory of Strensham in 1797. Although Chambers has given us "the best account of this worthy topographer" in his *Biographical Illustrations of Worcestershire*, it is singular that he omits all mention of the Doctor's connection with Leigh.

Cuthbert Bede.

Thomas Walkington, D.D. (2nd S. vii. 219.) — It was the opinion of Hearne, Douce, Bliss, and Thomas Rodd, that Dr. Walkington was the author of *The Optick Glasse of Humours*, first printed in 1607; and I see no reason to question this decision. Dr. Walkington was educated in the University of Cambridge, where he took the degree of Bachelor in Divinity, and was, in 1612, incor-

porated in the same at Oxford. He succeeded Peter Lilly in 1615 as vicar of Fulham. The "Epistle Dedicatory" to the *Optick Glasse* is subscribed "From my Study in St. John's, x. Calend. March," and in the margin we find the word "Camb." Here is evident proof that the writer of the work in question was a "Cambridge man." Thomas Wenman, whom Mr. C. Mansfield Ingleby has brought forward as a claimant to the authorship of the *Optick Glasse* received his education at Oxford. Wood tells us "he took his degree of M.A. Feb. 19, 1590, was afterwards Fellow of Balliol College, and Public Orator of the University of Oxford, 1594." I am afraid that Wenman must take his place with two other rejected claimants to the authorship of this once popular work, Thomas Wilbie and T. Wombwell.

Edward F. Rimbault.

Separation of Sexes in Churches (2nd S. vii. 177.) — Happening some years ago to be at the village of Splugen on a Sunday, I found in the Protestant church there the women sitting on the left as you went in, and the men on the right, facing the east, I believe; and when the service was over, the women all went out of the church before the men began to leave their seats.

J. P. O.

In the Roman Catholic cathedral of Ferns, co. Wexford (Ireland), the see of the diocese, I remember, more than thirty years ago, the then Rev. William O'Neill, who had been recently appointed parish priest, separating the sexes in the building. It is a cruciform church. The men were confined to the nave and Gospel (left hand) side of the altar, and the females to the Epistle side, or right hand. He would not allow them to enter or exit by the same door, and stated it was an early custom of the church. He was a very learned man. I believe the custom is still continued there. He is long since dead.

G. Redmond.

Liverpool.

Playing on the Salt-box (2nd S. vii. 280.) — The following is in farther illustration of the former use of this article as an instrument of music: —

"The impetuosity of Mr. Clarke was a little checked at sight of a gridiron which Ferret branded with uncommon dexterity; a circumstance from whence the company were, upon reflection, induced to believe that before he plunged into the sea of politics, he had occasionally figured in the character of that facetious droll who accompanies your itinerant physicians under the familiar appellation of Merry Andrew or Jack Pudding, and on a wooden stage entertains the populace with a solo on the salt-box, or a sonata on the tongs and gridiron."—Smollett, *Sir Launcelot Greaves*, chap. 4.

Charles Wylie.

Heraldic Query (2nd S. vii. 257.) — The arms of Charles Brandon, Duke of Suffolk, K.G., were barry of ten, argent and gules, a lion rampant, or.

Selrach.

Hymns (2nd S. vii. 262.) — The hymn commencing "Beyond the glittering starry sky" was composed, the first three verses by the Rev. James Fanch of Romsey; the rest by the Rev. Daniel Turner of Abingdon. It has been much mutilated in the *Congregational Hymn Book*. See the original in Daniel Turner's *Sacred and Moral Poems*, 18mo., 1794, in twenty-two verses.

Much historical matter relating to the hymns of the last century is in existence. See John Gadsby's *Memoirs of Hymn-Writers of the 17th and 18th Centuries*.

The collections which contain the hymns unaltered are the following: E. Williams and J. Boden, John Dobell, John Bailey, Lady Huntingdon; and "Hymns for the Children of God in all Ages, beginning with Scripture Hymns, down to the Year 1754, containing upwards of 1155 Hymns from all Sources; compiled and translated by the learned Bp. Gambold;" from the Hebrew, Greek, Latin, Welsh, German, and other languages; a work of very considerable interest, and much research.

It is to be hoped that the investigation and research that has of late years been made on the subject of our original English hymns, may not cease till the whole of them are republished *verbatim*.

Z.

Letters to Mr. Bayes (2nd S. vii. 147. 227. 284.) —

"*Rosa.* —

Aquel Eco, que nunca la voz dexa,
Repitio las razones de su quexa;
Pues aves, prado, monte, passajero,
Han de asustarse al golpe de mi azero:
Vegas, flores, y plantas, eco y rio,
La ira han de temer de mi alvedrio;
Y pues que Rosa soi la valerosa,
Teman de las espinas de la Rosa.

"*Mahomat.* —

Rosa valiente, Rosa celebrada,
Desde el Africa a España trasplantada;
Rosa que al desplegar del sol los rayos,
No te haze Mayo a ti, tu hazes los Mayos:
Perfeccion del coraje, y del dennedo,
Hermana de Celim, Rei de Toledo."

La Gran Comedia de Neustra de Señora de Atocha, en lenguage Antiguo, Jornada, i. l. 46.

Comedias de Don Francesco de Rojas Zorrilla, ii. 86. Madrid, 1645.

Mahomat is Rosa's lieutenant, not her lover. There is a good notice of Rojas in Ticknor's *Historia de la Literatura Español*, iii. 84. (Spanish translation), and a better in Schack's *Geschichte der Dramatischen Literatur und Kunst in Spanien*, iii. 295.

H. B. C.

U. U. Club.

Lawrence of Iver (2nd S. vii. 47. 139.) — In Rawlinson's MS., B. lxxvii. (Bodl. Lib.), the arms of the family are given thus: "A., a crosse raguled G., on a cheife of the 2nd a lion pass. gardant or."

W. D. Macray

Artists who have been Scene-painters (2nd S. iii. 46. 477.; iv. 398.) — Among our eminent scene-painters, we ought not to forget Inigo Jones, who so ably contributed to the success of the *Masques* of Ben Jonson, Daniel, and Chapman.

CUTHBERT BEDE.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

"La Société Française au XVIIe Siècle d'après Le Grand Cyrus de Mlle. de Scudéry, par M. Victor Cousin." 2 vols. 8° Paris, Didier.

What would Boileau say if he were to return amongst us? The victims of his pen are now almost candidates for public favour; Théophile and Saint Armand have become classics, and the Scudéry family attracts more attention at the present day than the writings of the critic who fondly imagined that he had struck the death-blow of *Le Grand Cyrus*.

We must not, however, ascribe to M. Cousin the rash desire of exalting the long-winded productions of *Sappho* (cf. Somaize, *Dict. des précieuses*) into either an amusing book or a monument of literary beauty; it is, generally speaking, unsafe to appeal from the verdict passed by posterity, and M. Cousin himself expressly disclaims all intention of impugning the authority of Boileau: "Ce n'est pas," he says, "le côté littéraire du *Cyrus* qui nous occupe; ce ne sont pas des leçons de politesse, de bon goût, et même d'élévation morale que nous y cherchons; nous le considérons ici par un tout autre endroit: en nous fournissant des lumières nouvelles sur la plus belle époque de la société Française, il accroit l'admiration qui lui est due, et par là il se rattache à l'objet général de nos travaux historiques."

Our readers are aware that for the last few years M. Cousin, taking leave of his former metaphysical studies, has devoted the whole of his time to researches connected with the history of French society during the first half of the seventeenth century. These researches, enthusiastically pursued amidst the dust of public and private libraries, have brought to light an extraordinary number of documents hitherto altogether unknown; in their turn, the documents thus exhumed from the obscurity in which they lay, then put together, commented on, illustrated, and explained, have elicited from the eloquent pen of the eclectic philosopher a series of volumes or monographies which now occupy a permanent and conspicuous place in every well-selected library. The two octavos we purpose noticing here are the natural sequel of this series; M. Cousin in his preface informs us that whilst incapacitated by a serious illness from pursuing all work, he took up by way of amusement *Le Grand Cyrus*, and began making extracts from it as he went on. He then compared the result of his reading with a MS. key to the romance which he had found at the library of the Arsenal in Paris, and was thus led gradually to deduce from *Le Grand Cyrus* a striking and interesting picture of French society towards the beginning of the reign of Louis XIV. This kind of commentary on Mlle. de Scudéry's work first appeared in the *Journal des Savants;* it is now published in a consecutive form with a few additions, a preface, and an appendix of original *pièces justificatives*, and is well worth while the consideration of our readers.

The important fact for us may thus be stated: — *Le Grand Cyrus* is not merely a work of imagination, a concatenation of extraordinary and complicated events put together to astonish by their wildness, and to charm by their high-flown character: no, it is a true record of things that were *actually* done, and of personages who actually lived; under an allegorical form it corroborates the details furnished by contemporary memoirs, and it may be easily deciphered with the help of a key, just as much as the *caractères* of La Bruyère, or the Latin novels of Barclay.

In the appendix to the first volume, M. Cousin gives us that key, such as he found it in the Arsenal library. From the document thus unexpectedly discovered, we gather, amongst other items, the following most important identities: —

Mandane is the Duchess de Longueville; *Cyrus* — the Prince de Condé; the city of *Artaxate* — Paris; the siege of *Cumes*—the siege of *Dunkirk*, "exactement décrit selon la vérité"; the history of the Princess *Talmis* and of *Cleander* is in part an account of what took place between the Queen of Poland and Cinq-Mars, the favourite of Louis XIII.; *Cléomire* is the Marchioness de Rambouillet; *Megabates* — the Duke de Montausier; *Elise* — Mademoiselle Paulet, &c., &c.

It will be easily seen that, viewed in so novel a light, *Le Grand Cyrus* becomes doubly interesting; we forget the tediousness of the descriptions to think only of their accuracy; and if the various plots interwoven throughout the book strike us as improbable, the characters themselves are essentially true.

But we must not disregard an objection which has been opposed to those who would lay too much stress upon keys similar to the one discovered by M. Cousin. It is certain, for instance, that the accuracy of the various explanations given to La Bruyère's characters is still a matter of doubt: "Quand l'indécision et la contradiction même," says M. Auger, "d'un certain nombre de désignations ne les feroient pas soupçonner toutes de fausseté, il y auroit encore lieu de rejeter ces prétendues révélations du secret de l'auteur." In the present case, the great problem, therefore, was to take up the most authentic narratives of contemporary events, — histories, memoirs, correspondences, autobiographies, to compare them carefully with the tale of Mademoiselle de Scudéry, and thus to arrive, from a constant parallel study of the fiction and the truth, at satisfactory conclusions respecting the merit or worthlessness of the explanations suggested by the key. Now, no one could undertake such a task who was not thoroughly conversant with the political and social history of the seventeenth century; and that is the reason why no one perhaps was better qualified for this duty than M. Cousin himself. Our readers will find, we believe, that the result is extremely satisfactory.

Vol. I. Chap. I. contains an interesting account of the connexion which existed between the Scudéry family and Madame de Longueville. *Le Grand Cyrus* was dedicated to the sister of the Prince de Condé, and M. Cousin takes the opportunity of putting in their true light the excellent qualities of George de Scudéry, who, although somewhat ridiculous by his intense vanity and his bragging propensities, had the very great quality of gratitude and faithfulness to his friends. When the events of the Fronde naturally issued in the disgrace of the Condés, Scudéry stuck fast to his former protector: it is well known also that he defended to the last the poet Théophile de Viaud, accused of the foulest crimes, and he refused the present of a gold chain which the Queen of Sweden intended to bestow upon him, rather than effacing from his poem of *Alaric* the panegyric he had made of Count La Gardie.

Chaps. II.—IV.—Condé. — In this part of the work M. Cousin proves the accuracy of Mademoiselle de Scudéry's descriptions by constant references to historical works of

acknowledged merit and fidelity. Thus, respecting the siege of Cumes, which the MS. key describes as being "le siège de Dunkerque exactement décrit selon la vérité," our author says, "la clef a raison; car la description que donne le Cyrus est évidemment faite, non seulement d'après le récit officiel inséré dans *le Moniteur* du temps, la Gazette, au mois d'Octobre, 1646, sous ce titre: *Journal du siège de Dunkerque*, mais d'après deux autres relations contemporaines, bien supérieures à celle-là, et tout aussi authentiques, composées et publiées par deux amis de Mlle. de Scudéry." These *relations* are, 1° Arnauld de Corbeville's *relation de ce qui s'est passé en Flandre durant la campagne de* 1646 (56 pages 4°, Paris, 1647, very scarce); and Sarasin's *Histoire du Siège de Dunkerque* (Œuvres, Paris, 1656, 8°). The remarks on the battles of Lens and Rocroy are equally striking.

Chap. V. — L'Aristocratie. — Nothing is more *piquant* than the description M. Cousin gives us of all the characters introduced by Mlle. de Scudéry in the *Cyrus*. The Countess de Fiesque, the Countess de Maure, Mlle. de Vandy, all the fair ladies which we can now see gracing the galleries of Versailles, and painted by Le Brun or Mignard, here appear before us characterised in a few words with all their qualities and their defects.

Chaps. VI. VII. — L'Hôtel de Rambouillet. Angélique Paulet. — For an account of the *salon* which served to diffuse, two hundred years ago, a taste for literature and intellectual pleasures of every kind, we must consult these chapters and the four following. Amongst a variety of curious details, M. Cousin gives some particularities respecting the celebrated *Guirlande de Julie* presented by the Duke de Montausier to Mademoiselle de Rambouillet. It is rather singular that editors should persist in ascribing to Pierre Corneille three of the madrigals composing the collection. They are from the pen of Conrart, whose name appears on the original MS. With reference to Montausier himself, M. Cousin clearly proves that the reputation that nobleman had acquired for pre-eminent virtue was by no means deserved. His sour temper was considered as a mark of stoicism, and the habit he had of finding fault with other people seems to be the only ground for considering him as the original of Molière's *Alceste* in *Le Misanthrope*.

Chaps. VIII.—XV.—Mademoiselle de Scudéry. — The Hôtel de Rambouillet was the aristocratic centre of the *précieux* and *précieuses*, but the distinguished persons who used to assemble round the accomplished *marquise* were as assiduous at the Saturday reunions of the authoress of the *Grand Cyrus*. We may say indeed that *Sapho's* influence on the literature of the seventeenth century has been quite as great as the impulse given by *Arthenice*: Conrart, Godeau, Pellisson, Voiture, Ménage, and other men equally distinguished, composed her usual circle of friends. In giving a succinct memoir of these personages, M. Cousin corrects a great many blunders which had escaped the notice of former historians; for instance, he proves the improbable character (p. 249.) of a famous *bon mot* ascribed to Madame Cornuel, and makes it perfectly clear (p. 289.) that Molière, in his play of *Les Précieuses ridicules*, did not mean to criticise the society of Mlle. de Scudéry.

Before concluding this notice of M. Cousin's new work, we must say a few words of the original and hitherto unpublished documents which are inserted in the appendices to both volumes. Until lately only one letter of Madame de Rambouillet was known as extant (cf. M. Cousin, *La Jeunesse de Madame de Longueville*, chap. 11. p. 124.): we have at present no less than twelve epistles written both by the marchioness and by her daughter Julie (vol. xi. appendix, No. 1.). The second appendix contains some letters and poems of Sarasin, who was considered as the wittiest French author next to Voiture; in the third are put together a number of letters by Mlle. de Scudéry herself, Pellisson, and one or two other correspondents. These papers are taken chiefly from Conrart's collections, preserved at the Imperial library, and which form an inexhaustible treasure of *pièces justificatives* on the history of French literature. Gustave Masson.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Sowerby's English Botany. Royal 8vo. Vols. XXXIII. to the end, and Index. Numbers or boards.
Sir Everard Home's Lectures on Comparative Anatomy. Vols. V. and VI. Large paper, boards.

Wanted by *Mr. Jeans*, Bookseller, White Lion Street, Norwich.

Cambrian Quarterly Magazine. 5 Vols.
——— Register. 3 Vols.
Dr. Powell's English Edition of Caradoc's History of Wales.
Cyfrinach y Beirdd.
Tri Bardd Môn.

Wanted by *Evan Jones*, Bookseller, &c., 124. Aldersgate Street, E.C.

An Answer to a Book intituled "The State of the Protestants in Ireland." London, 1692. 4to.
Relation de la Campagne d'Irlande, 1691, sous le Commandement de M. le Gen. de Ginoel. Amstl. 1693. 8vo.
Memoirs of the Life and Writings of the late Charles O'Conor, Esq. of Belanagare. By the Rev. Charles O'Conor, D.D. Dublin, 1796. 8vo.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

Burke's Extinct Peerage, England, Scotland, and Ireland. Any edition which contains Scotland and Ireland.

Wanted by *John Bruce, Esq.*, 5, Upper Gloucester Street, Dorset Square.

Supplement to Loudon's Plants. 1840.
Collins' Perranzabuloe, or Lost Church.
Peter Sterry's Works.
O'Brien's Round Towers.
Ryan on Prostitution.
Ward's Nuptial Dialogues.
Agrippa's Occult Philosophy.

Wanted by *Thomas Millard*, Bookseller, 70. Newgate Street, City.

Notices to Correspondents.

Our Shakspeare Number, *to be published on Saturday next, will contain* Shakspeare and the old Historical Play, Edward the Third, *by Mr. Collier;* Shakspeare's Twelfth Night, *by Mr. Hunt;* Application of the Zodiacal Sign Taurus in Medical Astrology, *by Mr. Bruce;* Was Shakspeare ever a Soldier? *by Mr. Thoms; besides other Papers and many smaller* Notes and Queries respecting Shakspeare and his writings.

T. T. H. *Messrs. Puttick and Simpson would probably give the information. But we believe that there is a probability of the* Kentish Monuments *being published from a copy taken for that purpose with the Proprietor's authority many years since.*

The continuation of the list of Privately Printed Books *will be very acceptable.*

Eirionnach's *last long and interesting paper shall be put in type as soon as we have an opportunity of inserting it.*

Francis Trench. *The quotation from Cicero appeared in our* 1st S. v. 619.

Z. *The scene of Howard's tragedy* The Female Gamester *is London, and the* dramatis personæ *are,* Men, *Andrews, merchant and banker; Wilson, Goodwin, merchants, his neighbours; Lord Belmour, an English peer; Lord Weston, nephew to Lord Belmour; Jefferson, first clerk and cashier to Mr. Andrews; Thomas, steward to Mr. Andrews.* Women, *Mrs. Andrews; Lady Belmour; Constantia, daughter to Mr. Andrews by a former wife; Lucia, her kinswoman; Maria, waiting-woman to Mrs. Andrews, and wife to Thomas. Attendants and other servants, bailiffs, &c.*

Answers to other correspondents in our next.

Errata. — 2nd S. vii. p. 234. col. i. l. 11. *for* "Astræ" *read* "Astræa;" p. 272. col. i. l. 1. *for* "sufficient" *read* "suffered."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d., which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, APRIL 23. 1859.

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Notes.

SHAKSPEARE, AND THE OLD HISTORICAL PLAY, "EDWARD THE THIRD."

I contemplate ere long a new edition of all the old plays that have been imputed to Shakspeare, but are not included in the folios, 1623 and 1632. They will form one volume 8vo., and I shall have them printed uniformly with my last impression of *Shakespeare's Comedies, Histories and Tragedies*, 6 vols. 8vo. 1858. Upon this task I shall enter as soon as I have completed the charming work I have in hand.

I have been fortunate enough to procure some new materials; and the principle by which I shall be governed, in regard to the text, will be that by which I have hitherto been controlled; viz. to accept the old readings, and to reprint them most carefully, whenever no sufficient ground can be offered for varying from them. In all cases I shall give the reader his choice between the ancient text and each emendation, by inserting either the one or the other in notes, according to their respective worth and importance. If a proposed change seem incontrovertible, it will find its place in the text; if doubtful, in the notes — those notes being as few in number, and as brief in form, as I can render them.

In the selection of the plays I shall allow myself, and I hope I shall be allowed, considerable latitude; for I shall not only reprint those which came out in Shakspeare's lifetime, or soon after his death, with his name on the title-pages, but those which at any subsequent date have been, upon plausible grounds, assigned to him either in whole or in part. For example, a century ago Capel, in his *Prolusions*, inserted a historical drama entitled *The Reign of Edward the Third*, admitting at once that there was no external evidence of the authorship of our great dramatist, and relying confidently upon the internal evidence afforded by the language, and by the character of the piece itself. It was published originally in 1596, and re-published in 1599; and the subject was taken from Shakspeare's usual sources, the *Chronicles of Holinshed*, and *The Palace of Pleasure*. I am convinced that Shakspeare must have had a considerable hand in the play; but this is not a point upon which I am disposed to dwell now, nor could it be sufficiently enforced by the extraction of select passages: the reason why I mention it upon the present occasion is, that I may thereby illustrate the manner in which I intend to proceed as to the choice of plays.

Everybody who knows anything about the collation of, and criticism upon, old plays, and especially upon those of Shakspeare, is aware that Capel was a most scrupulous and careful editor; but owing either to want of courage, or want of aptitude, as regards the drama now under consideration (where he could obtain no help from precursors), he allowed the most absurd blunders to disfigure it. I am far from advocating too bold a use of the critical knife; but needless timidity, I am persuaded, has hitherto perpetuated many really obvious mistakes in the language of our old dramatists, and especially of Shakspeare. The employment here of the word "really" brings to my recollections a singular error which Capel has allowed to remain in the text of *Edward III.* as it stands in the old copies, and in his reprint. The king is represented dictating to Lodowick, his secretary, a passionate love-letter to the Countess of Salisbury: —

> "Now, Lodowick, invocate some golden muse,
> To bring thee hither an enchanted pen,
> That may for sighs set down true sighs indeed,
> Talking of grief to make thee ready groan."

"Golden muse" may possibly be right, though I am much disposed to think that the poet wrote *glowing* muse;" but can "ready groan" be tolerated for an instant? The simple substitution of *l* for *d*, i. e. *realy* (as it was then spelt) for "ready" at once cures the defect; but this mode of making sense of the passage never struck Capel, or he would have placed "really" in his text, or among his "various readings," where he has proposed one or two verbal changes.

How excessively careless the old compositor (or his assistant) was, we have a strange proof on the very same page; and it is still stranger that Capel was so obtuse as not to have detected the ridiculous blunder. I must here quote four or five consecutive lines. Edward tells the Countess: —

> "Fairer by far thou art than Hero was;
> Beardless Leander not so strong as I:
> He swom an easy current to his love,
> But I will through a helly spout of blood,
> Arrive at Sestos where my Hero lies."

How any critic could reprint such stuff as this, and fancy that it might have been written by a man of sane mind, seems incomprehensible. Will any modern editor, however bigotted to ancient corruptions, contend that "helly spout" ("hellie spout," 4to. 1596, and "helly spoute," 4to. 1599) is right? To be sure, it may be strained to some meaning, but can we doubt for one instant that the fourth line ought to run,

"But I will through a *Hellespont* of blood,"

in reference to the narrow sea that Leander swam across in order to meet Hero? Marlowe's "Hero and Leander" was not printed until 1598, but it had long floated about in MS., and the story was known to every dramatist, if not to every auditor. Prone as some are, in our day, to perpetuate antiquated and unquestionable absurdities, I do not believe there is a single person (and that, with certain examples before us, is saying a great deal) who will stand up to defend "helly spout."

I may take this opportunity also of pointing out what I consider a decided error in the same play, but which may possibly meet even with reasoning advocates. It is where false tidings have been brought to the king and queen at Calais that the Black Prince has been slain by the French. Edward, in a fury of grief, declares the manner in which the funeral obsequies of his son shall be performed: —

"The mould that covers him their city ashes;
His knell the groaning cries of dying men,
And in the stead of tapers on his tomb,
An hundred fifty towers shall burning blaze."

Let me ask, does the last line read as if it were the correct text? and why does the king name precisely "An hundred fifty towers," even if we suppose the conjunction to have been omitted for the sake of the measure? I am persuaded that the poet wrote,

"An hundred *lofty* towers shall burning blaze."

The word "fools" in a speech by the King of France, disgusted at the silly and cowardly flight of his troops, may be said to be in a similar predicament: —

"Return and hearten up those yielding fools:"

"fools" is *souls* in the old copies and in Capel, but "fools" must be the genuine reading: the words were frequently mistaken, and near the end of *Twelfth Night* Olivia is made insultingly to call Malvolio a "poor fool," instead of compassionating him as "a poor *soul*."

But I will briefly introduce two instances, like the rest passed over by Capel, where it cannot be disputed by the most obstinate, that the old editions of the historical play of *Edward the Third* are in error. One is where the king exclaims,

"The lion scorns to touch the yielding prey,
And Edward's sword must flesh itself in such,
As wilful stubbornness hath made perverse."

Can any "wilful stubbornness" on the part of crities induce readers to believe that "flesh," as I give it in the second line, ought to be *fresh*? Yet so Capel gave it, and so it stands in the 4tos. 1596 and 1599. Another instance of the same kind is met with after the battle of Poictiers, where Edward orders the Black Prince and Lord Audley to pursue the flying enemy with all speed. In the old copies and in the reprint, the following is represented as the language of the poet: —

"Ned, thou and Audley shall pursue them still, . . .
And wistly follow while the game's on foot."

Surely, no word need be added by me to establish that "wistly" here ought to be *swiftly:* young Edward and Audley were to allow the enemy no time to make their escape. I might produce twenty other instances to the same effect; but I will only subjoin one, which almost correcets itself, yet never has been corrected. In an early scene the Countess, speaking of the castle she has defended, is made to tell the King,—

"These ragged walls no testimony are
What is within; but like a cloke do hide
From weathers West the under garnish'd pride."

All that Capel did here was to rejeet the capital to "West," but what could he have understood to be the sense of the passage? Did he suppose that "weather's West" meant the *west weather*, or west wind? Read,

". . . but like a cloke do hide
From weather's *waste* the under garnish'd pride,"

and all is as intelligible as need be, even if we do not suppose (as I certainly do suppose) "garnish'd" to be a misprint for *garments*.

The question is, whether blunders such as these ought to be set right, or to be perpetuated? I am for setting them right; but, at the same time, I am directly and strongly opposed to merely arbitrary and capricious changes. Upon the principles I have thus explained and illustrated, I shall hereafter engage in the task of editing dramas, generally of much merit in themselves, but of peculiar interest in relation to Shakspeare.

J. Payne Collier.

Maidenhead.

WAS SHAKSPEARE EVER A SOLDIER?

"Have I not heard great ordnance in the field?
. . . . . .
Have I not in a pitched battle heard
Loud 'larums, neighing steeds, and trumpets clang?"
Taming of the Shrew.

In the year 1843, when the expectancy of being relieved from a great portion of my official employments gave me a prospeet of devoting my time more exclusively to literary pursuits, I sate down to a pleasing task which I had long prescribed to myself,—namely, that of making a minute examination into the writings of Shakspeare

In this I had two especial objects; the one, and the only one to which I need now advert, being to ascertain how far such an examination made by another mind — that is, a mind differently constituted, although less gifted and far-sighted than those which had been already employed upon it — might discover in Shakspeare's writings the means of increasing the comparatively scanty materials which we possess for the biography of the poet.

Those labours were destined to be interrupted before I had accomplished one-half of my self-appointed task, but not until I had arrived at a conclusion, of the accuracy of which I now feel morally certain, — namely, that at some period of his life Shakspeare must have seen military service.

I arrived at this conclusion just about the time at which my friend Mr. Bruce discovered, or perhaps I should rather say, was about to call attention to, the curious passage in a letter of Sir Philip Sidney, then engaged in the war of independence in the Low Countries, which forms the subject of the interesting paper entitled "Who was Will, my Lord of Leicester's jesting Player?" communicated by him to the first volume of the *Shakspeare Society's Papers;* and to which *Letter*, dated Utrecht, the 24th March, 1586, I shall have occasion hereafter to refer. I remember that the mutual communication of the point raised in that paper and my opinion took place in the same conversation — one was consequent upon the other; but whether I stated my opinion that Shakspeare had seen military service in consequence of Mr. Bruce's drawing my attention to Sidney's allusion to "Will my Lord of Leicester's player," or he directed my attention to the passage in Sidney, on hearing my conviction that Shakspeare must have been a soldier, because I found his plays so horribly "stuff'd with epithets of war," I do not now recollect, nor is it material to the present inquiry.

The impression then made upon my mind has been deepened by subsequent consideration, and I trust before this paper is concluded that I shall convince my readers that Shakspeare has succeeded in describing all the "pride, pomp, and circumstance of glorious war" with such unrivalled skill, because, as Pope says, —

"He best can paint them who has felt them most."

And here I may remind my readers that, if Shakspeare served in the army, he is by no means the only poet of his age who did so. Aubrey tells us that Ben Jonson "went into the Lowe Countreys, and spent some time (not very long) in the armie, not to the disgrace of it, as you may find in his Epigrammes." "Gascoyne, Churchyard, Whetstone, Rich, and others" are enumerated by Mr. Collier (*Poetical Decameron*, ii. 141.) as among the phalanx of poets who united their endeavours under Elizabeth to free the Low Countries from the weight of the Spanish yoke: while the probability that Donne was engaged in military operations under Prince Maurice is shown not only by Marshall's portrait of him, but by the epigrams attributed to him, and which form the subject of Mr. Yeowell's communication to "N. & Q.," 2nd S. iv. 49.

But, it may be asked, do the known facts of Shakspeare's life admit the possibility of his having ever encountered "the grappling vigour and rough frown of war?"

Let us see how far they are consistent with the supposition that he may have accompanied or followed the Earl of Leicester to the Low Countries. Leicester sailed from Harwich on the 4th, and landed at Flushing on the 10th December, 1585. He returned on 3rd December, 1586.

Now all that we know with certainty with respect to Shakspeare at this period is, that his twins, Hamnet and Judith, were born in February, 1585; and from that date until 1589, when we find him a sharer in the Blackfriars' Theatre, nothing is really known as to where or how he was engaged.

It is clear, then, that it is quite possible that Shakspeare may have followed in Leicester's train. I think the passage in Sidney's Letter converts that possibility into something more than a probability. Let the reader judge for himself. The Letter, which is addressed to Secretary Walsyngham, Sidney's father-in-law, is dated "at Utrecht this 24th of March, 1586," and besides sentences which, as Mr. Bruce remarks, "seem to contain something like a foreshadowing of several of Shakspeare's noblest passages," contains the following allusion, as I believe, to Shakspeare:—

"I wrote to yow a Letter by *Will, my lord of Lester's jesting plaier*, enclosed in a letter to my wife, and I never had answer thereof. Hit contained something to my lord of Lester and council, that som wai might be taken to stay my ladi there. I since divers tymes have writt to know whether you had receaved them, but yow never answered me that point. I since find that *the knave* deliver'd the letters to my ladi of Lester, but whether she sent them yow or no I know not, but carnestly desire to do, because I dout there is more interpreted thereof."

After showing that there were four persons to whom Sidney may have referred, as Will, my Lord of Leicester's jesting player, namely, William Johnson, William Sly, William Kempe (whom he believes to have been the "Will" alluded to), and William Shakspeare, Mr. Bruce expresses his conviction that Sir Philip Sidney never would have applied to Shakspeare the terms "jesting player" and "knave," even "allowing that the latter word might not be used in the modern offensive sense."

"Now that Shakespeare was a light-hearted, frolicsome man is clear from the deer-stealing; that he was

witty in conversation is to be inferred from his daughter's epitaph; that he was termed 'Will Shakespeare' is certain; but I must at once express my own conviction that Sir Philip Sidney never could have applied to him the terms 'jesting player' and 'knave,' even allowing that the latter word might not be used in the modern offensive sense. Shakespeare's earliest works bear upon them the stamp of a mind far too contemplative and refined for its possessor ever to have been regarded as a jester or buffoon; besides which, the only traces that we have of him as an actor are in old Adam and the Ghost in Hamlet, certainly not humorous characters."

Mr. Bruce's opinion, that Shakspeare was not alluded to by Sidney is, it is obvious, mainly founded on his belief that Sidney could not and would not have designated Shakspeare as "knave" or "jesting." One word as to the epithet "knave." This, which our great dramatist himself makes Brutus apply to Lucius: —

"Gentle knave, good night:"

and Anthony to Eros: —

"My good knave, Eros"—

Sidney might without offence apply to Shakspeare, who was then, be it remembered, not the genius which the world now recognises, but the young fellow of two-and-twenty, a youth of promise indeed, but one whom Sidney perhaps knew best from his late deer-stealing peccadillo, as a roystering youngster with a nimble wit, a stout heart, and a ready hand.

But all who know my friend Mr. Bruce are aware of his great reverence, if I may so term it, for Shakspeare — a reverence which renders it almost impossible for him to conceive that Sidney, or indeed anybody, could apply to that mighty genius the epithets "knave" and "*jesting* player" — while, as he shares Johnson's "great contempt for that species of wit — puns," he is naturally disinclined to believe that Shakspeare's conversation was ever so marked or marred by the use of them as to earn for him the character of a "jesting" spirit.

I, on the other hand, have no doubt that of Shakspeare himself, whose whole mind was "quippish," it might almost be said, "not a word with him but a jest," and that his conversation, like his writings, was "full of odd quirks and remnants of wit;" and I feel sure that those who remember Johnson's remark, "that a quibble was to him the fatal Cleopatra for which he lost the world, and was content to lose it," will admit that I have some grounds for my belief. Besides, have we not Aubrey's report of his "very ready, pleasant, and smooth wit?" and does not Fuller, in his admirable account of his wit-combats with Ben Jonson, speak especially of "the quickness of his wit and invention." I think, therefore, that at two-and-twenty he might deserve to be called "a jesting player."

I will now quote the passage in which Mr. Bruce then proceeds to show how great is the probability that the Earl of Leicester's players accompanied him into the Low Countries; and then, albeit unwilling to believe that Shakspeare could have been the "jesting player" and "knave" referred to by Sidney, he asks, "was not Shakspeare probably with them?"

"He left Stratford after the birth of his twins, who were baptized in the month of February, 1585. He is next traced as an important member of Lord Leycester's company of players, in 1589. He must have been in the company some considerable time, or he could not have attained the station which he held. Now, the earl was appointed to the command in the Low Countries in September, 1585, and immediately afterwards sent out letters to his friends and retainers, requesting them to accompany him thither. From Warwickshire, and especially from the neighbourhood of his domain at Kenilworth, his 500 men were in great part procured. One 'John Arden,' who was recommended to the earl's service by his relative and confidential servant Mr. Thomas Dudley,* and another, 'Thomas Ardern,' who was 'Clarcke Comptroller,'† were probably relatives of Shakspeare, and 'Miles Comes,' or, as he is afterwards termed, 'Miles Combes,'‡ was probably his neighbour. It was just about the time of the stir which this incident created in Warwickshire, that Shakespeare's father attained the lowest depth of his poverty, and that Shakespeare himself left his native town. The incidents may be altogether unconnected; but a young man of an excitable temperament, encumbered by an imprudent marriage and domestic difficulties — one to whom neither the world of Stratford nor its law was friendly — was of all persons the most likely to be affected by the general commotion around him. The departure of friends and neighbours would be to him a temptation and an example. They marshalled him the way that he should go; and although seeking distinction in other fields, stirred him up to find an arena for the exercise of that power which he must have felt within him. This consideration would lead to a conclusion very consonant with all we know of his biography; that he left home a little earlier than has been usually supposed. There may be nothing in it, but I point it out as a subject for investigation to those who feel an interest in such questions, and who have greater facilities for pursuing the necessary inquiries than I at present possess."

This was published in 1844, but by that time my leisure had passed away, and I could not accept the friendly challenge. It is only the circumstance of my having accidentally come across some of the notes which I then made on the subject of Shakspeare's "military acquirements," just after reading Lord Campbell's evidence of his "legal acquirements," that has induced me to undertake my present task of showing that, like George Gascoigne, who had also served in the Low Countries, Shakspeare might have adopted for his motto, "Tam Marti tam Mercurio."

But before I proceed to point out some of those passages in Shakspeare's writings which, as I con-

* Galba, c. viii. fo. 106. † *Ibid.*, fo. 108.

‡ *Ibid.*, fo. 106. In the same MS. list of Leycester's servants, we find under the head of "Musiconer," the following names: "Thomas Cole, William Bainton, James Wharton, William Edgley, William Black, Jo. the harper, Walter, the boye." No players are mentioned.

tend, prove that at some time Shakspeare had seen —

"The hand of Mars
Beckoning with fiery truncheon his retire,"

let me remind the reader that the fact of his having served under Leicester would go far to explain how he gained much of that familiarity with other things for which his writings are remarkable.

Thus, what he had observed when on shipboard, while on his way to the Low Countries and back (and let me point to a line in *Coriolanus* as an evidence of that observation, —

"As waves before a vessel under sail,
So men obey'd, and fell below his stem,")

may well have furnished him with that knowledge of seamanship discoverable in many of his plays, a knowledge which can only be acquired by those who go down to the sea in ships. His familiarity with the good points of a horse, and he is admitted to have described them with a skill which no other poet has ever attained to, — so that when he talks of horses, we see them

"Printing their proud hoofs i' the receiving earth,"—

was probably acquired where "the army of the Queen had got the field." And we may here add, that if, as has been supposed from the allusions in his 37th and 89th Sonnets, he was lame —

"Made lame by Fortune's dearest spite"—

the accident may well have happened to him while sharing in some of those encounters from witnessing which, as I believe, he acquired that knowledge of military matters of which his writings contain such abundant evidence.

William J. Thoms.

(*To be concluded in our next.*)

SHAKSPEARE'S "TWELFTH NIGHT."

Every reader of "N. & Q." will remember the scene in this comedy in which Sir Toby Belch, Sir Andrew Aguecheek, and the Clown, are introduced carousing; with the proposal of the former that they "rouse the night owl in a catch" — the ready acquiescence of Sir Andrew — his suggestion that the catch be "*Thou knave*" — the pretended scruples of the Clown to joining therein on the ground of being constrained in the performance to call the knight *knave* — the putting aside the objection by Sir Andrew — and finally, the singing of a catch, the words of which are not given in the printed copies of the play. For the words however we are at no loss, inasmuch as they were printed with the music (in Shakspeare's lifetime) in a work (now lying before me), edited by Thomas Ravenscroft, and published in 1609, with the title of

"Deuteromelia: or, The Second Part of Musick's Melodie, or Melodius Musicke, Of Pleasant Roundelaies; K. H. mirth, or Freemen's Songs, and such delightfull Catches."

The humour of the catch consists in the words, "Hold thy peace, I pri'thee, hold thy peace, thou knave," being so adjusted to the music, that the three singers in turn call one another *knave;* the epithet when used by one being instantly retorted on him by another. Attention was long since directed to this catch by Sir John Hawkins in his *History of Music*, wherein he gave a copy of it in score (a form which makes the joke more readily apparent to the eye than that adopted in the original publication), and which has more recently been copied by Mr. Knight, and possibly by other editors of Shakspeare.

My purpose is to invite attention to a very curious allusion to this catch contained in a pamphlet published in 1649, copious extracts from which appear in Mr. Morley's recently published *Memoirs of Bartholomew Fair.* This tract, which bears the title of

"A Bartholomew Fairing, New, New, New: Sent from the raised Siege before Dublin, as a Preparatory Present to the Great Thanksgiving Day. To be communicated onely to Independents."

was a royalist production intended to ridicule the Puritans, and is in the form of a play. In one scene Mr. Lerned, Mr. Olduns, and Mr. Bew, three Puritan ministers, are represented accompanying three citizens' wives on a pleasure trip to the New Park at Richmond; the ladies being attended by Ralph and Roger, two of their husbands' apprentices. Whilst the party are regaling themselves in the park, the conversation of the ministers turns on the opinions which are expressed by the opposite party of some of their brethren, and the following dialogue takes place:—

"*Mr. Lerned.* * * * To good Sir Nat.
Mr. Bew. The malignants say he is an ass.
Mr. L. He? An ass? And so am I.
Mr. Olduns. And I.
Mr. B. And I. So they say Cheynell and Wilkinson are mad.
Mr. L. They mad? And so am I.
Mr. O. And I.
Mr. B. And I. Nay, they stick not to speak unreverently of Dr. Reynolds and Dr. Harris, and call them hypocrites, and dissembling knaves.
Mr. L. They knaves? So am I.
Mr. O. And I.
Mr. B. And I.
Roger. This was the best tope yet; had it been sung, it would have gone to the tune of *Thou Knave* excellently well."

Now, as Mr. Morley has passed over this allusion without the slightest notice (either not perceiving it, or deeming it unnecessary to remark on it,) I ask leave, with all deference, to make one or two observations on it.

We may, I think, reasonably conclude that no allusion would be made in a publication intended for circulation in the meridian of Bartholomew

Fair, but such as would be quickly, nay instantly, caught and appreciated by every class of readers. The cavalier tract under notice, therefore, affords us direct evidence of the continued popularity of the catch "Hold thy peace, thou knave," at the distance of forty years after the date of its first publication.

But we may, I also think, go farther; and shall not strain probability to suppose that the majority of the persons into whose hands the tract was likely to fall, were familiar with "Hold thy peace" only through the medium of *Twelfth Night*; and if so, we have a strong proof of the nature of the impression which that most admirable comedy had made upon the public mind; — an impression which it would seem neither the lapse of half a century, nor the withdrawal of the play from public representation by the closing of the theatres, had tended to weaken, much less to eradicate, — and at the same time an additional and striking refutation (were such needed) of the allegation that Shakspeare was, after his retirement from the stage, all but forgotten. W. H. Husk.

SHAKSPEARE'S FRENCH.

Your correspondent A. A. (2nd S. vii. 124.) says very safely that Shakspeare seems to have understood Italian better than French. Some commentators seem innocent of even sufficient knowledge of French for the correction of those numerous blunders in Shakspeare's French for which he is indebted to his printers and pseudo-editors. For instance, in Henry V. Act III. Sc. 4, some modern editions, following, I surmise, the quartos, read "Ces sont mots de son mauvais," &c.; whereas the folios read correctly, "Ce sont des mot mauvais," &c. Whether all the errors of construction which appear in all the old copies of this scene are in like manner referable to the corruption of printers, is a question which I decidedly think must be answered in the negative. The list is so long and the blunders are so peculiarly English, and there is so little correct French in the scene, that I cannot doubt that the writer of that scene knew French very imperfectly. I select the *principal* faults, and annex the corrections: —

Text.	*Correction.*
le langaye.	la langue.
je me souviendray.	je m'en souviendray.
je suis le bon eseholier.	je suis une bonne éscolière.
vistement.	viste.
les appellons.	nous les appelons.
il est fort bon anglois.	c'est de fort bon anglois.
je m'en faitz la répétition.	je m'en vais faire la répétition.
il est trop difficile, Madame, comme je pense.	je pense que c'est trop difficile.
je m'en oublie.	j'oblie.
je ne doute point d'apprendre.	je ne doute point que j'apprendray.
je réciteray á vous.	je vais vous réciter.
non pour les dames d'honneur d'user.	dont les dames qui ont de l'honneur ne peuvent faire usage.
pour tout le monde.	pour tout au monde.
allon-nous à dîner.	allons dîner.

The mistakes of which I have taken no notice appear to me to be such as must have resulted from the blundering of the compositor, and the carelessness (or ignorance) of the editor, if any, such as *en peu; la main, il est appellé; de fingres*, &c. But in the majority of cases in the list I have given, the French is just such as would result from an Englishman attempting to transplant the idioms of his own tongue into French. Warburton and Farmer seem to have been fully aware of the fact that the French in Hen. V. never was (not even in the time of Hen. IV. of France or earlier) genuine French. As to the other French scene in the play (IV. 4.), the mistakes of the French soldier are not so numerous in proportion to the quantity spoken as those of Katherine and Alice: and we have no right to find fault with the boy's French as he is English. But the pronunciation of *bras*, is what has given offence to the old critics. Doubtless they are right in assuming that in *bras* the final *s* was never sounded: * whether, as Farmer says, it was ever pronounced "brau" I cannot say. Neither was *moy* ever pronounced as in English, though it certainly was formerly pronounced as if it had been written *moé*.

But, after all, who was responsible for these French scenes? Had Shakspeare edited his plays like Ben Jonson, and such English-French had been retained in such edition, the inference that Shakspeare had little knowledge of French would have been inevitable. But if, as is most probable, he was to a great extent at the mercy of his actors, these scenes might have been foisted on his plays, and he might have been perfectly indifferent as to the quality of the intrusion. I leave this *crux* for abler critics than I profess myself to be. At any rate, it is not well to defend Shakspeare at the expense of French construction, as some critics (in ignorance of French, I trust,) have done. C. Mansfield Ingleby.

Birmingham.

* To appeal to French rhymes, as Farmer does, is futile; for in French poetry rhymes are written *for the eye*.

NEW CATALOGUE OF SHAKSPEARIANA.

Your number for Feb. 12. was particularly interesting to the students of Shakspeare. I quite agree with the remarks of your correspondent Este, and think that *it is* quite time that there should be a new catalogue of Shakspeariana. Mr. Halliwell's, which, I believe, was the last, only brings the information down to 1841. Since that time there have been, I think, ten new editions of the *Complete Works*, and much in the shape of commentary.

There is, as you are well aware, also a large amount of very valuable Shaksperian criticism buried in various periodical literature which requires to be brought to light to be *indexed*. I refer of course to such periodicals as the *Edinburgh*, *Quarterly*, *British Quarterly*, *Westminster*, *North British Reviews*, and the *Gentleman's*, *Blackwood*, *Fraser*, and other magazines. How thankful would many a student of Shakspeare be to have an easy reference to such a mine of wealth.

The volume which *was* to have accompanied the engraving of the Chandos Portrait is not the only good thing which we have lost from Mr. J. P. Collier by the dissolution of the Shakspeare Society. There is another "unfulfilled." In the closing paragraph of a valuable paper "on the Earliest Quarto Editions of the Plays," he says:—

"For a future volume of the *Shakspeare Society's Papers*, I propose to send some account of the progressive and comparative value of the quartos during the last fifty or sixty years, with a statement of the depositories, public or private, where any of them are preserved. I shall append some new facts connected with the folio editions in 1623, 1632, 1664, and 1685, with the prices for which they have from time to time been sold, and the number of copies in the hands of collectors, or in our public libraries."

This bears date 1847. It is sincerely to be hoped that he may yet accomplish this; it would be a great boon to the Shaksperian bibliographer. I am not aware that there is any *tabular* view of the early editions of the plays. I have gleaned the enclosed from various authentic sources, and it would perhaps be found useful to some of your readers, to whom I should also feel much obliged for any corrections. It appears to me to be one of those matters upon which "doctors differ."

W. W. R.

First Printed in Folio, 1623.

	Order in Folio.
1. The Tempest	1
2. Two Gentlemen of Verona	2
3. Measure for Measure	4
4. Comedy of Errors	5
5. As you Like it	10
6. Taming of the Shrew	11
7. All's Well	12
8. Twelfth Night	13
9. Winter's Tale	14
10. King John	15
11. Henry the Sixth, 1st Part	20
12. Ditto 2nd	21
13. Ditto 3rd	22
14. Henry the Eighth	24
15. Coriolanus	26
16. Timon of Athens	29
17. Julius Cæsar	30
18. Macbeth	31
19. Anthony and Cleopatra	35
20. Cymbeline	36

Already Printed but included.

	Order in Folio.	*Quartos.*
21. Merry Wives	3	1602, 1619, 1630.
22. Much Ado	6	1600.
23. Love's Labour Lost	7	1598, 1631.
24. Midsummer's Night	8	1600, Thos. Fisher; 1600, James Roberts.
25. Merchant of Venice	9	1600, by J. R. for Thos. Heyes; 1600, by J. Roberts; 1637, 1652.
26. Richard the Second	16	1597, 1598, 1608, 1615, 1634.
27. Henry the Fourth, 1st Part	17	1598, 1599, 1604, 1608, 1613, 1622, 1632, 1639.
28. Ditto 2nd	18	1600.
29. Henry the Fifth	19	1600, 1602, 1608.
30. Richard the Third	23	1597, 1598, 1602, 1605, 1612 or 1613, 1621, 1622, 1624, 1629, 1634.
31. Troilus and Cressida	25	1609, imprinted by G. Eld for R. Bonian and H. Walley; 1609, by G. Eld.
32. Titus Andronicus	27	1600, 1611 (1st ed. said by Langbaine to be 1594.)
33. Romeo and Juliet	28	1597, 1599 (no date, 1607?), 1609, 1637 (no date, R. Young.)
34. Hamlet	32	1603, 1604, 1605 (no date, 1607?), 1609, 1611, 1637.
35. King Lear	33	1608, London, printed for Nathl. Butter; 1608, printed for Nathl. Butter; 1655.
36. Othello.	34	1622, 1630, 1655.
Already Printed but not included.		
37. Pericles		1609, 1611, 1619, 1630, 1635, 1639.

SHAKSPEARIANA.

The Stocks. — In the sixth scene of the second act of *King Lear*, Gloster, by command of Regan, is set in the stocks. It is also ordered that the stocks be brought out, and a stage direction appoints the precise point for their introduction to

the stage. This may perhaps have appeared to most a very ordinary divergence, for theatrical convenience, from the routine of real life; for whereas we see in many places these relics of the past fixed in market places, churchyards, and the like, the idea of moveable stocks is not very likely to arise in the mind. I have, however, seen a pair or set of stocks that was built to run on four wheels. True it is that they are now set up outside the town walls, and the wheels taken off, to repose in some quiet nook till they rot, but the axles and axle-trees remain visible. This pair or set of stocks belongs to the town of Tenby, in Pembrokeshire, and though quite of modern construction (the policeman, an old Waterloo man, told me he remembered their being made), were I believe constructed on the model of their immediate predecessors. They are also noticeable as having holes for the hands as well as the feet. This relic of an ancient custom suggests that it might have been not an uncommon thing to have moveable stocks, that offenders might be paraded through the whole town or district.

Tee Bee.

Shakspeare's "Parish Top."—In *Twelfth Night*, Act I. Sc. 3., Sir Toby exclaims: —

"He's a coward and a coystril that will not drink to my niece, 'till his brains turn o' the toe *like a parish-top.*"

I quote the passage as descriptive of a public game now quite extinct, and should be much pleased to hear of any specimen of such a top in existence, still more to obtain one. Steevens's note on the saying is:

"A large top was formerly kept in *every village*, to be whipped in frosty weather, that the peasants may be kept warm by exercise and out of mischief, while they could not work."

I do not see it alluded to in Strutt.

Can any of your readers, who may possess Hearne's *Antiquarian Discourses* with the print of Islip chapel as the frontispiece, inform me what is meant by the peculiar movement of the fingers in the group of people there assembled. It is not the Italian *moro*, though something like it, and quite puzzles me. Francis Trench.

Islip Rectory.

"Aroint thee, witch!" — In that strange and powerful version of Goëthe's *Walpurgis Night*, by Shelley, the chorus of witches says: —

"A witch to be strong must anoint, anoint —
Then every trough will be boat enough;
With a rag for a sail we can sweep through the sky,
Who flies not to-night, when means he to fly?"

Evidently alluding to the popular superstition, that witches must anoint themselves before they can fly.

"Some on a ram, and some on a prong,
On poles, and on broomsticks, we flutter along."

Is it possible that the true reading of the disputed passage in *Macbeth* is, after all, "Aroint thee, witch!" — That is to say, "Rub yourself with your diabolical ointment and leave me, and go to your horrible Sabbath." Abi! in malam crucem. "Avaunt" may be a likely word to use, but "Avaunt thee" seems bad grammar. A. A.

Poets' Corner.

Bust of Shakspeare (2nd S. vii. 123.) — S. Wmson will find that the casts I spoke of (2nd S. vi. 255.) are full-size casts of the Stratford bust, with hands, cushions, &c. I happened to hear that Signor Michele had been employed to take a cast for a Stratford gentleman, and was very glad to get a copy at a very moderate price. Este.

Shakspeare in Italy (2nd S. vii. 124.) — This interesting note of A. A. is fully confirmed by Mr. C. Armitage Brown, in his admirable but very scarce volume on the *Autobiographical Poems of Shakspeare*. Mr. Brown, an old resident in Italy, notes some very curious details, and contends that Shakspeare visited Italy about 1597. He shows how the local errors of the *Two Gentlemen of Verona*, &c. are entirely avoided, and much minute correctness shown in *Taming of the Shrew*, *Merchant of Venice*, *Othello*, &c. The proofs are of course too copious to be quoted here, but A. A. will be glad to read this genial and admirable volume if he can possibly obtain it.

At the end of the volume I find an announcement of Shakspeare's Poems by Mr. Brown. Were they ever published? Este.

Shakspeare. — Those interested in investigations respecting the Shakspeare family are referred to the following fines levied, in which persons of that name are parties: —

"By fine levied in Hillary Term, 16 Eliz., Thos. Shakespere conveyed tenements in Norton, &c., in Warwickshire.

"By fine levied Michael. 17 & 18 Eliz. Edmd. Hall and others conveyed tenements in Shalford, &c., in Warwickshire, to John Shakespere.

"By fine levied Hillary, 1655 . . . . . Shakspere conveyed tenements in Inckbarrow in Worcestershire."

The above note was communicated to me by an archæological friend who was lately engaged in making researches in various public offices in London. R. C.

Cork.

Dowle. — *Tempest*, Act III. Sc. 3. —

"As diminish
One *dowle* that's in my plume."

Most annotators say *dowle*, a feather, and refer to Bailey's *Dictionary*. It is true such is the meaning given there, but unfortunately it is based on this very passage, as Bailey tells us. Is it not the

old English *dowel*, derived from the French *douille*, a socket, and the meaning—you can hurt neither feather nor socket in my wing (plume?) A. A.

Poets' Corner.

Passage in "Twelfth Night."—I send you a reading of a passage in the Shakspeare plays otherwise unintelligible: —

"*Clown.* Many a good hanging prevents a bad marriage; and, for turning away, let summer bear it out."

Twelfth Night, Act I. Sc. 5.

"Turning away" should be pronounced "turning aw-ay." And, for turning o'hay, "let summer bear it out." William H. Smith.

"*A point of war.*"—It is curious that the current number of the *Quarterly Review*, speaking of Mr. Dyce's reading of the line,

"To a loud trumpet and a *point of war*,"

which Mr. Collier, following his corrector's version of "report of war," says "can have no meaning," should think it necessary to attribute this opinion to "ignorance of the language of Shakspeare's day." The phrase "point of war," is used to *this day* constantly to express certain soundings of drums and trumpets in salute, &c. Thus, for instance, the ruffle beat on the parade in St. James's Park, when the colours are unfurled, is called a "point of war." M. T. L.

THE BIRTHDAY OF SHAKSPERE.

The announcement of a public dinner at Stratford-upon-Avon, in commemoration of the *birthday* of Shakspere, reminds me of certain particulars which seem to call for discussion. The occasion, at least, is opportune. It is a hazardous theme, however, that I propose to touch—and I shall await, with much curiosity, the judicial sentence of the Stratford club.

Was Shakspere born on the 23 April, 1564? Did he die on his *birthday?*

The most important evidence on this question, though not in itself decisive of the fact, is the register of baptisms at Stratford. The item is thus given in print: —

"William, son of John Shakspere, was baptized April 26, 1564." [Malone, 1790.]

"1564. April 26. Gulielmus filius Johannes [sic] Shakspere." [Collier, 1844.]

But there is further evidence on this question—evidence which every one has read—which no one seems to have applied in illustration of it. I allude to the monumental inscription, which is as follows: —

"OBIIT ANO. DOI. 1616. ÆTATIS 53. DIE 23. AP."

[Wheler, 1806.]

The monument was in its place before 1623; perhaps in 1616—for Gerard Johnson, the *tombe-maker*, was then an old man.

If Shakspere was born on the 23 April, 1564, he just completed his fifty-*second* year on the day of his decease. But it is recorded that he died in his fifty-*third* year. Now, Mrs. Shakspere survived till the 6 August, 1623. Susanna, *witty above her sexe*, and her husband John Hall, *medicus peritissimus*, who were joint-executors of the will of the deceased poet, lived to a much later period. So did Judith. Did they authorise a deceptive inscription on the monument? Would they, on such an occasion, sanction an *equivoque?* I entirely reject the supposition; and believe, on the above evidence, that he was born *before* the 23 April, 1564. If so, he did not die on his *birthday*. Should the inferences be doubted—no one, I am sure, can produce the smallest evidence of an opposite tendency.

I consider the current assertions—"He was born on the 23 April, 1564"—"He died on his *birthday* in 1616"—as improbable conjectures; and I submit the case to the Stratford club, to the unprejudiced consideration of future editors of biographical dictionaries and encyclopedias, and and of all future editors of the *Works of Shakspere*. Bolton Corney.

The Terrace, Barnes.

PROPOSED EMENDATIONS OF THE TEXT OF SHAKSPEARE.

The figures in the margin refer to the pages of Dyce's *Shakespeare*, which has been made the groundwork of the following emendations: —

The Tempest.

Act I.

5. "He'll be hanged yet, [Sc. 2.
Though every drop of water swear against it,
And gape at widest to *englut* him."

5. "The sky, it seems, would pour down *kindling* pitch,
But that the sea, mounting to the welkin's *cheeks*,*
Dashes the fire out."

6. "I have with such provision in mine art
So safely ordered, that there is no *soil*,
No, not so much perdition as a hair
Betid to any creature in the vessel."

8. "Like one
Who having unto truth, by *quelling* of it,
Made such a sinner of his memory,
To credit his own lie, he did believe
He was indeed the Duke."

15. "Thou shalt be pinched [Sc. 2.
As thick as honeycomb, each pinch more stinging
Than bees that *make* 'em."

Act II.

21. "Every day some sailor's wife, [Sc. 1.
The *master* of some merchant, and the merchant,
Have just our theme of woe."

* See *Richard II.*, Act III. Sc. 3.

22. "Which, of *him and* Adrian, for a good wager, first begins to crow?"

24. "You were kneeled to, and importuned otherwise
By all of us; and the fair soul herself
Swayed betwcen loathncss and obedience,
Which end of the beam *should* bow."

27. "I am more scrious than my custom: you
Must be so too, if *you* heed me; which to do
Trebles thee o'er."

23. "That our garments, being, as they were, drenched in the sea,
Hold, notwithstanding, their freshness and *gloss*."

28. "And by that *destined* to perform an act,
Whereof what's past is prologue."

29. "Twenty consciences
Might stand twixt me and Milan, candied be they,
And melt, ere they molest."

31. "Yon same black cloud, yon huge one, looks like
A *full* bombard that would shed his liquor."

35. "I'll bring thee
To clustering filberts, and sometimes I'll get thee
Young *staniels* from the rock."

Act III.

36. "I forget: [Sc. 1.
But these sweet thoughts do even refresh my labours,
Most busy when I do *rest*."

41. "Why, as I told thee, 'tis a custom with him, [Sc. 2.
I'the afternoon to sleep, *where* thou mayst brain him,
Having first seizcd his books."

45. "Hath causèd to belch up; and on this island [Sc. 3.
Where man doth not inhabit,—you 'mongst men
Being most unfit to live,—I have made you mad;
As even men with such-like valour hang,
And drown their proper selves."

46. "Of my instruction hast thou nothing bated
In what thou hadst to say: so, with good *will*
And observation strange, my meaner ministers
Their several kinds have done."

46. "While I visit
Young Ferdinand, *who* they suppose is drowned,
And mine and his loved darling."

Act IV.

49. "Thy *becks* with peonied and *lilied* brims [Sc. 1.
Which spongy April at thy hest betrims."

52. "On whom my pains,
Humanely taken, *are* all lost, quite lost."

Act V.

55. "One of their kind, that relish all as sharply, [Sc. 1.
Passion'd as they, be kindlier moved than thou art?"

56. "By whose aid,
Weak *ministers* though ye be, I have bedimmed
The noontide sun."

56. "A solemn air, and the best comforter
To an unsettled fancy, cure thy brains,
Now useless, *bound* within thy skull!"

58. "Whether thou beest he,
Or some enchanted trifle to abuse me,
As late I have been, I not know."

The Two Gentlemen of Verona.

Act II.

100. "Lose the tide, and the voyage, and the master, and the service, *indeed!* Why, man, if the river were dry, I am able to fill it with my tears." [Sc. 3.

111. "A thousand oaths, an ocean of his tears,
And instances *as* infinite of love
Warrant me welcome to my Proteus." [Sc. 7.

Act III.

119. "Yet I am in love; but a team of *horses* shall not pluck that from me." [Sc. 1.

124. "Write till your ink be dry, and with your tears
Moist it again; and frame some feeling *lines*,
That may discover *love's* integrity." [Sc. 2.

Act IV.

134. "Therefore know *thou*, for this I entertain thee. [Sc. 2.

130. "I am very loath to be your idol, sir;
But, since *you're false*, it shall become you well
To worship shadows and adore false shapes."

Act V.

142. "The private wound is deepest: O *spite* accurst,
Mongst all foes that a friend should be the worst!
My shame and guilt *confound* me." [Sc. 4.

143. "Why, *'tis* the ring I gave to Julia."

The Merry Wives of Windsor.

Act I.

162. "Twere better for you if it were *not* known in council." [Sc. 1.

171. "Pray you, go and vetch me in my closet un boitier *vert*."

174. "Will I? i'faith that *I* will."

Act II.

175. "Why, I'll exhibit a bill in parliament for the putting down of *fat* men." [Sc. 1.

176. "O, *if* my husband saw this letter, it would give eternal food to his jealousy!"

180. "Your red-lattice phrases, and your *bull-baiting* oaths, under the shelter of your honour!" [Sc. 2.

181. "Well, *one* Mistress Ford, you say."

Act III.

190. "Marry, sir, the *pit-ward*, the park-ward, every way." [Sc. 1.

192. "Peace, I say, Gallia and *Wallia*, French and Welsh."

197. "I see what thou wert, if Fortune thy foe were not. *Nature's* thy friend: come, thou canst not hide it." [Sc. 3.

199. "How now, *what's here?* Whither bear you this?"

200. "What a taking was he in when your husband asked what was in the basket."

204. "Her father will be angry *else*."

207. "And by her invention, and Ford's wife *direction*,
They conveyed me into a buck-basket." [Sc. 5.

Act IV.

223. "That neither singly can be manifested [Sc. 6.
Without the show of both; wherein fat Falstaff
Hath a great *share*."

Act V.

228. "Cricket, to Windsor chimneys shalt thou leap:
Where fires thou find'st unraked, and hearths *to sweep*,
There pinch the maids as blue as bilberry." [Sc. 5.

Simon Verges.

Minor Notes.

Parish Library given by S. P. G. Society to a Church in America.—I have not yet seen in "N. & Q." any communication, although solicited, from America respecting such libraries: but I find in the *New York Historical Magazine, and Notes and Queries* (vol. ii. p. 125.), the following notice, which I send you:—

"The parish (Trinity Church, Oxford, Philadelphia,) is fortunate in still having in preservation and use a chalice, which was the gift of Queen Anne, with the simple inscription 'Annæ Reginæ,' and a valuable remnant of the parish library given by the Venerable Society for the Propagation of the Gospel, together with a copy of the Holy Bible from which 'the lessons are still read,' as they have been for more than a century."

J. Macray.

Oxford.

Robert Greene and Robert Burns: Parallel Passages.—

"Her cheeks like ripened lilies steep'd in wine."
Greene, p. 42. (Bell's edit.)

"Like lilies dipt in Bacchus' choicest wine."
Idem, p. 65. (*Idem.*)

"Her cheeks like lilies dipp'd in wine."
Burns, "The Lass that made the bed to me."

C. C. B.

Harwood's Irish Almanac, 1666.—The following particulars, found in Wilde's *Closing Years of Dean Swift's Life*, p. 122., deserve, I think, a corner in "N. & Q.:"—

"A family named Christie, whose descendants now reside in the neighbourhood of Swords [county of Dublin], have long possessed a pocketbook of the Dean's, which the present owner has, through the influence of the Rev. William Ormsby, kindly lent us for the purpose of this essay. It is an interleaved copy of one of Harwood's Almanacs, *A Prognostication for the Year of our Lord God* 1666, each blank leaf and portions of many of the others being filled with manuscripts entirely in the Dean's handwriting. This manuscript is mostly poetry, consisting of fragments of verses, and some of his earlier poems never published."

Respecting this almanac, Mr. Wilde adds in p. 151.:—

"This *Prognostication for the Year of our Lord God* 1666, *together with an exact Accompt of the principal Highways and Fairs in the Kingdom of Ireland, by Michael Harwood, Philomath*, and printed by Crook, the King's printer, is perhaps one of the oldest Irish almanacs now extant."

Abhba.

Queries.

ASTROLOGICAL EFFECTS OF THE SIGN TAURUS.

In that admirable scene in *Twelfth Night*, in which the two knights, Sir Toby Belch and Sir Andrew Ague-check are first introduced, Sir Toby is made to utter a little quiet jeer at what is termed medical astrology. Poor silly Sir Andrew Ague-cheek, listless and idle, a simpleton gull, excited and duped by the cunning flattery of Sir Toby, is led from the contemplation of his own personal qualifications — his skill in a caper, and the beauty of his leg when shown off by a tight "flame-coloured sock,"—to consider in what way these attractions might best be turned to account. "Shall we set about some revels?" is his suggestive question. "What shall we do else?" answers Sir Toby; "were we not born under Taurus?" "Taurus!" echoes innocent Sir Andrew, his mind immediately reverting to astrological considerations, "That's sides and heart." "No, Sir," answers Sir Toby, with scornful irony, "it is legs and thighs;" and then proceeds to call upon his goose of a companion to exhibit his boasted skill in dancing—"Let me see thee caper!" Sir Andrew complies with characteristic facility, and the scene closes amidst roars of laughter, excited by the grotesque movements of the rustic knight, inspirited to an absurd exhibition of his clownish accomplishments by the encouragement of the crafty Sir Toby: "Ha! higher; ha, ha! excellent!"

Every one who peruses the scene will perceive not only its admirable adaptation for the stage, but its fine satire on the small country gentry of that date: educated in field sports, skilled in the amusements practised at country revels, ignorant of every thing else, foolish, self-conceited, narrow-minded, overcome with *mauvaise honte*, and devout believers in the follies of astrology.

But the question arises, Which of the knights was correct in his statement of the presumed influences of Taurus? Will anyone be kind enough to produce authority on this point? The following lines occur in the State Paper Office, but they do not agree with either of the knights. Was Sir Andrew ignorant, and Sir Toby altogether in jest?

"*A Rule to Knowe By Harte, what parte of man's Bodye is subject to any of the* 12 *signes.*

"The heade and face doth *Aries* rule, and *Taurus* doth the necke:
But armes and handes in *Geminyes* power do suffer joy or wreck;
Cancer doth guide the breast and longs, the ribbes and stomocke stowt;
Leo likewise hath harte and back, therof yee neede not dowte;
The belly and bowells *Virgo* hath, and eke the entrales all;
The loynes, the kidneis, and the raynes, to *Libraes* lot doth fall;
The blather and [some other] parts to *Scorpio* are the fees;
The thyes doth *Sagittary* guide, and *Capricrone* the knees;
The legs to *Acquary* belong, to use them as hee lyste:
But *Pisces* holds the feet and heels, and so for ever must."

Perhaps, instead of addressing my Query to your readers generally, I might have confined its

application to those of them who are members of the Worshipful Company of Stationers, for I find that there is still published in this very year 1859, at any event one almanac, in which that highly respectable Company — distinguished for its charities no less than for its intelligence and its good dinners — still inculcates these marvels. For some reason which I cannot divine, they set apart in one of their almanacs now before me, and perhaps in others, a column which, beginning at the 1st of January, runs literally thus: "Hips, thighs, knees and hams, legs, ancles, feet and toes, head, face, neck, throat, arms, shoulders, breast, stomach, heart, back, bowels, belly, veins, loins — Scorpio dominant." And then it proceeds over again: "Hips, thighs," &c., as before, throughout the year, the list always ending with "Scorpio dominant," the meaning of which may be guessed from one of the lines I have been obliged to alter above. These gentlemen — all of them most estimable men, and some of them, I am proud to say, my personal friends — of course understand their own publication, and will probably enlighten me. If I read their enumeration correctly, it agrees, not with the knight's, but with the manuscript in the State Paper Office, "neck and throat" being assigned to Taurus, but it would be highly satisfactory to hear the sentiments of these living teachers of Medical Astrology. John Bruce.

5. Upper Gloucester Street, Dorset Square.

Minor Queries.

Rev. George Whitefield. — Who is the author of a well written, but unjust and exaggerated, satire on Mr. Whitefield and his preaching, viz. —

"A Plain and Easy Road to the Land of Bliss, a Turnpike set up by Mr. Orator ———; on which a man may travel more Miles in *one* Day, than any other Highway in *Forty* Years. With a Dedication such as never was, or will be in vogue. *Honi soit qui Mal y pense.* London, printed for *W. Nicoll* in *St. Paul's Churchyard*, and *W. Tesseyman* in *York*, 1762. 12mo., pp. 210."

It affects very much the wit and style of the *Tale of a Tub*. G. N.

Serjeant John Ball. — Will you kindly refer me to any biographical sketch (and what I want to see appeared, I think, in an Irish periodical of the day,) of Serjeant John Ball, in memory of whom a monument was erected in the cathedral of St. Patrick, Dublin, shortly after his death in 1813, "by the unanimous vote of the Irish Bar?" A copy of the inscription, which is perfect in its way, is given in Monck Mason's *History of St. Patrick's Cathedral* (Appendix, p. lix.); and an extract from Mr. Peter Burrowes's speech on moving that a monument should be erected, appears in Phillips's *Specimens of Irish Eloquence*, pp. 300-2. I may add that the Mr. Miller, whose honourable case comes immediately after in the same volume (pp. 302-8.) was subsequently well known as the Rev. George Miller, D.D., author of *The Philosophy of Modern History*, and for many years a Fellow of Trinity College, Dublin. Abhba.

Vitality of Eggs. — In the *Gardener's Chronicle* for August 20th, 1853, a statement was made respecting some eggs which had been dug out of an old wall of a sacristy, near Lago Maggiore, after being buried for 300 years, and found to be in a perfect state. It is possible some reader of "N. & Q." can refer me to an authentic account of the discovery, or say what became of the eggs? and whether the vitality was proved by chickens being hatched from them? and if so, what was the kind of fowl produced? T. W. Wonfor.

Brighton.

Miracles of J. J. Rousseau, &c. — To what does the following quotation refer? it is extracted from "Questions sur les Miracles," forming part of the 7th vol. of *Mélanges Philosophiques, Littéraires, Historiques, &c.* (Genève, MDCCLXXVII.), p. 310.:

"Je veux croire aux miracles que M. Rousseau a faits à Venise; mais j'avoue que je crois plus fermement à ceux de notre comte de Neuchâtel. Résister à la moitié de l'Europe, et à quatre armées d'environ cent mille hommes chacune, remporter dans l'espace d'un mois deux victoires signalées, forcer les ennemis à faire la paix, jouir de sa gloire en philosophe, voilà des vrais miracles."

Is there any foundation for the following statement taken from p. 58. of the same volume: —

"Savez-vous bien que dans plus d'une province, il n'y a pas un siècle que l'on condamnait les gens qui mangeaint gras en carême à être pendus?"

Libya.

Cambridge.

Yeovil and Neighbourhood. — I am collecting from all sources information respecting the history of families settled in this neighbourhood, and should be greatly obliged by assistance from your Somerset correspondents. Collison, in his county history, has given very little attention to genealogy, and an additional volume, remedying this deficiency, would be a great boon to the public. C. J. R.

"*The Fal of the late Arrian.*" — I should be obliged to any correspondent favouring me with information respecting the following tract:

"The Fal of the late Arrian: Colophon. Imprynted at London in Flete Strete, at the Signe of the George, by Willia Powell, An. Dni. M.CCCCC.XLIX." *

C. J. R.

Robert Huish. — Can any of your readers give me any information regarding Robert Huish, author of *The Management of Bees*, published about 1816. Mr. Huish is also the author of a *Life of*

[* This work is by John Proctour: see Herbert's *Ames*. A copy of it is in the Bodleian Library. — Ed.]

King George the Third, and other works. Is the author still living? Z.

Proctors.—Where can I see a list of admissions to this profession? and does such list contain the name and rank of the father of the admitted?
C. J. R.

Number of Letters in the Old Testament.—In a recent number of the *Manchester Guardian* it is stated by an *anonymous* correspondent that the number of letters in the Old Testament is 2,728,100. Can this be verified by any one who has made the computation? G. J. F.
Bolton.

"*Oh call us not weeds,*" *&c.*—The author and publisher of a poem commencing as follows:—

"Oh call us not weeds—we are flowers of the sea,
For lovely and bright and gay-tinted are we,
And quite independent of sunshine and showers,—
Then call us not weeds, we are ocean's gay flowers."
C. S.

Robert Luchyn, M.P.—Can Messrs. Cooper give any information about Robert Luchyn, M.P. for Cambridge in 1623? C. J. R.

Rev. Charles Wolley.—Can any of the readers of "N. & Q." furnish particulars of the parentage, education, ordination, and death of Rev. Charles Wolley, minister of Alford in Lincolnshire, between 1680 and 1700? N. Y.

Waits: Anomes, what are they?—In the excellent edition of "the famous history of Doctor Faustus" (Thoms's *Early English Prose Romances*, vol. iii. p. 178.), this word is evidently used to signify not the player, but a musical instrument itself. The passage runs:

"Lastly was heard by Faustus all manner of instruments of musick,—as organs, clarigolds, lutes, viols, citterns, *waits*, hornpipes, *anomes*, harps, and all manner of other instruments."

In an account given in the *Gentleman's Magazine* for Feb. 1756, of the "manner of making freemen of Alnwick," the correspondent writes:

"They are generally met by women dressed up with ribbons, bells, and garlands of gum-flowers, who welcome them with dancing and singing, and are called *timberwaits*, perhaps a corruption of timbrel-waits; players on timbrels, Waits being an old word for those who play on musical instruments in the streets."

Skinner, *Gloss.*, *sub voce*, evidently understands the word in this sense; he calls them "Lyricines, Tibicines, Citharœdi;" and speaks of them as musicians who go in processions. But the writer of the *Romance* evidently considers the word to mean an instrument, not a player. Can any reader of "N. & Q." refer to any passage where the word is used in that sense, and can they inform me what instrument is meant? and also what an *anome* is? The harmony is described as being of the most "ravishing" description, and is probably meant to be soft music, as there is no mention of trumpet or drums. A. A.
Poet's Corner.

Lady Sherard of Staplcford, *circa* 1700. Who was she? N. Y.

Sarcasm.—Can you or any of your readers help me to a satisfactory definition? Perhaps I may as well explain that I do not consider invective, such, for example, as abounds in Junius, sarcasm. I should say, so far as I can venture to say anything about it, that it holds a middle place between invective, and wit, properly so-called.
Ravensbourne.

Minor Queries with Answers.

Sam. Hieron.—Where can I find some *biographical particulars* of the author of

"A Help vnto Deuotion, containing certain Moulds or Forms of Prayer, fitted to seuerall Occasions, and penned for the furtherance of those who haue more desire than skill to poure out their soules by petitions unto God. By Sam Hieron. The third edition, reuieued by the Author and much enlarged. Phil. iv. ver. 6., '*In all,*' *&c.* At London, printed by H. L. for Samuel Machane, 1611."

Fine typography in *black letter*, with ornamental type, margins, and of small *pocket size*, pp. 475. "The Epistle Dedicatorie," is "To the Right Worshipfull, the Ladie Mary Strode of Newingham in Deuon," dated from "Modbury, the tenth of October, 1608." Also an address "To the Christian Reader." The composition of these prayers I think to be very beautiful, and the emanations of a pious mind.

I noticed some time since in a London sale catalogue the following, incidentally relating to the author, of which I *made a note*:—

"Bishop Nicholson's copy of the 39 Articles, and Oath of Allegiance for the Diocese of Gloucester, with 80 pages of Subscriptions attached in the autographs of the Clergy of the Diocese—Among the most interesting of which may be named the autograph of Bishop Bull (9 lines) on his presentation to Suddington, Nov. 14, 1633; that of Dr. Anthony Horneck (8 lines); Tim Nourse, T. Graile, *Sam Hieron*, *&c.*, *4to. half calf neat.*"

I think the author ranks among the Puritan divines, and long ago I have read, without being able to recollect where, that as a godly friend he was acquainted with another of the same worthy stamp, Mr. Richard Greenham. (His *Works*, in a thick (parchment covered) *folio* volume small, printed at London, 1601.) The two met in conference, and it was likely on some distressing matter that Richard had to give this counsel to the author, *to keep up his spirits, for that God would provide for the young Herons.* G. N.

[Samuel Hieron was born at Epping, in Essex, in 1572; educated at Eton and at King's College, Cambridge; after which he became rector of Modbury in Devonshire, where he died in 1617. He was inclined to

Puritan principles, but adhered to the Church, and was very popular as a preacher. His *Works* are wholly practical, and were printed together in 2 vols. folio, 1620, 1624. There is a short biography of him by Robert Hill prefixed to the second volume.]

Viscount Stirling. — Who was the Lord Sterline, whose tragedy of *Darius*, printed in 1603, contains a passage similar in thought to Shakspeare's: —

"The cloud-capp'd towers, the gorgeous palaces," &c.

CEYLONENSIS.

[Has our intelligent correspondent neglected to "make a note" of our British Solomon's "philosophical poet," and His Majesty's Lieutenant of Nova Scotia, whose Knight Baronets, instead of receiving for their 150*l.* sterling six thousand good and sufficient acres of Nova Scotia ground, had eventually to search for land amongst the Selenites in the Moon, or turn Knights of the Sun? Sir William Alexander first commenced as an amatory poet, with a complaint of his unsuccessful flirtation with a lady he named Aurora, who, preferring the hand of another suitor, "matched her morning to one in the evening of his days," as our poet pensively complains in one of his Sonnets. After Sir William had sold Nova Scotia to the French, Charles I. made him Secretary of State for Scotland, and in September, 1630, a peer of that kingdom by the title of Viscount Stirling. He died on February 12, 1640.]

Anonymous MS. Comedy. — In the Sloane MS. 1828, there is a tragedy by the Earl of Orrery, called *Zoroastres*, and a comedy. What is the title or subject of this comedy? Z.

[The comedy is in five acts, but has no title. On the first leaf is the date 1699, crossed with a pen. The *dramatis personæ* are, Old Lovewell; Young Lovewell; Trueboy; Wildman; Doolittle; Lady Tumbol; Mrs. Shorter, her daughter; Rachel Tumbol; Clarinda and Lucie; Mrs. Friskett; Phillis and Betty. It appears to be a satire on the practices of the Puritans; and concludes with the following lines: —

"*Trueboy.* May the great Judge of all things set us free
From Presbyterians as from Popery.
Open their eyes, let them their error spy;
Repent their crimes, and from their factions fly.
May we in perfect unity remain,
Secure by them may our great monarch reign."

This MS. comedy contains the earliest notice yet known of that curious work, *The Heavy Shove*, so frequently discussed in "N. & Q.," and that too in connexion with the name of Baxter; although the name of William Bunyan appears on the title-page of a copy recently sold by Sotheby & Wilkinson ("N. & Q.," 2nd S. vi. 80.) Doolittle says: — "I will not have a wife to pry into my actions; how these holy women love holy men. So I hear there is a young woman of a very good fortune in love with my brother Baxter; but let me see, let me look over my papers, and see what is ready for the press. Here is my *Shove to the Heavy A—— Christian*, that will be ready in a week. My *Nearer Way to Heaven than with a Ladder*. My *Vision, or, the Triumph of the Covenant*; this is to show how well I can write in verse. Bayes never wrote anything half so well in his life, it tickles the Tory." The tragedy by the Earl of Orrery, which follows this comedy in the same volume, is in a different handwriting, and does not appear to have been known to the Earl's biographers.]

The Maudeleyne Grace. — I shall be much obliged if any of your readers can give me some information concerning the origin of the custom of singing the Latin hymn on the tower of Magdalen College, Oxford, on the 1st of May at sunrise. The points on which I wish to gain some information are, 1. the date of the first performance of the custom; 2. the object of the ceremony, and the origin of its institution; 3. any change which may have taken place since it was first established. DAUNIA.

[Akermann, in his *History of Oxford*, i. 251., has the following notice of this custom: — "Previous to the Reformation a mass was performed every May morning, at an early hour, on the top of Magdalen tower, for the repose of the soul of Henry VII., who had honoured the college with a visit in 1486-7. The choristers, however, continue to execute, in the same place and on the same day, certain pieces of choir music; for which harmonious service the rectory of Slimbridge, in Gloucestershire, pays the yearly sum of 10*l.* This ceremony has encouraged the notion that Henry contributed to the erection of the tower: but his only recorded act of favour to the college is the confirmation of its claim to the rectory charged with the annual payment." Consult also DR. RIMBAULT'S article in our 1st S. i. 437., for some notices of the "Grace," composed by Benjamin Rogers, M.D.]

Passage in Burke. — The following quotation occurs in Burke's first letter on a Regicide Peace:

"Thus painters write their names at Co."

It will be found at p. 201. of the 8th vol. of Burke's *Works*, ed. 1815. Perhaps some of your correspondents can explain this puzzling quotation? A. Z.

[Burke's quotation is appended to his commendation of a certain "manly and masterly state-paper," concerning which he says, "The diplomatick collection never was more enriched than with this piece. The historick facts justify every stroke of the master." The island of Co, Coos, or Cos, was very generally supposed (though this is questioned by some) to have given birth to the famous painter Apelles, who is said to have never put his *name* to any pictures but three; a Sleeping Venus, a Venus Anadyomene (his best), and an Alexander (which also appears to have been first-rate). Burke's meaning is complimentary. He intimates an analogy between "the stroke of the master" discernible in the important "state-paper" to which he refers (Declaration, Oct. 29, 1793, see *London Gazette* or *Annual Register* of that year), and the painter's name attached to his best picture. There remain two *desiderata*. One would wish to know, 1. who wrote the line cited by Burke; 2. who wrote the *Declaration* which he, and not he alone, so highly commends. It sets forth the grounds on which the war with France was vindicated by the British government.]

The Bishop of Sarum and Dr. Cole. — Information is required respecting the following work: *The True Copies of the Letters betweene the Reverend Father in God, John, Bisshop of Sarum and D. Cole.* No date. [1560.] C. J. R.

[The occasion of this correspondence between Bishop Jewel and Dr. Cole, Dean of St. Paul's, was owing to the Bishop's celebrated Sermon, containing a challenge to the Romanists, on most of the principal points in controversy

between them and the Reformers. The Bishop's Sermon appears to have been originally preached at St. Paul's Cross on Nov. 26, 1559 (Strype's *Grindal*, p. 40.). The same Sermon (probably expanded) was preached at Court Mar. 17, 1560 (Strype's *Annals*, I. i. p. 298.); and again, as on the printed copy, "at Paul's Cross, the Second Sunday before Easter, 1560." Mr. Le Bas informs us, that "the only immediate effect produced by the Bishop's challenge was a letter from Dr. Henry Cole, late Dean of St. Paul's. The very day after the Sermon [*i. e.* its second delivery on Mar. 17, 1560] this candid divine addressed the preacher, almost 'with bated breath and whispering humbleness;' abjuring altogether the office of a disputant, and protesting that he wrote 'with no other intent than to be instructed.' To this seemingly courteous application, Jewel, of course, replied with equal courtesy. But, as the correspondence proceeded, the tone of the humble inquirer became more and more sarcastic, intemperate, and disingenuous. At length, Dr. Cole had recourse to a most indefensible proceeding. He dispersed among his own party a letter, which purported to be an answer to one of his antagonists; but without communicating that letter to Jewel himself. On hearing this, Jewel requested Cole to inform him whether or not the paper in circulation was written by him; in order that he (Jewel) might not be discredited by delaying the reply. To this application Cole was obstinately silent. Upon this, Jewel published another letter, containing a recapitulation of the whole debate between them; and so the matter ended."]

Replies.

EXECUTION OF DOMESTIC ANIMALS FOR MURDER.

(2nd S. vii. 278.)

According to the Roman law, if a man was hurt by a tame animal — as by a vicious horse or a dangerous bull — the owner afforded satisfaction by the surrender of the animal, which was called *noxæ datio*. (See *Inst.* iv. 9.) The same rule extended to a man's slave, and also to his son, both of whom were regarded by the Roman law as his chattels. In the case of a man being killed by a domestic animal, the mediæval codes applied the principle of the weregeld, or pecuniary satisfaction for life; sometimes the entire weregeld was due, sometimes half the weregeld, coupled with the surrender of the animal. The Burgundian law enacted that where one tame animal was hurt by another, the offending animal was to be surrendered.

It was a medieval practice in Germany and Scandinavia to hang wolves and dogs with a criminal, as a symbolical mark of disgrace, and as an aggravation of his punishment. Saxo Grammaticus states that the association of wolves at the hanging of the criminal was an ancient punishment for parricide: and in Germany the custom of hanging dogs with the sufferer was particularly applied to Jews. Grimm cites the following passage from a Frankfort chronicle, of 1499 A. D.: —

"Comes de Hanau Judæum propter furtum solenniter inter duos canes, capite transverso, suspendi fecit apud Dornicum." (D. R. A. p. 664. 685.)

Rorarius, a papal nuncio at the court of Hungary in the sixteenth century, wrote and published a treatise to prove that animals are rational, and that they make a better use of their reason than man. In this work he stated that it was customary in Africa to crucify lions, in order to deter them from entering towns; and he had himself seen two wolves hung from a gibbet in the forest between Cologne and Juliers, as an example to other wolves. See Bayle, *Dict.* art. Rorarius, note F. Concerning the punishments of animals, see likewise Selden *de Jure Nat. et Gent. juxta Disc. Ebr.* lib. i. c. 5. The Roman custom of annually crucifying dogs, on account of their failure to give the alarm when the capitol was scaled by the Gauls, must be considered as a commemorative, not a penal infliction.

It may be observed that animals, though conscious of the idea of danger — without which they would not preserve their lives — are destitute of the idea of death; and that the infliction of death upon one animal would not operate by way of example upon another animal. The same remark may indeed be extended to all punishments inflicted upon animals. A whipping administered to one dog is no warning to another dog. All punishments of animals must, in order to be operative, be individual; and hence the capital punishment of an animal is an absurdity, because it extinguishes the life of the only animal upon which the punishment can operate. L.

OXFORD ALE-WIVES.

(2nd S. vii. 275.)

Of the two Oxford ale-wives, whose names are quoted by Cuthbert Bede, your correspondent gives an account, — but that an interesting one — only of old Mother Lousc. Her gossip, Mother George, was, perhaps, more celebrated. After keeping an ale-house in Black Boy Lane, she removed to St. Peter's in the Bailey. The latter was an especial favourite and well-frequented house, for old Mother George was as brisk and sparkling as her ale. When she was long past a hundred, she used to thread a needle without the aid of glasses, and presenting the same to her guests as visitors, they offered her a gratuity, or ordered a flask of ale. The older she grew the more crowded was her house, where the lively dame bustled about with all her faculties unimpaired till she attained the age of 120 years! and even then, a mere accident, and not disease or decay of nature, killed her. Her own opinion was the good, modern opinion, founded on the very best principle, — that people had no business to grow old, and that if they did so, it was entirely their own fault! And so she remained young till she was six score years old, laughing like Mrs.

Piozzi at eighty, at persons who said they could not see — only (so said the octogenarian at least) because they did not know how to look. Mother George, at the great age mentioned, injured her back by a fall, and died, even more time-honoured than that oft-cited Countess of Desmond, —

"Who lived to the age of a hundred and ten,
And died of a fall from a cherry-tree then."

Were the Oxford ale-tipplers at all like those noticed by Hollinshed? "They will drink," says the chronicler, "till they be red as cocks, and little wiser than their combs." When the old Hall at Balliol had its central-fire, every member of the University was entitled to spend one night in the year there, if he chose, and be treated with good cheese and bright ale, the condition, however, being that he should sing a song, tell a story, or accomplish that anti-social feat, permission to achieve which, in company, was, by special decree of the Emperor Claudius, granted to every man. Oxford scholars of Mother George's time were not so nice as to care for the like authority for the feat in question. J. Doran.

WILLIAM CODDINGTON, ETC.

(2nd S. vii. 235.)

William Coddington lived at Boston, co. Lincoln, England, before he went to America, if he was not born there. On Friday, October 2, 1857, being engaged in making a tour through Lincolnshire for the purposes of family research, I extracted (in Cotton's chapel) the following facts from the Boston parish register: —

"March 22, 1626, Mirhah [?] ye sonne of William Coddington. [Buried].
"April 7, 1628, Samuell ye sonne of Willm Coddington. [Baptized].
"June 30, 1629, Clarke ffortree [?] and Katheren Coddington. [Married].
"Augt. 21, 1629, Samuell ye sonne of Willm Coddington. [Buried, sixteen months old."]

This is the earliest mention I have met with respecting the Coddington family. But I had previously seen in some books on heraldry a coat of arms purporting to belong to Coddington of Gainsborough, co. Lincoln, as thus — Paly of six, ar. and az. on a chief gu., a lion passant gardant or. No crest recorded. If this were an ancient grant, it occurred to me that possibly I might trace something of the family at Gainsborough; so I proceeded thither. On Monday, October 12, 1857, I went over the Gainsborough register at the vicarage; from its commencement (I think in 1564) down to 1636 inclusive, by which time the Coddingtons had long been in America; but I failed to discover any trace of the name. From this I infer two things: 1. That William Coddington had not belonged to Gainsborough before he lived at Boston; and, 2. That the said armorial achievement cannot be fixed upon him. Neither did I meet with the name of Coddington in the Alford register, which I went over on Monday the 5th and Tuesday the 6th October, 1857, devoting to it two hours the first day, and three the second. I began with the beginning on the 19th April, 1561, and searched as before down to 1636 inclusive. I found that William and Ann Hutchinson had no less than thirteen children baptized at Alford; that William was born August 14, 1586, and that his father, Edward, was buried there, February 14, 1631, which is forty-five years from William's birth, during which long period he was probably a resident at Alford. I also extracted the following, to which I must again allude presently: —

"1629, Ellena uxor Samuelis Sanforde, sepult, Jan. 20.
"1629, Samuel Sanforde, sepult, Feb. 20."

Samuel dies but one month after his wife. I take these to be the father and mother of John Sanforde, who married Bridgetta Hutchinson, daughter of William and Ann, baptized January 15, 1618, of whom hereafter Sanford bore ar. a chief gu. No crest recorded. [I should much like to know where William married his wife Ann Marbury. Was it at Gresby?] At Alford I also observed that William Hutchinson was churchwarden in the years 1620 and 1621. We may presume he was of the established church.

The following facts referring to William Coddington I have collected from Governor Hutchinson's *History*, 1st edition: —

March 18, 1630, he was at Southampton, with others, preparing to embark for America, i. 16.

He was on board the "Arbella" [*sic*] at Yarmouth, in the Isle of Wight I suppose, being near Southampton, April 7, i. 489. The "Arabella" sailed between the 7th and 10th April, and arrived at Salem in Massachusetts on the 12th June, 1630, i. 19, 20.

At p. 18. (note) we have: —

"Mr. Coddington was of Lincolnshire, zealous to a great degree; was afterwards *father of Rhode Island Colony*, where his zeal abated, and he promoted a general toleration. He was many years their governor, and would gladly have joined in confederacy with the other colonies, but different sentiments upon religion prevented."

In 1631 he returned to England in the "Lyon" to fetch his family, for he appears to have made this first experimental trip without them, i. 24.

Being in London in 1632, he wrote on the 4th June to the Rev. John Cotton, vicar of Boston (England), when he says: —

"I am, I thank God, in bodily health, yet not enjoying that freedom of spirit, being withheld from that place which my soul desireth, and my heart earnestly worketh after: neither, I think, shall I see it till towards the next spring, my wife being with child, and all her friends unwilling she should go in that condition."— i. 24. note.

After apparently waiting for the birth of this child he went out again, taking his family along

with him. I think it highly probable (though I cannot prove it) that he went with John Cotton, or the Hutchinsons, in 1633 or 1634, having previously been intimate with both those families in Lincolnshire, and they all went out at this period. They were all together in Boston, Massachusetts. Coddington was there elected to the magistracy, and to a leading part in public affairs.—i. 61.

At Mrs. Hutchinson's trial and sentence of banishment in November, 1637, for the commotions on religious topics which she raised in the colony (and given *verbatim* at the end of the 2nd volume) Coddington takes part, and pleads in her favour; and when the persons in court are requested to hold up their hands in token that the sentence should *not* be passed on her, only William Coddington and a Mr. Colborn obey the appeal. Hugh Peters was present.

Seven months before this period, *i. e.* March 29th, 1637, Coddington, Hutchinson, and others had purchased the great island of Aquidneck or Rhode Island from the Indians; and on the event of the trial, they all seem to have left Boston together in order to proceed to their new acquisition. The island is about sixteen miles long, and perhaps four or five or more miles broad, the town of Newport being the capital. They bought it of Canonicus and Miantonomi, chief sachems of those parts, for the full payment of forty fathoms of white beads, and some clothes. The beads passed for money. They were made out of conch-shells. Roger Williams signed his name to this deed of conveyance as a witness. I had an ancient copy of it in my possession, together with other papers, but the gentleman to whom they were lent has not returned them. The signature of one of the chiefs was an attempt to depict a bow and arrow.

But I am required to give what information I can on the question as to who may be considered the founder of the colony of Rhode Island, Roger Williams, or William Coddington and his associates? Williams was banished from Massachusetts in November, 1635, exactly two years before Mrs. Hutchinson; but though he settled himself down on a spot not far from where the present town of Providence now stands in the spring of 1636, he did not, to the best of my knowledge, acquire territory by *written documents* till March 24, 1637. He bought of the same chiefs as Coddington and Hutchinson. I must here beg my readers not to lose sight of one essential point, and that is this,—that Coddington bought the *island* of Rhode Island, but Williams settled on the *mainland*. Coddington was governor of his *island*, but Williams's jurisdiction lay on the *continent;* a glance at the map makes this clear. By comparing the dates of Williams's purchase, March 24, with that of Coddington, March 29, we see that Williams has five days the start of Coddington. This is shaving it pretty close. Although in the extract above Coddington is called the "father of Rhode Island colony," I am inclined to think (unless there is still some evidence in his favour of which I am not possessed) that my ancestors must relinquish to Williams the honour of founding the colony, at all events by the space of *five days*.

Mrs. H. but ill-requited Coddington's friendly intercession in her behalf at the trial; for, in the governor's *History*, i. 72, we have:—

"Mr. Hutchinson, her husband, sold his estate, and removed, with his wife and family, first to Aquidneck (Rhode Island), being one of the purchasers of that island from the Indians, where, by the influence of his wife, the people laid Mr. Coddington, and chose him for their sole ruler," &c.

Nathaniel Coddington, whom I conjecture to be the child for whose birth the parents delayed their voyage, as mentioned above, married Susannah Hutchinson, granddaughter of William and Ann, April 19, 1677; and if so, he was forty-four, and she about thirty-five. A daughter of this marriage, and sole heiress, as far as I know, married Colonel Peleg Sanford, descended from the John Sanford who married Bridgetta H., as remarked; and John Sanford I take to be the son of Ellena and Samuel S. of the Alford register. Peleg Sanford was represented by two co-heiresses; Margaret, the eldest, married my great-grandfather, Governor Hutchinson; and Mary, the youngest, married Lieut.-Governor Oliver, one of whose daughters was my grandmother. By this network of intermarriages we became possessed of much Coddington Rhode Island property; but all this, together with several estates in Massachusetts, was lost at the period of the revolution eighty years ago.

The most likely place to obtain information respecting the Coddingtons would be amongst the records and registers at Newport, Rhode Island. When I was there I overlooked many things, for my visit to America was a boyish pleasure trip. Boston might also furnish something, especially before 1638, and perhaps Salem in 1630 and 1631. If I go again I will think of all these points; but in the mean time, perhaps some of my American cousins would rummage them up.

Mr. P. Thompson also makes inquiry respecting Sir Henry (qy. Harry?) Vane's family; but I regret that I have no private papers that would assist him in that quarter. P. Hutchinson.

Replies to Minor Queries.

Scandal against Queen Elizabeth (2nd S. vii. 106.)—The depositions I read at the Society of Antiquaries, accompanied by a letter to the Privy Council from Mr. Justice Weston and Mr. Serj. Harper, then acting as judges of Assize at Salisbury, are Harl. MS., No. 6990., art. 24. The date of the depositions taken before John Erneley

and John Berwike, Esq., justices of the peace of Wilts, is the 19th of June, 5 Eliz. The date of the letter being the 10th of July, 1563; and the person accused of the slander being Robert Brooke, an innkeeper at Devizes. F. A. Carrington.

Ogbourne St. George, Wilts.

Who was the Father of William of Wykeham? (2nd S. vii. 197.) — Edward Coudray, one of the legatees named in the bishop's will, was seised of a portion of the Manor of *Burton Sacy*, Hants. He lived at Herriard in the same county, and was sheriff in 4 & 5 Henry IV. The above manor is referred to as in the possession of his descendants in vol. iv. *Cal. Inq. Post Mort.*, p. 47. and 67. Will this afford any clue? W. H. Lammin.

Fulham.

Voyding Knife (2nd S. vii. 286.) — I have often seen this implement at Drapers' Hall, which is said to be the only one left in England. It is of silver, nearly two feet long, with a plain flat blade very much like a paper-knife. Your correspondent's objection is very just, but such was not the tradition as stated to me by one of the oldest members of the court since deceased. He told me it was for clearing the tables, not of crumbs as our semi-circular brushes do, but of the unconsumed portions of the meal, which were swept by this knife into voiders or large baskets, from whence they were distributed next morning as doles to the poor. Several old dictionaries, that of Matthew Bailey among the rest, describe a "voider" as a basket used at dinner to hold plates, &c. If the tradition told me be correct, we can readily understand their voiders to be the baskets used to receive the fragments, and thence the derivation of the word voiding-knife. A. A.

Poets' Corner.

Letters of the Herbert Family (2nd S. vii. 238.) — The principal portions of these letters were among the muniments at Ribbesford House, Worcestershire, formerly the residence of Lord Herbert of Cherbury. These documents passed by purchase, at the close of the last century, from the Marquis of Winchester, descendant of the Herbert family, to Francis Ingram of Bewdley; from whom they passed by will to his kinsman, the late Rev. E. Winnington Ingram, Canon of Worcester; and while in his possession were published by Mrs. Rebecca Warner of Bath. The MS. letters are most of them in the Earl of Powis's possession, but some remain in the library at Stanford Court.

Thomas E. Winnington.

Stanford Court, Worcester.

Orders of Monks (2nd S. vii. 29.) — Much of the information sought for by Stylites, at least so far as regards orders established in England, is to be found in the preface to Grose's *Antiquities*.

Meletes.

Bounds of Macclesfield Forest (2nd S. vii. 296.) — If the inquirer had referred to the county history (Ormerod's *Cheshire*), he would have found an answer in the following pages to his questions:

Vol. iii. p. 281. The ancient perambulation of the *Forest* of Macclesfield.

Ibid. The perambulation 17 Jac. 1., used as evidence when this work was completed, viz. in 1819.

P. 282. Townships in Liberty of the *Hundred*.

P. 283. Townships in the *Manor and Forest*.

P. 283. Townships in both jurisdictions, the boundary line of the *Hundred* and the *Forest* passing through them.

These statements may be adapted to *any* Map of Cheshire. Lancastriensis.

Archbishop Neile (2nd S. vii. 297.) — It is not exactly an answer to a question about a man's grandfather to give an account of his grandson; but your correspondent may not know that Neile had a grandson who is now better known than himself. Sir Paul Neile, the son, was in the household of Charles I.: William Neile, the grandson (born 1637, died 1670), was an early member of the Royal Society. He is distinguished as having been the first, or among the first, for all the priority questions of that day are difficulties, who exhibited in an algebraic formula the length of the arc of an algebraic curve, the semicubical, or, as it was once called, the Neilian parabola. For a short note on his life, see Birch, *Hist. Roy. Soc.*, vol. ii. p. 460. William Neile had a very powerful mathematical genius, but he died before he had established a name worthy of it. I have seen an absurd story that he was an O'Neile, and that the Saxon de-O'-ed him to make an Englishman of him. A. De Morgan.

Church Tune "Wareham" (2nd S. vii. 217.) — William Knapp was parish clerk of Poole, Dorsetshire, for a period of *thirty-nine* years. He was born in 1698, and died in 1768. I have two of his publications now before me, viz. *A Set of New Psalms and Anthems, in Four Parts, on Various Occasions, the Seventh Edition*, London, J. Newbery, 1762; and *New Church Melody, being a Set of Anthems, Psalms, Hymns, &c., on Various Occasions, in Four Parts, the Fifth Edition*, London, R. Baldwin, n. d. Both volumes are in octavo, and the latter has a characteristic portrait of the author before the title-page.

The tune called "Wareham" is given at p. 47. of the first named publication. It was so called from the name of a town in Dorsetshire, in which Knapp was born. Edward F. Rimbault.

Double Christian Names (2nd S. v. 159. *et sæpe.*) — The following examples are of earlier occurrence than most of those which were some time since noted by several correspondents. The dates

attached are those of the MSS. papers in which I met with the names: —

"Lawrence Hewar Oxburgh, of Emneth, Cambridgeshire, 1655.

"Charles George Cock, Judge of the Admiralty, 1655.

"Thomas Roome Coyle, Captain of H. M. S. Phœnix, 1678.

"Henry Frederick Thynne, brother to Lord Weymouth, 1682.

"Edward Horseley Widdington, Justice of Peace, Northumberland, 1688."

But a still earlier instance is furnished in an entry in a recent Catalogue of Mr. Kerslake's, where, in a description of a curious and interesting collection of autograph letters from Cecil, Earl of Salisbury, and his son, we read of one in 1601, which contains an account of "John Tomas Jones," a runaway thief. W. D. Macray.

Watling Street (2nd S. iv. 58. 114.) — This name is a compound of *wattle*=hurdle, and *ing*=a common meadow. Carlyle detects in the etymology of the German town of Wolfenbüttel, *Welfs* or *Guelphs*, and *wattles* or *hurdles*, the latter as used in encampment. According, however, to the authorities *penes me*, *büttel* does not mean wattles or hurdles, but a beadle, jailor or jack-ketch, as *büttelei* means a jail. The word *ing*, as a meadow, occurs in Dart*ing*ton, Devonshire; in Deep*ing*, Lincolnshire; in Godalm*ing*, Surrey; in Hitch*ing*, Herts; in Leam*ing*ton, Warwickshire; in Rudd*ing*ton, Notts; in *Ing*atestone, Essex, &c. The last refers to the *meadow at the* Roman mile-*stone*. T. J. Buckton.

Lichfield.

Cockshut (2nd S. vi. 345. 400. 423. 512.) —

"This word is of frequent recurrence in many counties, a clear indication that it is not used without having been acquired from an early source. One would expect to find it easy of explanation in consequence of its general acceptance. This, however, is not the case. The Celt. *Cok*, elevatus, caput, is the nearest approach we can make to the prefix: and in the same language, *Sgod*, *Ysgod*, silva, is the last word which explains the termination. In some cases this will correspond with the present appearance of the places where the word is applied, amongst others the following, though it does not hold good in every instance here adduced. *Cockbank*, near Adderley, co. Stafford. *Cockshut*, a bank near Bitterley. *Cockshut*, between Ellesmere and Middle. *Cockshut Bank*, near Downton. *Cockshut Lane*, Broseley, co. Salop. *Cockshoots*, near Middleton Scriven. *Cocksall*, near Aston Botterell. *Codsal*, co. Stafford. *Cockslade Rough*. *Cockbury Farm*, north of Cheltenham, on Nottingham Hill. *Cockshut*, south of Montgomery. *Cockshute Wood*, one mile north of Usk. *Id.*, one mile north of Chepstow. *Id.*, one mile west of West Wycombe. *Cockshute Fair Firs*, north of Wootton Underedge, co. Gloucester. *Cockshut Hill Farm*, south of Droitwich. *Cockshoot Hill*, near Shefford, co. Bedford. *Cockley Hill*, near Thenford, co. Northampton. *Cocksheath*, east of Skenfrith, co. Monmouth. *Cockshed* and *Cocksbrook Wood*, north-east of Kentchurch, co. Hereford. *Coxwall Knoll*, near Brampton Brian, co. Radnor." — Hartshorne's *Salopia Antiqua*, 4to., Lond. 1841, pp. 251, 252.

β.

Miscellaneous.

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Notices to Correspondents.

The extent which the Papers on Shakspeare *occupy in the present number compels us to postpone until next week several very interesting Papers; among others,* Father Sarpi's Portrait, *by Mr. Yeowell;* Dr. Watts, *by Mr. Rix, &c., and our usual* Notes on Books.

Dr. Rucon. Sketches in Ireland, *Dublin*, 1828, *is by the Rev. Cæsar Otway.*

G. H. K. *The Barbican was in the parish of St. Giles's, Cripplegate; John Milton was buried in the upper end of the chancel of the church.*

Answers to other correspondents in our next.

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Notes.

BISHOP JEWEL AND GEORGE BROMLEY.

In the early period of Elizabeth's reign some of the public men, though they complied with the Reformation, were lukewarm in their attachment to the cause. Cecil managed to comply under Queen Mary, though he had supported the Reformation under King Edward. On Elizabeth's accession some, who complied, were secretly attached to Rome, and others were indifferent. The individual, whose case I now submit to the notice of the public, however, was regarded by his contemporaries as a sound Protestant. Strype says:—

"On the 10th of March deceased Mr. Caryl, Attorney of the Duchy, a man famous for his abilities in the law: but a Papist."

He adds:—

"Indeed about this time the Lawyers in most eminent places were generally favourers of Popery. Hales, beforementioned, stepped in while Caryl lay upon his deathbed, labouring with the Secretary to prefer in his room George Bromley, a good Lawyer, and as good a Protestant: of whom he gave this character: 'That, for his religion and knowledge of the law of God, he ought to be preferred above many."—Strype's *Annals*, I. ii. 195.

I have in my possession a copy of Jewel's *Defence*, which was presented by the author to George Bromley. On the title, in Jewel's hand, is the following inscription:—

"D. Georgio Bromleio Amico Charissimo
Johan Sarisburien. Dono Dedit.
Vive ut Vivas."

On a fly-leaf is the following address:—

"To the Right Worshipful Sir George Bromley, Knyght, Justice of Chester."

It is evident that Bromley was regarded by Jewel as his dear friend. The volume remained in the Bromley family until lately. Various MS. notes are written on the margins, and they are manifestly in the handwriting of Bromley himself. These notes are neither friendly to Jewel, nor favourable to the Reformation. I now give a selection of passages.

In reply to Jewel's assertion that the state of morals was improved since the Reformation, Bromley writes:—

"There have been more mynisters hanged for haynous crymes within theis 20 yeres than Preists before in 200 yeres."—See the *Records in the Tower*.

On a passage from Cyprian, quoted by Jewel, he says:—

"By Baptisme or other Sacraments. By This Saying, Cyprian affirmeth moe than Two Sacraments."

On a note of Jewel's relative to the Virgin Mary, we have:—

"As though our Ladie were an Apostate or a reprobat, and not the child of God."

To Jewel's insinuation of Pelagianism against Harding, Bromley says:—

"Not so, for the Catholiques depend on the grace and assistance of God."

He is severe against Jewel on the character of Augustine:—

"No man sayth it but you. Why do you call him in contempt Austin the Monke? Austin the great Pillar of the Church, and Basilius Magnus were both Monks, and yet reputed honest men."

Bromley's accuracy in historical knowledge is manifest in these notes. Jewel quotes Geoffrey of Monmouth in disparagement of Augustine. Bromley writes in the margin:—

"Geffray of Monmouth, that lying foole, and St. Austine being both in a balance, which is of more wayght and credite? Beda sayth that Austen was Anglorum Apostolus. You maye be ashamed to alleage him."

To some remarks of Jewel's on the Canonists, he replies:—

"He fyndeth fawlt with the Canonists for Exaltinge the Pope with Vayne Tytles: but this *Insignis Palpo* will needs correcte Magnificat, and Singe in prayse of the Secular powers as longe as they will defende his religion."

There are various notes of the same description, and they all indicate strong opposition to Jewel's views. They must have been written soon after the publication of the book in 1567. Jewel died in 1571; and the following note, which occurs towards the end of the volume, was evidently written during the author's life:—

"Why doth your L. and your jolye men ryde a Preaching, and make your entry upon your pretie Palfrys? Say what ye will ye are a pretye younge Pope yourselfe."

This unfriendly note is a comment on Jewel's recommendation to the Pope to go from place to place to preach the Gospel. Notwithstanding Bromley's reputation as a Protestant it is evident

from these notes, that he could have submitted to Rome, had his interest led him in that direction. His friendship for Jewel could not have been sincere. He was one of the Ecclesiastical Commissioners. His name is appended, with Parker's, in 1571 to the letter to the bishops enjoining strict conformity to the Book of Common Prayer. Such private notes as these have, in various instances, reversed the favourable character which had been long entertained of certain individuals, who once acted a conspicuous part in the public transactions of the country. They show, however, the real character of the men. Jewel must have been mistaken in his estimate of Bromley's character. In various parts of this volume we meet with such marginal notes as these, "Clean against yourselfe — a foule shift." Thomas Lathbury.

Father Paul's Portrait.

I have by me a few rough notes relating to that remarkable man, Paolo Sarpi, "the phœnix of the age," which I am tempted to bring before the readers of "N. & Q.," with the hope that some one may be able to clear up the apparent discrepancies respecting the transmission of his portrait to this country.

In the Birch MS. 4164. p. 206. (Brit. Museum), is the following letter from Sir Henry Wotton to the Earl of Salisbury, dated Venice, Dec. 21, 1607:—

"Your Lordship's of the 12th November came yesterday into my hands very opportunely, being then ready to dispatch Capt. Pinner towards His Majesty upon weighty and secret occasions; whom I have now retained a day or two that he may bring with him the picture of P. P. [Padre Paulo], which His Majesty shall now, through the miscarriage of the former, receive with the late addition of his scuro; and have this very morning communicated with him those papers as from His Majesty, whose gracious remembrances he takes exceeding dearly and tenderly."

In the Rev. L. B. Larking's interesting article, entitled "Notes of Sir Roger Twysden on the History of the Council of Trent" ("N. & Q.," 2nd S. iv. 121.), occurs a notice of a portrait of Father Paul in a letter from Sir Henry Wotton to Dr. Collins, extracted from Burnet's *Life of Bedell*, p. 194. The same letter is printed *in extenso* in *Reliquiæ Wottonianæ*, edit. 1685, at the end of the prefatory matter. It was written whilst Sir Henry Wotton was Provost of Eton, and dated Jan. 17, 1637-8. Some additional particulars respecting this portrait are given by William Cole in his Collections in the British Museum, Addit. MS. 5831, p. 59. Cole says:—

"Sir Henry Wotton, whilst ambassador at Venice, became intimately acquainted with Father Paul, the learned author of the *History of the Council of Trent*, whose portrait he sent over from Venice [?] to Dr. Collins, Provost of King's College, Cambridge, with a desire that it might be hung up in his lodge, where I remember to have seen it, together with that of Father Fulgence [Fulgentio]*, a brother Servite with the former in the same convent: which pictures were removed while I was of that college into the private chambers of Mr. Mountague, one of the fellows; and from thence to those of Dr. Naylor, who, I think, took them away with him to his living of Orton in Huntingdonshire."

In another volume (Addit. MS. 5832. p. 60.) Cole again mentions this portrait in some extremely racy notes on Burnet's *Life of Wm. Bedell*. He says, "At p. 255. Burnet gives a letter from Sir Henry Wotton to Dr. Collins, whom he calls Collings, to whom, as a New Year's gift, Sir Henry had sent a picture of the famous Servite Padre Paulo. This very picture, or, as is more probable, a copy from it, is still in the college, 1744, viz. in King's College in Cambridge, where Dr. Collins was Provost."

Dr. Donne, Dean of St. Paul's, also possessed portraits of Father Paul and Fulgentio, which he bequeathed to Dr. King, Bishop of Chichester, as stated in the following extract from his will:—

"To Dr. King my executor I give that medal of gold of the Synod of Dort, which the States presented me withal at the Hague, as also the two pictures of Padre Paolo and Fulgentio which hang in the parlour at my house at Paul's."

Sir Nathanael Brent, who translated into English the *History of the Council of Trent*, was also the fortunate possessor of a set of these portraits. This we learn from the following letter from his son to the Rev. Lewis Atterbury, printed in *Some Letters relating to the History of the Council of Trent*, 4to. 1705, p. 2.:—

"What I can say of Father Paul is but little material; however, to satisfy your desire, I send you this account, viz., That my father (having been once before at Venice) was sent by George Abbot, Archbishop of Canterbury, a second time, on purpose to procure the *History of the Council of Trent*, where he fell into acquaintance with Padre Paulo and Padre Fulgentio, two famous fathers who sat in that Council, who were the persons who composed the *History of that Council*, and my father sent it over weekly, as they composed it, to the Archbishop in Italian; to whose hands it came after five or six superscriptions to other persons for the greater security.† And

* For notices of Fulgentio, see the *Letters of Paolo Sarpi*, edit. 1693, *passim*. Fulgentio was the author of the *Life of Father Paul*, published in 8vo. 1651, and prefixed to Brent's translation of the *Council of Trent*, fol. 1676. To Dr. Eleazar Duncan, Prebendary of Durham, when seriously unwell at Venice, Fulgentio administered the eucharist in both kinds, after the manner observed in the Church Catholic.

† Walton, in his *Life of Wotton*, tells us that, "as fast as Padre Paulo compiled his *History of the Council of Trent*, it was sent in several sheets in letters by Sir Henry Wotton, Mr. Bedell, and others, unto King James and the then Bishop of Canterbury [Abbot] into England; and there first made public, both in English and in the universal language." Burnet states, that Father Paul gave Bedell the manuscript to bring over to England. Whereas Antonio de Dominis assured Bishop Cosin that Father Paul delivered into his hands the *History of*

when he had sent it all over, he came over himself, and translated it out of Italian into English and Latin. My father sent it to them to desire the favour of them to send him their pictures, which they did accordingly, drawn upon canvass half way; and my father put them into plain black frames. I had them in my possession for some time, hut they were burnt in my lodgings in Fleet Street, in the great fire at London, I being then in the country. I have heard my father say, that he believed they were Protestants in their hearts, though they durst not own it, or else they might have discovered the business he came about, which might have cost him his life in the Inquisition. I rest, Sir,

"Your very humble Servant,
"Basil Brent."

But not to stop here, we are informed by Mr. Larking that —

"There were formerly at Roydon Hall portraits of both Sarpi and Fulgentius, sent to Sir Roger Twysden from Venice by his brother William, who, in the letter which accompanied them, declares them to he admirable likenesses; and he asserts, on the authority of Fulgentius himself, that that of Sarpi was the best and most correct likeness of his master which he had ever seen. Some thirty years ago or more, I consigned these temporarily to the care of a young artist in London who was residing in furnished lodgings. The landlord suffered an execution in his house; the officers of the sheriff carried off these two pictures, and I did not hear of the event till it was too late to recover them. From that hour to this I have never been able to trace them."

It is difficult, however, to reconcile these different statements respecting Father Paul's portrait with the following notices of it by Dr. Hickes, which occur in some remarks on Burnet's *Life of William Bedell*, in his work entitled *Some Discourses upon Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral Sermon of the Former upon the Latter*, 4to. 1695. At p. 31. he says: —

"But to go on with the inventions of our historian, p. 17., Dr. Burnet saith, that 'P. Paulo might never be forgot by Bedell he gave him his picture, the invaluable manuscript of the *History of the Council of Trent*, together with the *History of the Interdict*, and of the *Inquisition*.' Nobody douhts of Father Paul's kindness to Mr. Bedell, but it will appear that these tokens of it are more than questionable from what follows: First, as to his picture, he that reads his Life will scarce believe he was so forward to give his picture, or that he had it to give. 'For he would never let his picture be drawn from the natural, notwithstanding it were desired hy kings and great princes.' And although many of his pictures go abroad for originals, yet they are all but copies of one which is said to be in the gallery of a great king, which was taken against his will, and by stratagem. But for himself this may give assurance, that he did not endure to have his picture drawn, because in the last years of his life, being intreated by the most illustrious and excellent Dominico Molin, and likewise by his confidant Fra Fulgentio heing set on to beseech him, yet it could not bc obtained so much as to give a famous painter leave to take his picture, though he was promised he should not sit ahove an hour."* Whosoever considers this account, and more to the same purpose in the same place, must needs think that the Father had no pictures of himself to give Mr. Bedell. Indeed there is mention of an original picture of the Father sent by Sir Henry Wotton to Dr. Collins†; but by the account I have given out of the Father's *Life*, which was written by a great friend of his, it must have been that which he saith was 'in the gallery of a great king,' or one 'taken by the like stratagem.'"

Dr. Hickes's conjecture does not appear quite correct; for Sir Henry Wotton, in his letter to Dr. Collins, expressly states that —

"The true picture of Padre Paolo the Servita was first taken by a painter whom I sent unto him from my house then neighhouring his monastery. I have newly added thereunto a title of mine own conception, *Concilii Tridentini Eviscerator*; and had sent the frame withal, if it were portable, which is hut of plain deal, coloured hlack, like the habit of his order. You will find a scar on his face; that was from a Roman assassin, that would have killed him as he was turned to a wall near to his convent."

That renowned worthy, Master Tom Coryate, in his *Crudities Hastily Gobbled up*, ii. 7., edit. 1776, informs us, that both Sir Henry Wotton and Father Paul resided in the same street, called St. Hieronimo. Coryate reached Venice in his memorable travels just after the Interdict had been revoked. An engraved portrait of Father Paul, by Lombart, is prefixed to his *Life*, Lond. 8vo. 1651.

J. Yeowell.

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WAS SHAKSPEARE EVER A SOLDIER?

(*Concluded from* p. 333.)

One word more before I adduce the proofs that Shakspeare had seen military service derivable from his writings. The Lord Chief Justice, in investigating the evidence of Shakspeare's legal knowledge, had the advantage of being himself a master of the art on which he was treating, while I, in discussing Shakspeare's soldierly knowledge, have the disadvantage of being utterly incompe-

the Council of Trent, which he had come into England to publish. (*Collectanea Curiosa*, ii. 20.) Were these duplicate copies, or did each bring a portion of the work? Much reliance, however, cannot be placed upon the statements either of the biographer of Wotton or that of Bedell. For Walton, in his notice of Father Paul in his *Life of Wotton*, complains of his want of "a view of some papers in his late Majesty's letter office," and that "the printer's press stays for what is written." If the worthy Piscator could have consulted the valuable Calendars of the State Papers, recently compiled by Mrs. Green and Mr. Bruce, we should no doubt have had a better account of Sir Henry Wotton and his contemporaries. But as for Bishop Burnet, his simple object in writing the *Life of Bishop Bedell* was, that he might claim the gentle and saintly Shepherd of Kilmore for one of his "Scotch psalm-singing fraternity," as William Cole has it. Perhaps your valuable correspondent, the Rev. L. B. Larking, will be kind enough to favour us, from Sir Roger Twysden's MSS. with a true elucidation of the circumstances attending the "smuggling" into England of Sarpi's *History of the Council*, as well as the truth as to certain alleged tamperings with the text of that work.

* *Life of Father Paul*, Lond., p. 76.
† Bedell's *Life*, p. 255.

tent to set a squadron in the field, and know no more than a spinster of the division of a battle.

Five-and-forty years had I lived in this happy land ere I had the necessity of taking in my hands a weapon of offence or defence; and when, on the memorable 10th of April, 1848, I was called upon to shoulder a brown bess, I know I did so with a strong feeling of apprehension, that, if unhappily compelled to use it, it might peradventure prove more dangerous to my Conservative friends than to the noisy Chartists against whom its fire would have been really directed.

My notes refer to Boswell's edition of *Malone*, the last *variorum* edition, which was published in 1821; and I will quote them in the order in which the plays are there inserted. I have no note of any soldierly allusions in *The Two Gentlemen of Verona*, and I have only a memorandum of one such in

THE COMEDY OF ERRORS,

Act IV. Sc. 3., where *Dromeo of Syracuse* speaks of

"He that *sets up his rest* to do more exploits with his mace, than a morris pike,"

And in reply to *Antipholus'* remark,

"What! thou meanest an officer?"

replies:

"Ay, Sir, the Serjeant of the Band. He that brings any man to answer, that breaks his band," &c.

LOVE'S LABOUR LOST.

In the 1st Scene of the Third Act, between *Armado* and *Moth*, we have one slight reference:

"*Moth.* As swift as lead, Sir.
"*Arm.* Thy meaning, pretty ingenious?
Is not lead a metal heavy slow?
"*Moth.* Minimè, honest Master; or rather, Master, no.
"*Arm.* I say lead is slow.
"*Moth.* . . . You are too swift, Sir, to say so:
Is that lead slow which is fired from a gun?
"*Arm.* . . . Sweet smoke of Rhetoricke,
He reputes me a cannon; and the bullet, that's he:—
I shoot thee at the swain."

But in the same Act, where Biron, speaking of

"This senior-junior, giant dwarf, Dan Cupid,"

exclaims:

". . . . . O my little heart
And I to be a *Corporal of his field*,
And wear his colours like a tumbler, hoop!"

we have a direct professional allusion. Tyrwhitt has shown, in a note on this passage from *Lord Stafford's Letters* (vol. ii. p. 199.), that a corporal of the field corresponds to the aide-de-camp of the present day.

Passing by the *Merchant of Venice*, the *Midsummer's Night's Dream*, and *The Taming of the Shrew*, as not containing any passages calling for remark, I come to

ROMEO AND JULIET.

This play presents us with two or three similes drawn from military experiences of a very striking character. In Act III. Sc. 3., when the nurse tells how Juliet

". . . On Romeo cries
And then falls down again,"

Romeo's answer is of this character:

". . . . As if that name
Shot from the deadly level of a gun
Did murder here."

In the same scene we have another passage, the full force of which Steevens showed could only be understood by remembering that the English soldiers formerly used not even flint-locks but *match*-locks, and consequently were obliged to carry a *lighted match* hanging at their belts very near to the wooden flask in which they kept their powder, — an arrangement necessarily productive of many accidents. Shakspeare's recollection of some that he had witnessed probably led to his placing these words in the mouth of the Friar when reproving Romeo: —

"Thy wit, that ornament to shape and love,
Mis-shapen in the conduct of them both,
Like powder in a skill-less soldier's flask,
Is set on fire by thine own ignorance,
And thou dismembered with thine own defence."

I pass over the passage in Scene 1, Act V.,

"And that the trunk may be discharged of breath
As violently as hasty powder fir'd
Doth hurry from the fatal cannon's womb,"

and come to the very striking image in the third scene, which was doubtless suggested to Shakspeare by his own recollections: —

"Thou art not conquer'd; beauty's ensign yet
Is crimson in thy lips, and in thy cheeks,
And death's pale flag is not advanced there."

In the *Merry Wives of Windsor* we find him placing a similar expression in the mouth of Fenton: —

"I must advance the colours of my love,
And not retire."

AS YOU LIKE IT.

The only two passages in this play would not by themselves go far to support my views, but they may be noted as showing how readily Shakspeare drew his images from military subjects. The first is where Rosalind decides on assuming male attire: —

"Were it not better,
Because that I am more than common tall
That I did suit me all points like a man?
A gallant curtle-ax upon my thigh,
A boar spear in my hand, and (in my heart
Lie there what hidden woman's fear there will)
We'll have a swashing and a martial outside,
As many other mannish cowards have,
And do outface it with their semblances,"

and the next (Act III., Sc. 4.), where Celia, speaking of Orlando, says: —

"O that's a brave man! he writes brave verses,

speaks brave words, swears brave oaths, and breaks them bravely *quite traverse athwart* the heart of his lover; as a *puny tilter that spurs his horse but on one side breaks his staff*, like a noble goose."

Much Ado about Nothing.

Although Benedick gives a good picture of a soldier in his description of Claudio: —

"I have known when there was no musick with him *but the drum and fife*, and now had he rather hear the tabor and pipe; I have known when he would have walked ten miles a-foot to see a *good armour*; and now will he lie ten nights awake carving the fashion of a new doublet. He was wont to speak plain and to the purpose, like an honest man and a soldier; and now is he turned orthographer."—Act II. Sc. 3.

Yet the military allusions in this admirable Comedy are but few. Some of these, however, are so purely technical that they have been left unexplained by the commentators.

Thus Benedick asks Claudio how he will wear his willow garland —

. . . "About your neck like an usurer's chain, or under your arm *like a lieutenant's scarf*."—Act II. Sc. 1.

Again, in the Fifth Act, Sc. 2., where Benedick tells Margaret "I give thee the Bucklers," we have abundance of illustrations to tell us that the phrase is equivalent to "I yield," but we have never a word to illustrate his meaning when he says: —

"You must put in the pikes with a vice,"

— a phrase clearly borrowed by Shakspeare from the language of the camp, and which, though obviously technical, I confess myself quite as unable to explain as my predecessors.

Hamlet.

In this magnificent specimen of Shakspeare's genius, we have, as I think, many traces of his brief military career. His description of a Ghost,

"Armed at point exactly cap-à-pie,"

may not be one of these, but when he speaks of his "wearing his bever *up*," it is clear from Bullokar that he was correct in so describing the helmet — for that "bever" was in his time used to signify that part of the helmet which when *up* exposed the face of the wearer, although, as Malone tells us, it properly signified that which was let *down* to enable the wearer to drink.

When Fortinbras, at the close, directs that Hamlet shall be buried with the same honours that he would have received had he been slain in battle —

". . . . . And for his passage,
The soldier's musick and the rites of war
Speak loudly for him,"

we have probably a reminiscence of funeral honours which Shakspeare himself had witnessed. But can it be doubted that when he says:

". . . . . And let it work:
For 'tis the sport *to have the engineer*
Hoist with his own petar." — Act III. Sc. 4.

or when he speaks of Slander:

"Whose whisper o'er the world's diameter,
As level as the cannon to his blank,
Transports his poisoned shot."—Act IV. Sc. 2.

that we have images drawn from his own military experiences?

Are the following less striking proofs of this?

". . . O my dear Gertrude, this
Like to a *murdering piece*, in many places
Gives me superfluous death."

The "murdering piece" being in Shakspeare's time a specific term for a piece of ordnance, or small cannon, charged with small bullets, nails, &c., and well calculated therefore to "give superfluous death."

How entirely technical is the allusion in Hamlet's letter to Horatio:

"I have words to speak in thine ear shall make thee dumb; yet are they *much too light for the bore* of the matter."

Nor is the following allusion to the proving of cannon one jot less so:

". . . . . therefore this project
Should have a back, or second, that might hold
If this should *blast in proof*." — Act IV. Sc. 7.

A few lines previously the King speaks of Laertes choosing

"A sword *unbated*; and in a *pass of practice*
Requite him for your father"—

terms obviously drawn from military experience. Let us hope that the following was not drawn from Shakspeare's own:

". . . . . Methought I lay
Worse than *the mutines in the bilboes*."

Merry Wives of Windsor.

The military allusions in this play are few but characteristic. Bardolph speaks of "conclusions passed *the carieres*," and Ford, Act III. Sc. 2., tells us —

"Why this boy will carry a letter twenty miles *as easy as a cannon will shoot point blank* twelve score."

The most striking, however, is where Falstaff describes himself when packed in the buck-basket as being —

"Compassed, like a good bilbo, in the circumference of a peck, hilt to point, heel to head."—Act III. Sc. 5.

For the simile is drawn from the flexibility of the Spanish blades made at Bilboa, and which were renowned for their excellence in the field.

Troilus and Cressida.

An attentive perusal of this play alone would, I think, convince any unprejudiced reader that, at some period of his life, Shakspeare must have witnessed the operations of war, so full is it of epithets, similes, and allusions drawn from such a source. While any one who admits the possibility of Shakspeare having accompanied Leicester

to the Low Countries will probably share my belief that in pourtraying the contests between the Greek and Trojan hosts, he but recorded his recollections of encounters between the forces of England and the United Provinces and those under the Duke of Alva.

We have the very "Prologue" armed, and telling us that "our play leaps o'er the vaunt."

The "*hacks* on Hector's helmet," "the *ward* at which Cressid was wont to lie," are but small matters compared to the picture drawn by Ulysses of the distraction in the Grecian camp, and which resemble those which Shakspeare might himself have witnessed in the camp of the allies —

> ". . . The General's disdained
> By him one step below; he, by the next;
> The next by him beneath."

Who can doubt when Patroclus plays old Nestor, —

> "And with a palsy-fumbling on his gorget,
> Shakes in and out the rivet"—

that Shakspeare drew the picture from the life; or that he had any other source for the following: —

> "So that *the ram, that batters down the wall*,
> For the great swing and rudeness of his poize,
> They place before the hand that made the engine;
> Or those that with the fineness of their souls,
> By reason guide his execution."—Act I. Sc. 3.

Nestor's message —

> "I'll hide my silver beard in a gold *beaver*,
> And in my *vauthrace* put this withered brawn."

Agamemnon's comparison of Achilles —

> ". . . *Like an engine*
> *Not portable*" —

Cassandra speaking of "*notes of sally*" — Troilus' allusion to the —

> ". . . . Hand of Mars
> Beckoning with *fiery truncheon* my retire" —

Hector's —

> ". . . I like thy armour well,
> I'll *frush* it, and *unlock the rivets all*" —

and the allusions to the wearing of "gloves" and "sleeves" — the threat,

> "For I will *throw my glove* to death himself,"—

the picture,

> "Or like a gallant horse fall'n in first rank,
> Lie there for pavement to the abject rear
> O'errun and trampled on," —

and the reference to the "sticklers" who separate the armies, — are all redolent of the camp, and could I think scarcely have been learned in any other school.

I pass by

MEASURE FOR MEASURE,

in which the allusions of this character are but scant, that I may come to

OTHELLO,

which abounds with them. The space which I have already occupied is, however, so very large, that I must condense the passages as much as possible. The well-known description of Cassio —

> "That never set a squadron in the field,
> Nor the division of a battle knows
> More than a spinster,"—

the distinction between "lieutenant" and "ancient" — the allusion to

> ". . . . the curse of service,
> Preferment goes by letter and affection,
> Not by the old gradation," —

are among many instances.

And —

> ". . . when he's old *cashiered*,"—
> "I must show out a sign and *flag of love*," —
> "For that it stands not in *such warlike brace*," —
> "Men do their broken weapons rather use
> Than their bare hands," —
> "The tyrant custom, most brave senators,
> Hath made the flinty and steel couch of war
> My thrice driven bed of down," —
> "Let housewives make a skillet of my helm," —

"*Cas.* What an eye she hath — methinks it sounds a *parley* of provocation.

"*Iago.* And when she speaks, is it not *an alarm* to love?" —

> "And stood within *the blank* of his displeasure," —
> ". . . . whose solid virtue
> The *shot* of accident, nor dart of chance
> Could neither graze, nor pierce," —
> "It is a sword of Spain, the icebrook's temper
> . . . . . .
> A better never did sustain itself
> Upon a soldier's thigh," —

show how much of Shakspeare's imagery was drawn from the "tented field."

Who can doubt that from that "tented field," and the stern necessities of discipline he had there witnessed, he learned that

> ". . . Wars must make examples
> Out of the best" —

and only repeated what he had himself heard from some officer, suppressing a broil in the camp, when he makes Othello exclaim

> ". . . . What! in a town of war
> Yet wild, the people's hearts brimful of fear,
> To manage private and domestic quarrel,
> In night, and on the court of guard and safety!
> 'Tis monstrous."

Who can doubt that it was under the inspiration of having shared in the dangers and excitement of a campaign, that Shakspeare put into the mouth of the noble Moor his chivalrous and touching farewell to military glory: —

> "Farewell the plumed troop and the big wars
> That make ambition virtue! O farewell!
> Farewell the neighing steed and the shrill trump,
> The spirit-stirring drum, the ear-piercing fife,
> The royal banner; and all quality,

> Pride, pomp, and circumstance of glorious war!
> And O you mortal engines, whose rude throats
> The immortal Jove's dread clamours counterfeit,
> Farewell! Othello's occupation's gone!"

Those only know the full pathos of these words who have heard them uttered by Edmund Kean.

Fortunately for the readers of "N. & Q."—unluckily, perhaps, for my own theory—here my Notes came to an end. I was interrupted by graver duties before I had time to examine the Historical Plays; otherwise I have no doubt I should have found in them confirmation "strong as holy writ" of the views which I entertain.

I felt assured, and I think have proved, that in discoursing of military matters, Shakspeare was no "bookish theorick;" that "mere prattle, without practice," was not "all his soldiership." I felt this, and felt assured that time would prove it so.

That time to my mind came, when Mrs. Green published, in August, 1857, her *Calendar of State Papers, Domestic Series of the Reign of James I.*, 1603—1610, and in it a certificate, dated 23 Sept. 1605, the year of the Gunpowder Plot, under the hands of Sir Fulke Greville, Sir Edward Greville, and Thomas Spencer, of the names and arms of trained soldiers — trained militia we should now call them — in the hundred of Barlichway in the county of Warwick, which certificate contained the name of William Shakspeare.*

Barlichway, be it remembered, is the hundred in which Stratford-upon-Avon, where Shakspeare was then resident, is situated, "and" (and here I quote the words of my friend Mr. Collier) "we have intelligence regarding no other William Shakspeare at that date, in that part of the kingdom."

William J. Thoms.

THE SAPIENS OF THE STOICS: MISTRANSLATIONS OF MONTAIGNE.

I find Montaigne saying (in book i. chap. ii. *De la Tristesse*):—

> "Les Italiens ont plus sortablement baptisé de son nom la malignité: car c'est une qualité tousiours nuisable, tousiours folle; et comme tousiours couarde et basse, les Stoïciens en deffendent le sentiment à leur sage."

Of course our Perigord philosopher alludes to the ideal wise man of the later Stoics—the Omnipotent Impossibility whom Horace so delighted to make fun of—the

> "Dives qui sapiens est,
> Et sutor bonus, et solus formosus, et est rex."
> Sat. I. iii. 124–5.

It is amusing to see how all Michel's translators, multiplying this abstract creature into a troop of Solomons in the flesh, have missed the point of this passage. Florio, the raciest of them, gives it thus:—

> "The Italians have more properly with its name entitled malignitie: for it is a qualitie ever hurtfull, ever sottish; and as ever base and coward, the Stoikes inhibit their Elders and Sages to be therewith tainted, or have any feeling of it."

More than seventy years later comes Cotton with the following:—

> "The Italians, however, under the denomination of *Un Tristo*, decypher a clandestine Nature, a dangerous and ill-natur'd Man. And with good reason, it being a Quality always hurtful, always idle and vain, and as cowardly, mean and base, by the Stoickes expressly and particularly forbidden their Sages."

Hazlitt, in almost our own time, pretending to give the last and finished English expression of Montaigne's meaning, translates, if indeed he ever saw the original:—

> "The Italians, however, more fitly apply the term (*tristezza*) to indicate a clandestine nature, a dangerous and bad nature. And with good reason, it being a quality always hurtful, always idle and vain, and so cowardly, mean, and base, that 'tis by the Stoics expressly and particularly forbidden their Sages."

Montaigne's learning, it would seem, did not sit so loosely upon him as upon his translators. This is only one of the false notes which they have struck. Time and patience might expose a thousand more. When the standard translation of Montaigne into English shall appear—if we are indeed ever to be blest with one—we shall expect a recognition of John Florio's merits. Illustrious Cotton certainly spoiled as well as despoiled him in many, many instances—in more perhaps than he improved upon him. Both Cotton and Hazlitt have made overmuch ado about the difficulty of rendering the limber old Gascon's talk, but neither intimates how much of the translations going under their names was first published in 1603.

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Baltimore, Md. U. S.

SIR JOSHUA REYNOLDS'S PORTRAITS OF MRS. HOARE.

The large price of 2550 guineas lately given at a sale at Messrs. Christie and Manson's, March 26, by the Marquis of Hertford, for Sir Joshua Reynolds's painting of a Lady and Child, may excite curiosity to know something of the parties represented in it. It is a portrait of Susanna Cecilia, the only daughter and heiress of Robert Dingley, Esq., F.R.S., of Lemienby, vulgarly Lamb-Abbey, in the parish of Bexley, Kent, who died in 1781, and has a monument at Charlton in Kent, and who was with Dr. Dodd one of the founders of the Magdalen Hospital. She married Richard Hoare, Esq., of Boreham, Essex (a de-

* *Athenæum* (No. 1555.), August 15th, 1857; Collier's *Shakspeare* (ed. 1858), vol. i. p. 181.

scendant of Sir Richard Hoare, Lord Mayor of London in 1713, who died in 1718-19, the ancestor also of the Hoares of Stourhead, Wilts).

Mr. Richard Hoare died at Boreham in 1778, and his only surviving son in the following year. There remained two daughters and coheirs; Sophia, married in 1783 to the Hon. William Grimston (who assumed the name of Bucknall in 1797, and died April 25, 1814), died March 4, 1826; and Harriett Ellen, married to Nathaniel Webb, Esq., of Busbridge, Surrey. Mrs. Richard Hoare died suddenly at Boreham, May 18, 1799. At the same time another portrait by Sir Joshua Reynolds (the Hon. Mrs. Bucknall), said in the account of the sale in *The Times* newspaper to have been painted in 1777, at the price of 75 guineas, was sold for 360 guineas. This one might imagine to be Mrs. Hoare's daughter Sophia; but she was not married till 1783, and did not become the Hon. Mrs. Bucknall till 1797. Does it represent the Hon. Mrs. Bucknall when Miss Hoare? Can any of your readers inform me when the picture of Mrs. Hoare was painted, the price Sir Joshua received for it, and which of the four children of Mrs. Hoare, Henry Richard, born 1766, died 1768, Henry Benjamin, died 1779, Sophia or Harriett Ellen, is the babe represented in it? Who is the Hon. Mrs. Bucknall of the other portrait? And from whose collection have the pictures been sold?

I. B. N.

PIEDMONTESE, AUSTRIAN, AND FRENCH ARMAMENTS.

The point of view from which the French regard the threatened contest of Austria and Piedmont at this time may be ascertained from Lamartine's *Le Passé, le Présent, et l'Avenir de la République*, in reference to the parallel position of 1848, extracted from Farini's *Roman State*, translated by Gladstone (ii. 267.) The manner in which Pius IX. and the constitutional party regard the protection of England and France may be inferred from Farini's contemptuous sneer, which he supplies by way of annotation.

"The King of Sardinia," says Lamartine, "repeatedly sought from the French Republic a word of concurrence and encouragement on behalf of the war already begun. This word was never uttered. * * * The Republic desired to be clear of every charge of having provoked war. * * * The Republic foresaw that the King of Sardinia must in Lombardy, meet with signal successes or signal reverses; in either case France must find herself concerned to interfere. She therefore created, and strengthened up to 62,000 men, the army of the Alps, so as to be ready for action. If the King of Piedmont drives the Austrians from Upper Italy, and incorporates into his dominions the Milanese, Venezia, Parma, Modena, perhaps even Tuscany, France cannot allow, or cannot allow without misgiving, that a Power of the second order, at her very door, should suddenly alter into one of the first. The frontiers of this new kingdom of Italy would almost touch the gates of Lyons. * * * But, should the Piedmontese be worsted, and pursued home by a victorious Austrian army, and should Austria wish to break up or attenuate that kingdom, or to filter it, or to occupy its fortresses, which indirectly are ours too, then France, by the right of vicinage, in the care of her own security, and of her legitimate influence with a state conterminous and feeble, must descend into Piedmont under the form of armed mediation. What happens next? I will show you, not by idle conjecture, but from facts of the first four months of the first Republican Government. This, then, will happen; the broken army of Piedmont will reconstruct itself behind the line of ours. All Italy, reassured, will take arms on our right hand, feeling herself under the shadow of our protection. Venice will consolidate her resistance. The Austrian army will halt to negotiate in front of ours, which will cover the frontier of Piedmont. Europe, dreading to hear the first shot fired between them, hastens to the place of meeting, to interpose. England dispatches her envoys to mediate between the two camps, and supports the negotiations by her fleet at Genoa and in the Adriatic. The conferences open, communications are made; our legitimate influence is upheld and increased over Piedmont, Tuscany, Rome, and Naples. Political existence, constitutional and semi-national, is gained for Lombardy as well as for Venice, the prize of their blood; it is guaranteed by the joint Protectorate of France and England, the basis of Italian emancipation. Such was the plan of the first Republican Government. Already three-fourths of it were achieved; there remained nothing but the *dénouement*, when it was broken and scattered by the cannon of June 23, 1848, at Paris, and afterwards by the inconstant, perhaps involuntarily inconstant, policy of the succeeding Governments of the Republic."

Whereupon Farini remarks, "In sooth, M. de Lamartine, after these ingenuous confessions, will have the right anew to call Italy the land of dead men, if she shall go on trusting in the political wisdom and the attachment of friends like these!"

T. J. Buckton.

Lichfield.

THE "FIVE GREAT POWERS."

These are words that are now constantly before the public; and, generally speaking, they are among the "unpleasant'st words that ever blotted paper," for they are seldom named but in connexion with national jealousies, intrigues, and wars. They are, moreover, *old* words; but, of course, they have not always applied to the same governments. Thus, John Trussell, in his *Lyfe and Raigne of Henry the Fift* (Dawson, at the Rainebowe, Fleet-streete, 1636), says:—"In this Councill" (Constance, 1416), "it was decreed that England should have the titel of the English Nation, and should be accounted one of the five principall Nations, which *often before had beene moved*, but never granted till then," &c. The old historian does not note the farther fact that what "often before had beene moved," was now eagerly opposed by the French representatives at the council. Those envoys objected to any representatives of the King of England being received

there, on account of the insignificance of the kingdom and its deeds! This was a singular assertion to be made by them, the year after Harfleur and Agincourt! The opposition was, however, ineffectual, and England took her place, for the first time, as one of the five great powers. She was "accounted one of the five principall nations," says Trussell. Was any nation then displaced for her? The order of precedence, as settled by Rome, had long stood thus: 1. German Empire and Roman Kingdom; 2. France; 3. Castile and Spain; 4. Arragon; 5. Portugal; 6. England; 7. Sicily; 8. Scotland; 9. Hungary; 10. Navarre; 11. Cyprus; 12. Bohemia; 13. Poland; 14. Scandinavia.

England, at the Council named above, claimed the third place on the roll of national precedency. Portugal would seem to have lost her rank among the "five principall nations" on this occasion; and it is certain that Sicily, which had hitherto been first on the list of minor powers, now claimed to stand above Portugal.

An attempt was made (in 1564) by the French to disturb this pontifically-sanctioned order of nations; and, in truth, time and public opinion had, at that period, caused it to be disregarded, except on ceremonious occasions. Much importance was, even down to our own days, attached to the order in which the representatives of nations at congresses and similar assemblies signed the various documents to which they had to subscribe. The order was supposed to distinguish the degrees of power. At the late Peace Conferences in Paris, the representatives of the various imperial and regal governments saved much discussion and a little pride by adopting an alphabetical order of precedence, and this will be henceforward, I believe, the established form. J. Doran.

Minor Notes.

Scottish Capital Punishments in the Sixteenth Century. — The following instances of capital punishments in Scotland in the end of the sixteenth century, may be found of interest, as illustrating the manners of the age. They are taken from the *Memoirs of the Affairs of Scotland*, by David Moyses, an old servant to King James VI.:—

"1579.—Upon the 12th of August one Turnbull and one Scot were both hanged at the cross of Stirling, for making up ballads tending to the sowing of sedition among the nobility, which was thought a precedent, never one being hanged for the like before: and, in the meantime, at the scattering of the people, there were ten or twelve despiteful letters and infamous libels in prose, found, as if they had been lost among the people, tending to the reproach of the earl of Morton and his predecessors."

"1584.—Upon the 2d day of December, a baxter's [baker's] boy, called Robert Henderson (no doubt by the instigation of Satan), desperately put some powder and a candle in his father's heather-stack, standing in a close opposite to the trone of Edinburgh, and burnt the same with his father's house, which lay next adjacent, to the imminent hazard of burning the whole town: For which, being apprehended most marvellously after his escaping out of the town, he was on the next day burnt quick [alive] at the cross of Edinburgh, as an example."

Is there any other instance of *burning alive* in Scotland except for heresy and sorcery? R. S. F. Perth.

Old Irish Almanacs. — We are informed, in Whitelaw and Walsh's *History of the City of Dublin*, vol. ii. p. 1162., that "an Irish almanac, so early as the 15th century, is stated to have been in the possession of General Vallancey." This, however, is a statement which must be received with caution, inasmuch as the first book printed in Ireland was the Book of Common Prayer, in 1551; and even in England no books were printed until 1474. For some particulars respecting this class of publications see Wilde's *Closing Years of Dean Swift's Life*, p. 151. Mr. Wilde is in general correct; but he gives 1779, instead of 1729, as the year in which Watson's *Almanac* was established. It can now boast of a regular succession for 130 years. Abhba.

Epigram.—The following appears in the album at the King's Head inn, Llangollen: —

"Cambriâ, te nunquam claros peperisse Poetas
Fertur. Non mirum Cambria: causa patet.
Nam, licet innumeros Ap-Jones, Ap-Jenkins, Ap-Evans
Jactes, e terra nullus Ap-ollo tua."

Which may be thus imitated in English: —

"'Tis said, O Cambria, thou hast tried in vain
To form great poets: and the cause is plain.
Ap-Jones, Ap-Jenkins, and Ap-Evans sound
Among thy sons, but no Ap-ollo's found."

F. C. H.

Steam Navigation.—The following cutting from *The Standard* of Feb. 19, 1859, seems worthy of preservation in your columns, and perhaps I may add of correction too. Had its writer read his "N. & Q." (1st S. iii. 23. 69.), he would there have learnt that, long before 1786, one Jonathan Hulls had taken out a patent for a boat propelled by steam, an account of which was published in 1713. But I apprehend no number of imperfect attempts, attended with partial success, lessen the just fame of the man whose genius supplied all that remained wanting to enable man to apply the mighty power of steam to navigation Fulton must ever be remembered as one of England's worthies: —

"*Invention of Steam Navigation.*—A writer in the *American Historical Register* shows, that so far from Fulton being the first who applied the steam-engine to navigation, he was in fact the twelfth. Eleven different boats had before that time been propelled by American

inventors, and it was from the experiments of these men and of English mechanists that Fulton achieved success. The eleven experiments preceding that of Fulton were as follow: — 1. A small skiff moved seven miles an hour by steam, 1786, by John Fitch, assisted by Henry Voight. 2. A boat 45 feet by 12, built by John Fitch, tried at Philadelphia in August, 1787. 3. One built by James Rumsey, of Virginia, and tried in December, 1787, but only made one short trip at the rate of four miles an hour. 4. One built by John Fitch, 60 feet long by 8, tried in July, 1788, and made a trip of 20 miles in three hours and ten minutes from Philadelphia. 5. Another by Fitch, in 1789, which conveyed passengers from Philadelphia to Burlington at the rate of eight miles an hour. 6. One built by Samuel Moray, of Connecticut, which made a trip from Hartford to New York at the rate of five miles an hour. 7. A yawl moved by a screw propeller at the stern, and tried upon "The Collect" by John Fitch, in 1796. 8. One built by Samuel Moray, built with paddle-wheels, and tried upon the Delaware in 1798. 9. A screw built by Oliver Evans at Philadelphia, 1804. 10. By John Cox Stevens, of New York, which went from Hoboken to New York in 1804. The eleventh steamboat was constructed by John Cox Stevens at New York in May, 1804, which went to New York and returned, being propelled by a wheel at the stern. There were steamboat experiments also known to have been made before 1800 by Nicholas I. Rooseveldt, under the patronage of Robert R. Livingston, at New York; but a detailed account of them has not been preserved. After the propulsion of these 11 vessels by steam in the United States, came Fulton with the twelfth in 1807, 21 years after Fitch's first experiments; and Fulton, instead of being the inventor of steamboats, was only the successful adapter of the discoveries and ideas of others."

Tee Bee.

Queries.

MANUSCRIPT VOLUME ON IRISH MILITARY AFFAIRS, 1756–80.

I have lately purchased an interesting MS. volume folio, containing, with other pieces, the following, which have been very neatly transcribed from the originals: —

"1. Colonel Roy's Observations during a short Tour in Ireland, 1766."

"2. Military Despatch of Lord Townsend, Lord-Lieutenant, on the State of Ireland, with his Scheme for establishing Barracks, 1770."

"3. Letter from Lord Rochford, Secretary of State, to Lord Townsend, with Lord Townsend's Reply, 1771."

"4. Quarter-Master-General Dundas' Considerations on the Invasion and Defence of Ireland, in case of a Rupture with France, 1778."

"5. Observations on the Bays of Bantry and Baltimore, and Military Posts, 1756."

"6. Reports on the Roads and Passes from Limerick to Kerry; and on the Fords, &c., on the Blackwater, the Suir, and the Shannon, 1760."

"7. Dundas on Irish Military Associations, 1780."

"8. Colonel Vallancey's Military Survey of Ireland, 1777-9."

Can any of your correspondents give me information respecting the foregoing documents, in which I have read many curious particulars? Where are the originals? and have they appeared in print? Colonel Roy gives, at considerable length, a description of the face of the country; the principal rivers, and how far navigable; the roads; the principal towns, harbours, forts, &c.; with observations on the movements of an army in Ireland. Colonel (subsequently General) Vallancey is still more explicit, and begins his Preface with these words:

"His Majesty having been pleased to order one copy of this Report to be deposited with himself, and another to remain in my hands to be called for at the pleasure of the Lord-Lieutenant and Commander in Chief of Ireland, I thought it not improper to explain the nature of such Military Surveys in a short preface to the copy left in Ireland."

I am particularly desirous of knowing more about the documents by Colonels Roy and Vallancey. Who was Colonel Roy? Abhba.

Minor Queries.

Paraphrases used in the Scotch Kirk. — The communications relative to the hymn attributed to Robertson, the father of the historian (*antè*, pp. 168. 223.), gives me an opportunity which I have long wished for of inquiring whether anything is known of the authors of the others of these, for the most part, beautiful paraphrases. The able article on Hymns and Hymn-writers in the *Oxford Essays* for 1858, merely glances at the subject in the following brief terms: "The Scotch Kirk has added to its version of the Psalms, some of which are not without a characteristic ruggedness of grandeur, a large selection of paraphrases of Scripture." I have heard that the eccentric John Logan and the unfortunate Michael Bruce were both contributors; and if so, I should look for their portion of the work among the first sixteen of the number, if we may judge by comparing them with the acknowledged productions of these writers. In support of this opinion, as to Bruce, I will place his Elegy to Spring ("Now spring returns, but not to me returns," &c.) in juxta-position with paraphrase eight ("Few are thy days, and full of woe," &c.), and I think the congeniality of thought and sentiment pervading both of these pathetic little poems will be obvious. I may add that there are some lines in this paraphrase pleasingly reminding us of the "Ode to the Cuckoo," of which Burke, on his visit to the North, spoke with so much admiration to Logan; but there is some suspicion that Logan was arrayed in borrowed honours on this occasion, and that the real author of this well-known and most delightful ode was his young friend, the amiable and lamented Michael Bruce. Senex.

Balthazar Regis, D.D. — Dr. Regis was rector of Adisham in Kent from 1717, canon of Windsor from 1751, and chaplain to the king. He died in

1757. One of his daughters, Sarah, was married to William Dawson, of St. Leonard's Hill, Esq. (near Windsor). Can anyone tell me anything of his birth, parentage, education, *arms*, &c. I believe his family was of French extraction.

O. P. S.

Precedence of Deans, &c. — What authorities may be safely consulted for an account of the respective and relative powers and privileges, rights and duties, of Deans, Dignitaries, Canons, and Prebendaries of Cathedral chapters in England and Ireland at the present time? Sax.

Thirty-two Pound Cannon, when first introduced? — Perhaps some of your readers may be able and kind enough to inform me when 32-pounder cannon were first introduced into the British service? I am also desirous of obtaining a copy of a work published in Copenhagen in 1669, entitled *Experimenta Crystalli Islandici Dis-diaclastici quibus mira et insolita refractio detegitur.* A. B.

Wicquefort. — Richard Trevor, the English Minister at the Hague in 1736, bought at a sale of books and MSS. belonging to Mad. C. Lerier at the Hague, for Rich. Ellys, Esq., a volume containing Wicquefort's *Histoire des Provinces Unies*, divided into thirty-two books, all in Wicquefort's handwriting as I presume. Can anyone inform me where this MS., especially the last 8 books, is at present? and would the possessor be inclined to lend it me for some time? I should feel much obliged to have any hint of its existence.

Sir Rich. Ellys was the author of *Fortuita Sacra* and other works on divinity. Sh. Johnson printed about that time (1735 to 1747) in London Wicquefort's *Histoire*, but only ten books. Perhaps Ellys was the editor of this publication.

Being engaged in a new edition of all the thirty-two books of Wicquefort's interesting work, I should feel much obliged by a direct answer to Amsterdam. Fred. Muller.

Publisher.

Amsterdam.

Bordyke. — Passing through the town of Tunbridge, Kent, the other day, I noticed the name "Bordyke" painted up on a house just opposite the church. I made inquiries about it, and was told that all the houses in that row bore the same name. There was no ditch near that I could see; and not being able to obtain any information as to the origin and meaning of the name, I thought it was worth while writing to "N. & Q.," as some correspondent may be able to give me the desired information. J. A. Pn.

Torture. — I shall be glad if you or any of your readers will kindly inform me in what works, ancient or modern, I am likely to find an account of the various *instruments of torture*, and *ways of torturing*, which have been used at different periods in the history of England, and also of foreign countries, — in Europe, the East, and America; with the laws and regulations of applying the torture; remarkable instances of its application; and engravings of the instruments and methods. Henry Kensington.

Hymnist: a new Word. — The word "hymnist" is twice used by the Rev. C. B. Pearson, in an article on "Hymns and Hymn-Writers" in the series of *Oxford Essays* for 1858. I cannot find this word in the dictionaries of Johnson, Sheridan, Walker, Richardson, Barclay, Wright, &c. Is it a new coinage? If so, who is its author? It would be well for him to fix its meaning, either as a composer of hymns, or one who is at all interested in, and has anything to do with, hymns. It is certainly a word wanted, and a word much more English and suitable than hymnologist. Tis.

"*The Second Temple.*" — Who is the author of *The Second Temple*, a Dramatic Poem, London, 1842? X.

"*The York Musical Festival.*" — Who is the author of *The York Musical Festival*," a comedy in five acts, printed by E. Baines and Son, Leeds, 1828? Sigma.

Precedence: Bishops in Waiting. — What is the precedence of the bishop who, under the Act creating the Bishopric of Manchester, is excluded from *sitting in Parliament*, when first consecrated, until a subsequent death on the Bench of Bishops, other than Canterbury, York, London, Durham, and Winchester?

If a bishop's precedence depends upon the Act 31 Hen. VIII., which places him above *barons*, and refers to place in the House of Lords, how does he take precedence of a *baron* when he is *not* a Member of the House? Has a bishop, *not summoned to Parliament*, any precedence over barons, or must he whilst in waiting be placed below barons? Colonist.

Quotations. — Who is the author, real or supposed, of the lines found about thirty years ago in the skeleton box at the Royal Academy? and which commence thus: —

"Behold this ruin! 'twas a skull
Once of ethereal spirit full."

Also, can you give me the name of the author of some "Lines on Waltzing": —

"What! touch'd in the twirl by another than me?
What, panting recline on another man's knee?"

B. Roots, M.D.

Printing of Wills. — It was resolved in the case of Sir Robert Fludd, that a patent for the printing of wills and inventories in the Prerogative Court was void, because it was in restraint of trade, 2 Rolls Ab. 214. and 2 Mod. Rep. 78. Are

there any wills or inventories existing known to have been printed under this patent? T. F.

Rev. Richard Wynne. — Any information about the Rev. Richard Wynne, some time about the middle of the last century minister of St. Alphage, London, will oblige. C. W. Staunton.

[Ob. July 8, 1799; see *Gent. Mag.* for July, 1799, p. 629.—Ed.]

Handel's "Queen Caroline Te Deum." — Can any reader of "N. & Q." inform me on what occasion was composed the "Te Deum" of Handel, generally called "The Queen Caroline Te Deum?" and said by Arnold (a very bad authority) to have been composed in 1737. V. Schœlcher.

Minor Queries with Answers.

Psalms of David in Prose and Metre, 1633.— I recently got possession of a copy of the above. It is a thick fcap. 8vo. volume of about 500 pp., printed at Aberdeen in 1633. I subjoin the title and a few particulars of the contents, &c. Can you inform me if it is a scarce work, and of its value? —

"The Psalms of David in Prose and Metre, with the whole Forme of Discipline, and Prayers according to the Church of Scotland. The Psalms in prose being of the last translation, translated by the Speciall Commandement of King James *the Sixt*, 1610. *Aberdene: printed* by Edward Raban, 1633, for David Melvill."

Following this general title comes "A Kalendar of the Epact, Golden Number, and Sundayes Letter for XIX. Years." Following the Kalendar are prayers for "Confession of our Sinnes;" "before and after the Sermon;" "in time of Affliction;" "Prayer for the King (*our most* gracious Soveraygne *Charles*, together with his Queene, and their happie offspring)"; "A Confession of Fayth used in the English Congregation at Geneva;" Visitation of Sick;" "Lord's Supper," &c. The prayers occupy 202 pp. of the work. Then follow "the Common Tones in foure parts, diligently Revised and amended;" 15. pp. of music, "King's tone," "Duke's tone," "French tone," &c. The Psalms of David in Prose and Metre occupy the remainder of the work, the prose portion printed on the margin; in front of title-page of the psalms *specially*, there is a small rude woodcut intended for King David, with crown and harp. With each psalm is given the music or tune to which it is sung; also are given the names and initials of the composers of the verses, viz. Thom. Sternh. (Sternhold?), I. C., W. K., I. H., N., W. W., &c. At end of psalms there are the Ten Commandments, Lord's Prayer, Creede, &c. in rhyme. A leaf or more is wanting, as at the "Song of the blessed Marie, called Magnificat," it is broken off. N.

[In a copy of this scarce work, now before us, we find the following note in an old handwriting: — "*The Historian's Guide* saith, 'twas in 1637 a Liturgy was sent into Scotland; so not this. The Psalms in prose on the margent of the Singing Psalms are word by word the same with them in the middest of Bibles. This is a Church Prayer Book after the Presbyterian Forme, that was then used in Scotland, viz. 1633. The Singing Psalms are the same that were metred by Tho. Sternhold, Jo. Hopkins, and others, in the *Book of Common Prayer and Administration of Sacraments for the Church of Scotland*, 1637, in fol. Ex Hancock's Catalogue of his Auction at New Inn, Exon. The Manner of the Election of Ministers (page 68.) here begins, 'John Knox being Minister at Edinburgh the 9. of March, 1560,' and then states that 'Mr. John Spotswood was presented to be made a Superintendent,' (a famous man). See his *History of the Church of Scotland* in fol., who made his refuge to England in the first insurrection in Scotland." This work is a reprint, slightly altered, of *The Liturgy of the Church of Scotland, or John Knox's Book of Common Order*, as prescribed by the General Assembly, Dec. 26, 1564, and used in the Church of Scotland at and after the Reformation. It was also reprinted in 1840 by Dr. Cumming, but without the Metrical Psalms.]

Sir Wm. Alexander. — In Colonel Sleigh's *Hacmatack Clearings* is an interesting story of one La Tour of Cape Sable, who agreed (in conjunction with Sir William Alexander), to establish on his Canadian property a party of Scotch emigrants. Can you or any of your readers give me Colonel Sleigh's authority for this statement? And at the same time can you give me any information respecting the sale of Canadian property to the French by Sir Wm. Alexander, as stated by Urquhart? G. H. K.

[The story of La Tour is quoted by Colonel Sleigh from Abraham Gesner's *New Brunswick*, 1847, p. 22., &c.; and Gesner's references for it are to Hugh Murray's *Historical Account of British America*, i. 125.; Haliburton's *History of Nova Scotia*, i. 43, 44.; and Alexander Deucher's *Memorial from the Stirling Papers.*]

De Urbe.—Does "de Urbe," in the following names, mean any city in particular? I am chiefly interested in the second name; and if any correspondent would explain it, I should be extremely obliged. I can find nothing, in such books as I possess, to solve the meaning: —

1. Anglus Jacobi Barthol. de Urbe, A.D. 1289.
2. Jacobus Chinchii Guidonis de Urbe, A.D. 1300.
3. Saracen de Urbe, *c.* A.D. 1300.
4. Ursinus de Urbe, A.D. 1327.
5. Ursus de Ursinis de Urbe, A.D. 1354.

They were all clerics, and are taken from Rymer's *Fœd.* and Le Neve's *Fasti.* Patonce.

[When the proper name is not added, *Urbs* is to be taken as signifying Rome. "Urbis appellationem, etiamsi nomen proprium non adjiceretur, Romam tamen accipi, est receptum."— *Quintil.*, lib. vi. c. 3. Pegge (*Anonymiana*, p. 344.) says, "As the Latins used *urbs*, κατ' ἐξοχὴν, for Rome, their capital, so we, at this day, use the word *town* for London; as when we say, When do you go to *town?*" *Urbicus* in med. Latin signified a citizen, a Roman. "*Urbicus, Romanus*, eadem ratione qua Roma Urbs appellatur." (Henschel.) This, therefore, appears to be the true signification, also, of the mediæval phrase *de Urbe.*]

Replies.

CEREMONY FOR THE SOULS OF THE SLAIN IN BATTLE.

(2nd S. vii. 210. 322.)

I am much obliged to Mr. S. Redmond for the complimentary terms in which he speaks of me; but I confess I was not a little surprised at learning that "some two years since" he had "*a tilt*" with me "on Irish gold." I cannot think my memory so bad as to have forgotten such an encounter in so short a time; but the truth is that I am not conscious of ever having had a correspondence or controversy with Mr. Redmond on Irish gold or anything else. It is possible (for Mr. R. says he "had the best of it") that I may have been carried off insensible from the field, and so lost all recollection of the matter.

However, my defeat on that occasion has procured me the favour of Mr. Redmond's present communication, in which he corrects "two manifest errors," which I do not think I ever committed.

The first was that I asserted it to be probable that "the Hills of Saingel," supposed to be identical with the present Newcastle race-course, were used as a *horse* race-course as early as the tenth century. But, as the Editor of "N. & Q." has kindly remarked, I said "a race-course," not "a *horse* race-course." The instance I gave, in the curious ceremony called "the races of the Son of Feradach" did not speak of *horses*, as running in these races, and Mr. Redmond, being so well acquainted with Ireland, ought to know that there are very ancient races, still practised amongst us, which are not *horse* races.

My second error was the supposition that the ceremony (if we may so call it) which I described may have been taken from the ancient custom of "making rounds at wells or stations (such as at Croagh-Patrick, Loch Dearg, &c.)"

I beg to say that I have only put forward this conjecture as a "not improbable" suggestion: and I would be sorry that Mr. Redmond should imagine that I meant in any way to speak irreverently of the religious, and I doubt not truly devotional feelings, with which the custom alluded to is and was practised by our peasantry. Mr. Redmond says, in order to refute my supposed error, that the modern ceremony is intended "for quite a different purpose." I said not one word of the *purpose* of it. No matter what the purpose was, whether it was self-imposed or not, whether it was practised as a penance for sins, or to obtain the restoration to health of some sick relative, or in fulfilment of a vow, or in thanksgiving for some benefit received, — all this is nothing to the argument. The similitude is in the *round* itself, not in the purpose with which it was performed: and my suggestion was this, that the Danish women were made to perform this round (not on their knees as Christians did, but on all fours), in rude, and if you will, profane, imitation of the Christian penitential exercise; to insult the paganism of the Danish women by the barbarous joke that they were doing penance for the souls of their relatives slain in the battle.

The fact stated by Mr. Redmond that the Irish Roman Catholic clergy have of late years endeavoured to discourage this practice, is much to their credit; but is nothing to the purpose, so long as it is admitted that the practice once existed.

I hope Mr. Redmond will now see that I never asserted, or maintained as an opinion, that there was any connection between the two ceremonies. I only suggested it as "possible," and as a question for consideration, that the one may have been a rude and distorted imitation of the other; and I still think this "not improbable." But I confess I do not see the *vis consequentiæ* of Mr. Redmond's argument: "The modern Roman Catholic clergy have endeavoured, within the last twenty-five years, to abolish * these Stations, — therefore the ceremony described as having taken place in the tenth century cannot have had any connection with the Stations."

Mr. Redmond says: "With regard to the ceremony mentioned about the *gillies* driving the women, I have never heard nor read of such a thing before;" and again, "I have never heard an allusion to it in the traditions of the country."

I confess myself to be in the same predicament; and it was for that reason that I sent the story to "N. & Q.," and asked your readers "What are we to think of the ceremony? Is it of Danish or Irish origin? Was it done in mockery and contempt, or was it a real expiatory rite, pagan, or corrupt Christian?"

But Mr. Redmond doubts whether the story really exists, and suggests that a re-examination of the original Irish may lead to a different translation "capable of a better interpretation or explanation." I shall therefore give the original here, with my translation: and I shall be very much obliged to Mr. Redmond, or any other of your readers, if he will suggest a "*better* interpretation": —

"Is and tra do ronta grafaing mic Feradaich acu. i. lini mór do gailsechaib nan Gall i cnocanaib Sangail imacuart, ocus siat croma, ocus a lama ar lar, ocus gilli na sluagh go mairescud ina ndegaid, dorait anma nan Gall ro marbait isin cath."

"It was then they celebrated also the Races of the Son of Feradach, namely, by placing on the Hills of Saingel, in a circle, a great line of the women of the Foreigners, in a stooping posture, with their hands on the ground, and driven by the *gillies* of the army behind them, for

* I must express great doubt of the truth of Mr. Redmond's assertion that "the clergy have succeeded in *completely* abolishing these scenes."

the good of the souls of the foreigners who were killed in the battle."

Jas. H. Todd.

Trin. Coll. Dublin.

BARRYMORE AND THE DU BARRYS.

(2nd S. vii. 273.)

The alleged connexion of the Count du Barry with a Scotch family of Barrymores, and in particular with a page of Charles I. who bore that name and belonged to that family, was mentioned in "N. & Q." (2nd S. vii. 66.) in reference to a celebrated picture of Vandyke, which was in the possession of Madame du Barry. An account of that picture, which is now preserved in the Louvre, has since been given by M. de Cosson, in a communication in p. 114. But no explanation has been offered of the story which describes a page of Charles I. to have been named Barrymore or Barry, and to have been of a Scotch family.

The confusion, or fiction—whichever it may be—did not, as A. B. R. supposes, originate with Capefigue; but he appears to have added to both. In his recent *Life of Madame du Barry* (Paris, 1859, vol. i. 12mo.), he represents the family of Dubarry to have come from Scotland, and to have been descended from the Barrimores, a younger branch of the Stuarts. He farther states that the motto on the arms of Count Du Barry and his war-cry were *Bouttez-en-avant*, and was given to his ancestor by Charles VII., who had taken into his service a company of Scotchmen, since preserved among the gardes du corps (p. 11.) Of the purchase of the picture of Vandyke, the following is his account in p. 153.:—

> "Madame du Barry gave four thousand louis for the admirable portrait of Charles I., which she placed at Luciennes,—some say as a family picture (the du Barrys claimed kindred with the Stuarts), others as an example reminding the king of the fate which he had to expect from his rebellious parliament."

In this account there are some fresh points of imaginary connexion: the alliance with the Stuarts; the transfer of the motto of the Irish title of Buttevant, which preceded the Earldom of Barrymore, to the Count du Barry; the derivation of this motto from Charles VII. of France; and its association with a Scotch company in the service of the king of France.

It may be observed that Barry is an old French as well as English name. A Paul de Barry, a French theological writer, who died in 1661, and a Réné Barry, historiographer of France, who lived in the same century, are mentioned in the *Nouvelle Biographie Universelle*. There is, according to Capefigue, a historical notice of the Du Barry family in the *Biographie Toulousaine*.

L.

DR. WATTS'S LAST THOUGHTS ON THE TRINITY.

(2nd S. v. 523.; vii. 279.)

The Query, "Was Dr. Watts a Unitarian?" has been answered, many years ago, by the Rev. Samuel Palmer, in a pamphlet entitled *Dr. Watts no Socinian*. But in fact it was answered by the *Useful and Important Questions* published by the Doctor himself within the last two years of his life. (*Works*, Barfield's edition, vi. 519.) The suppressed pamphlet (reprinted in 1802) was an earlier production. It contains, like his other works, abundant evidence that, while Watts did not hold the "Athanasian" doctrine of the Trinity, he was quite as far from adopting the sentiments known as "Unitarian." On this point we "have the truth," though probably inaccessible to myriads who venerate the name of Watts.

After a "Solemn Address to the Great and Blessed God," the tract in question contains a "Preface," in which "the author professes himself a Christian," who "hath been exercised with long and grievous doubts and distress of spirit in this article of the Blessed Trinity." (Reprint, p. x.) He proposes to consider the doctrine "in two respects. First, so far as may be sufficient to fulfil the various duties of the Christian life and to obtain the salvation of Christ." This is the immediate subject of the tract. The second part (which never appeared) was designed for "more advanced and inquiring Christians" (p. 11.). Sect. I. is headed "The Doctrine of the Trinity proved to be a plain and easy doctrine." Sect. II. "Of the One true God." Sect. III. "Of the Holy Trinity; or, the Father, the Son, and the Spirit, in general, and whether they be three proper persons." Under which head the following occurs: "This sacred Three in the Trinity are plainly represented in Scripture, and have been generally represented by Christian writers like *three persons*, or three distinct personal agents, as acting different parts, and sustaining different characters, in the affairs of our salvation; and yet it seems to be abundantly evident also in Scripture that they are all three represented in several places as *having true and proper deity* some way belonging to them, and that the names, titles, attributes, and operations of Godhead are ascribed to all the Three, in the Old Testament and in the New" (p. 18.). Sects. IV. V. VI. and VII. treat "Of God the Father;" "Of Jesus Christ the Son of God;" "Of the Holy Spirit;" and "Of the Spirit of God as given to Jesus Christ." Sect. VIII. answers certain "Objections about the Representations of the Holy Spirit." There is added "A General Inference," taking grave exception to human creeds "guarded before and behind with everlasting curses;" and the whole closes with a prayer for the usefulness of the "Enquiry," or that, if by it any important

doctrine of the Christian faith is opposed or concealed, disgraced or darkened, then "this Essay may be withheld or banished from the light of the world, may be buried in deep silence, and, together with the author's name, lie for ever in darkness."

Some further extracts are given by Milner, to whose work G. N. does not appear to have referred. The pamphlet was *not* against the Doctor's published opinions; this, therefore, could not be the ground on which it was regarded as "unworthy of publication." A sufficient reason was, that it had been suppressed by its author in his lifetime.

The question remained, whether the "corrections and additions," made by Watts's own hand, in the copy of his *Faithful Enquiry* which was sold with Mr. Parker's library (and of the existence of which copy Milner was evidently unconscious), gave any countenance to the notion that Dr. Watts had altered his opinions, so as to raise a suspicion that he may have "died a Unitarian." I can state positively that those corrections and additions furnish no such evidence. They are for the most part quite unimportant; in a few instances additional texts of Scripture are cited, but their bearing is against Unitarianism. Thus, where he had stated (p. 24.) that "Christ is often called God in Scripture, John i. 1. &c.," he adds, as a MS. correction, "even the true God, 1 John, v. 20."

My great-grandfather, Joseph Parker, was in almost constant attendance upon Dr. Watts, as his amanuensis, during the last twenty years of his life, watched his death-bed, and deeply revered his memory. Family traditions and literary evidence alike tend to disprove the loose statement which Mr. Merivale "had from Dr. Lardner."

S. W. Rix.

Beccles.

Having been absent from home when the number of "N. & Q." containing the above question arrived here, I did not see it till nearly a week after that date.

Your correspondent G. N. heads his inquiry with the following emphatic title, "*Dr. Watts's last Thoughts on the Trinity*," and then puts the question, "Was Dr. Watts a Unitarian?" The affirmative of this question, he informs us, "has been recently (by implication) denied. A correspondent ("N. & Q." 2nd S. v. 523.) contrives, as he thinks, very adroitly, to avoid telling us what were Dr. Watts's real sentiments. "Now," continues the inquirer, "if we may believe Dr. *Credibility* (the italics are G. N.'s) Lardner (Letters to the Rev. Mr. Merivale, and Merivale's Letters to Dr. Priestley), Dr. Watts *died a Unitarian*." Why G. N. should condescend to give a nickname to Nathaniel Lardner, is less intelligible than the one applied to Lancelot Brown, the father of the English or natural style of landscape gardening, who obtained the name of *Capability Brown*, from his frequent use of that word in reference to the sites submitted to him for improvement. The epithet "*Credibility Lardner*," as here applied, is "to call virtue vice;" but it has no sting for the learned, pious, consistent, evangelical author of *The Credibility* (hence the intended sarcasm) *of the Gospel History; or, The Facts occasionally mentioned in the New Testament confirmed by Passages of ancient Authors, who were contemporary with our Saviour, or his Apostles, or lived near their Time*, which was subsequently followed by three supplementary volumes, comprising *A History of the Apostles and Evangelists, with Observations on the Books of the New Testament.* He also published *A large Collection of Jewish and Heathen Testimonies of the Truth of the Christian Religion*, 4 vols. 4to.; *The History of the Heretics of the first two Centuries after Christ;* and posthumously after his death in 1780, *A Vindication of three of our Saviour's Miracles*, against Woolston, and *A Letter written in the year* 1730, *concerning the Question whether the Logos* supplied the place of a human Soul in the person of Jesus Christ.* I am not about to defend Dr. *Credibility Lardner's* evangelism from an impotent sneer, *telum imbelle sine ictu*, but to rescue Isaac Watts from the charge of being a Unitarian.

To go back to Dr. Nathaniel Lardner's letters to the Rev. Mr. Merivale and his to Dr. Priestley, G. N. asks, "Why was the pamphlet suppressed? Why did the executors 'think it unfit for publication?' Surely it was unfit in no other sense than being against all his former opinions." This is begging the question. "Will some of your correspondents tell us what this pamphlet contains? Let us have the truth." And so we all say.

Without waiting for these contents, I will endeavour to solve the question, *Was Dr. Watts a Unitarian?* and mark how a plain tale can put the affirmers down.

To do this I must have recourse to a few dates. Isaac Watts was born at Southampton in 1674, where he was educated by a clergyman of the Established Church till he attained his sixteenth year; and we all know the strength of early impressions. After this he was removed to a dissenting academy near London. He then returned with a high character for learning, assiduity, and piety, to his native town, pursuing his studies there for about two years. In 1696

* Plato, who, as well as Pythagoras, by residence in Chaldea, and intimacy with the learned Jewish captives, was well acquainted with the writings of Moses, has the striking remark on the *Logos*, which he defines, Λόγος διάνοιας ἐν φωνῇ ὡσεὶ εἴδωλον, *the express image of God.*

he became tutor to the son of Sir John Hartopp, at Stoke Newington, whose monument and effigies, as I well remember, are in the chancel of that ancient church. After a serious illness, he returned in 1712, and found an honourable and honoured asylum in the mansion of Sir Thomas Abney, an alderman of London, where he passed the remainder of his days in the production of those useful works which do honour to his name, till he resigned his well-spent life in 1743.

Living so many years in that village, the name, the works, and the sanctity of Dr. Watts's name were as familiar to me as "household words." I do not remember, in any of his numerous works, the slightest tendency in them to Unitarianism. They were placed in my earliest infancy into my hands by my father and mother, who were orthodox members of the Church of England, and would have reckoned Unitarianism as infidelity.

Every well-read man must know and appreciate *Watts's Logic*, and the numerous editions it went through in the author's lifetime till the present day, and the hold it still retains in our Universities and other institutions of sound learning. They must also remember his admirable supplement to it, entitled *The Improvement of the Mind*.

Well: G. N. asks, "Was Dr. Watts a Unitarian?" The great logician shall answer for himself. In his *Logic*, describing the mental process of induction, he says: —

"Induction is when, from several particular Propositions, we infer one general: as, the doctrine of the Socinians cannot be proved from the Gospels, it cannot be proved from the Acts of the Apostles, it cannot be proved by the Epistles, nor from the Book of Revelation: therefore it cannot be proved from the New Testament." — *Watts's Logic.*

J. E.

THE (ARMADA) LORD HOWARD OF EFFINGHAM: HIS RELIGION.

(1st S. iii. 185. 244. 287. 309.)

Mr. Charles Knight, in his *Popular History of England* (iii. 223.), after justly commending the loyalty of the Roman Catholics in 1588, proceeds to state that "the confidence of the government in the patriotism of the great body who adhered to the ancient church was strikingly exhibited by the appointment of Howard, a Catholic, to the command of the fleet." The following facts, in addition to those already adduced in "N. & Q." seem to me to indicate, more or less clearly, that the Lord High Admiral (who died Earl of Nottingham in 1624) was not a Roman Catholic.

1. William Lisle, "a rare antiquary," translated into English *Babylon*, a part of the "Second Week" of Du Bartas, the French Calvinist poet, and dedicated it in 1596 to "Charles, Lord Howard, Baron of Effingham." Du Bartas had fought in the Hugonot ranks; and the translator of his verses would scarcely have presented them to a Roman Catholic patron. — Wood's *Athenæ*, by Bliss, *Fasti*, i. 265.

2. "1613. Lady Bedford, the Queen, Countess of Derby, and Lord Admiral, stand sponsors for the Countess of Salisbury's daughter."—*Calendar of State Papers, Domestic*, 1611—1618, p. 170.

3. "May 30, 1623, London. Sir Wm. Monson's eldest son is committed to the Gate-house, for arguing in favour of popery at the Earl of Nottingham's table."—*Ib.* 1619—1623, p. 593. Had the earl been a Roman Catholic, this disclosure could hardly have occurred; it would have been too flagrant a breach of hospitality.

4. The Admiral's two wives were ladies of Protestant houses; a Cary, daughter of Lord Hunsdon; and a Stewart, daughter of the Earl of Moray. One of the first things that we learn concerning the son, the second Lord Nottingham, is, that he writes to the Council on 8th Dec. 1625, and "sends certificate of names of recusants in co. Surrey, from whom arms have been taken." — *Ib.* 1625—1626, p. 172. J. K.

Highclere.

Replies to Minor Queries.

Great Events from slender Causes; Napoleon Bonaparte (1st S. x. 202. 294. 394.; 2nd S. ii. 43. 152.; v. 77. 139. 179.)—The following is an extract from a letter of the Rev. Thomas Belsham, dated Hackney, August 16th, 1805, which contains an account of a visit which he had just paid to the Duke of Grafton: —

"Admiral Cosby told me one circumstance which was curious. When he was Commander-in-chief in the Mediterranean, during the last war, at the time that we were in possession of Corsica, and when Sir Gilbert Elliott was Governor-General of the Island, General Paoli introduced Bonaparte, then a young man, to the Governor and to the Admiral, as a friend of his who would be glad to be employed in the service of England; but these wise men, not having Lavater's skill in physiognomy, rejected the proposal, which obliged Bonaparte to offer his services to the French, and this was the rise of Bonaparte's fortunes. I had often heard that Bonaparte had offered his services to the English and been rejected, but I hardly gave credit to it till I learned it from Admiral Cosby himself."

Clammild.

Athenæum Club.

Rev. Dr. Gosset (1st S. xi. 66.) — The Rev. Dr. Gosset was buried in the Old Marylebone Cemetery, on the south side of Paddington Street. The tomb is of a very substantial character, surrounded by massive iron rails; but, though not out of repair, nearly half *buried* in *earth*, — the making out a copy of the inscription caused therefore some trouble. Pray preserve it in your valuable pages as sent herewith. Mathew Gosset, the first buried in the vault, was, I fancy, a great-uncle

of Dr. Gosset, and "Gideon Gosset" his father's brother. In Smith's *History of the Parish of St. Marylebone*, published in 1833, may be found a list of some of the persons to whom memorials have been erected in this same cemetery (*vide* pp. 127. 131.). And I would recommend any of your readers who may have relatives buried there to pay a visit to the cemetery *without delay*. Many of the tombs are in a deplorable state, but I must only at present add the Gosset inscriptions: —

1. "Here lie the remains of Mathew Gosset, Esq., one of the Gentlemen of His Majesty's Band of Pensioners, and well known for his superior skill in some of the Polite Arts. He died the 27 of March, 1744, aged almost sixty-one years. This tomb was erected by order of his disconsolate Widow to the Memory of the tenderest of Husbands, the sincerest of Friends, and the most humane Benefactor to persons in Distress."

2. "Here lies the Body of Mrs. Jane Ester, relict of Mathew Gosset, Esq., with whom she lived in the Happiest uninterrupted Union during about Forty Years, and left this world in firm hopes of a Blessed Immortality. She died 28th May, 1748, aged 73."

3. "In Memory of Gideon Gosset, Esq., of this Parish, who died 6 Aug. 1785, aged 78. Likewise Mrs. Ann Gosset, his wife, who died 26 March, 1761, aged 56."

4. "In this Vault lie the Mortal Remains of Isaac Gosset, Esq., who died Nov. 28, 1799, aged 87. Also, of his only Son, the Rev. Isaac Gosset, D.D., F.R.S., who died Dec. 12, 1812, aged 67."

ANON.

Houseling Cup (2nd S. vii. 325.) — There was a marked difference between the "hooselyng coppe" and the "chalys" of the Melton Mowbray list of church-plate, as THOS. NORTH well images; and the use of the "houseling cup," both for communicants at church, and, when sick, at home, is pointed out by Dr. Rock in his *Church of Our Fathers*, iv. 170., &c. LITURGICUS.

The Old Countess of Desmond (2nd S. vii. 313.) — The following fact I can answer for, though its details vary slightly from those of your correspondent W. S. G. On the 9th of March, 1833, Campbell the poet passed the evening at the house of one of my uncles. In the drawing-room was a picture of the old Countess of Desmond, who died in Holland in 1605, aged 140, from which country the painting had been brought. On looking at it, Mr. Campbell said that his grandfather knew a gentleman who had seen Lady Desmond; and that she told that gentleman that two years before the battle of Bosworth Field, she danced with King Richard III., who was not humpbacked, but a handsome man. The following calculation will show the possibility of the assertion. If Lady Desmond was 140 years old in 1605, she must have been born in 1465. The battle of Bosworth Field was fought in 1485; she was, therefore, eighteen years old when she is said to have danced with King Richard III. Mr. Campbell's father was seventy years old at the time of the poet's birth; and his grandfather was seventy years old at the time of his father's birth. In 1833, Mr. Campbell was about sixty years old. This leaves an interval of twenty-eight years between the elder Campbell's birth and Lady Desmond's death; the same individual might thus have easily known Lady Desmond, and yet lived to see the elder Mr. Campbell of an age to understand and retain such an anecdote. HUGO.

"*Pitch-kettled*" (2nd S. vii. 201.) — As the poet Cowper has employed "pitch-kettled" in the sense of *puzzled*, we may be permitted to inquire how the expression passed into this meaning.

"Pitch-kettled" (puzzled) stands closely connected with "kittle-pitchering;" and "kittle-pitchering" appears to have derived its origin from "tickle pitcher."

1. "Tickle pitcher" is an old English phrase for a toper, a drunkard. "Tickle pitcher. A thirsty fellow, a sot." Grose.

2. But a "tickler" is also a poser, a puzzle. "Tickler, something to puzzle or perplex a person. *Sussex, Hants.*" *Holloway*. Moreover to our English verb "to tickle" answers the Scotch v. "to kittle;" and the Scotch adj. "kittle," which is also provincial English, signifies not only ticklish in a literal sense, but "difficult, puzzling." "Kittle staps," difficult steps; "a kittle question," a nice, difficult, puzzling question. So "kittle words" (Fergusson), and "kittle-the-cout," (puzzle the colt), a game. Hence may be traced the transition from "tickle pitcher" to "kittle-pichering." "Tickle" becomes "kittle;" and "kittle-pitchering," no longer referring to ebriety, signifies a peculiar kind of *puzzling*. "Kittle-pitchering. A jocular mode of effectually interrupting a troublesome teller of long stories by frequent questions." Halliwell. Grose.

3. From "kittle-pitchering" to "pitch-kettled," still with the idea of bewilderment or perplexity, the transition is obvious and easy.

We must not, however, forget to remark that "pitch-kettled," correctly viewed, conveys the idea of bewilderment *in excess*. As "pitch-dark" is excessively dark, and "pitch-black" intensely black, so "pitch-kettled" (or more properly "pitch-kittled") is excessively or intensely puzzled. THOMAS BOYS.

"*Shizn*" (2nd S. vii. 45.) — This feminine of *hizn* is not confined to Berkshire. About eighteen years ago, the daughter of our then clergyman here, the Rev. J. Hole, was in the vestry teaching the poor children on a Sunday morning: a child, five years old, had come with her sister with something in her pinbefore. The young lady looked at the contents, and said: "My dear, you should not bring your playthings to church." The child replied: "'Taint mine, Ma'am, 'tis *shizn*."

F. A. CARRINGTON.

Ogbourne St. George, Wilts.

The Californian Trees (2nd S. vii. 200.)—In answer to the inquiry of H. S. I will briefly give the history of these trees, by which it will appear the proper name is *Wellingtonia*, and not *Washingtonia gigantea*. Mr. Lobb, who was out in California collecting for the Messrs. Veitch of Chelsea, discovered, in 1853, on the Sierra Nevada range, in lat. 38° N., long. 120° 10′ W., at an elevation of 5000 feet above the sea level, a clump of these trees. Seeds and a young plant reached England in December, 1853, and particulars of the discovery, together with Mr. Lobb's account, were published by Professor Lindley in the *Gardener's Chronicle* for December, 24, 1853, and the name of *Wellingtonia gigantea* given to the giant tree. "Wellington," he says, "stands as high above his contemporaries as the Californian-tree above all the surrounding foresters. . . . . Emperors, and kings, and princes have their plants, and we must not forget to place in the highest rank among them our own great warrior." The *Illustrated News* for February, 11, 1854, contained a drawing, and Chambers's *Edinburgh Journal* for March 25, 1854, additional information. Not long after this two enterprising Americans felled, and conveyed to New York, at a cost of 400*l.* one tree, which, when standing, measured 363 feet from base to top. The *New York Mirror* announced its arrival "as a giant tree, which has been named by botanists *Washingtonia gigantea*." Professor Winslow of San Francisco, as I gathered from a cutting from a San Francisco paper, became very indignant at its being named in England *Wellingtonia*, and said (I quote from memory, having lost the paragraph) "it was like the audacity of the Britishers giving the name of *Wellington* to a tree found on American soil, and that as Washington was by far a greater general than Wellington, the name *ought to be* Washingtonia." Now, if right of discovery and priority of naming are to have weight in this, as in all other cases of botanical or zoological discovery, then *Wellingtonia* was the first and proper name.

T. W. Wonfor.

Brighton.

Clem (1st S. vii. 615.; viii. 64.)—Halliwell spells this verb *clam* (i. 251.), *to starve*, and the noun plural *clams*, he says, are forceps or pincers with long handles to pull up thistles or weeds. In the black country *clem* is the pronunciation, and is applied to the want of food. In German *klemm* means pincers, and the phrase *in der klemme seyn* signifies "to be in great straits, to be in distress."

Goethe uses the intensitive of *klemm*, —

"——— Mein herz, *beklemmt* und kalt," —

in translating Voltaire's

"Mon cœur, sans mouvemens, sans chaleur et sans vie."
Mahomet, Act II. Sc. 1.

T. J. Buckton.

Lichfield.

Art of Memory (2nd S. vii. 257. 304.)—I have little doubt that the lecturer alluded to by F. C. H. was the author of the following work: —

"A System of Mnemonics; or a New Aid to Memory simplified, and adapted to the General Branches of Literature; with a Dictionary of Words used as Signs of the Arithmetical Figures, and illustrative Engravings. By Thomas Coglan. London. 8vo. 1813."

Some copies have a new title-page, dated Liverpool, 1852. Coglan's system is merely a variation of Feinaigle's.

I may remark that *The New Art of Memory, founded upon the Principles taught by M. Gregor von Feinaigle*, London, 1812, 1813, was written by Mr. John Millard, assistant librarian at the Surrey Institution. Thompson Cooper.

Cambridge.

"One of the simplest systems of mnemonics is the plan which used to be resorted to by the ancient orators, of connecting in their minds the different parts of a speech with different parts of the building in which it was delivered."—*Penny Cyc.* xv. 90.

The succession of forty English sovereigns, by conceiving a panel for each in a room, or ten on each wall, may be easily thus recollected; and the dates of their accession to the throne are recalled by taking certain ten consonants for the figures in each date (omitting the thousands), as *t* for 1., *n* for 2., *s* for 0., &c., and by introducing vowels *ad libitum*, thus forming words to attach to each sovereign's name, or to an abridgment of such name. Dr. Grey (London, 1730) is the best known, if not the best author, on this subject.

T. J. Buckton.

Lichfield.

Leathern Money (2nd S. vi. 460.; vii. 137.)—In the second volume of *Norfolk Archæology*, 1849, published by the Norfolk and Norwich Archæological Society, is a curious paper by the Rev. John Gunn, entitled "Proverbs, Adages, and Popular Superstitions, still preserved in the Parish of Irstead." These are mostly taken down from the lips of a famous old washerwoman, Mrs. Lubbock. At p. 305. we are told: —

"'King John cleared the crown of leather money. First, he used it when there was not money enough to carry on business with; and then he cried it down when he had got a supply of proper money. The people considered him rather silly; but he had sense enough to do that.' She remembers, when a child, playing with King John's leather money. It was stamped like gingerbread; and of the shape of gun-wadding."

Ache.

Gandergrass (2nd S. vii. 117.)—Is not the "pale gandergrass" more likely to be the *goose*-grass (*Potentilla anserina*), which grows so plentifully by roadsides and in meadows, and whose leaf is so singularly white as to merit the appellation of "pale," far better than the *Orchis mascula* suggested by Mr. King? M. E. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Speeches of the Managers and Counsel in the Trial of Warren Hastings. Edited by E. A. Bond. *Vol. I. Published by the Authority of the Lords Commissioners of Her Majesty's Treasury.* (Longman & Co.)

The recent events in our Indian possessions might well serve to give value to the present volume, even if all interest in the great Parliamentary Impeachment of Warren Hastings, stimulated by the hatred of Sir P. Francis, carried on by the enthusiasm of Burke, and supported by his eloquence and that of Sheridan, had entirely died away. But this is far from the case, and it is greatly to the credit of the government and to Sir G. Cornewall Lewis, by whom its publication was suggested, that so important an addition as this should have been made to our knowledge of that remarkable trial. The evidence, oral and documentary, was printed as the trial proceeded, and occupies nine folio volumes. The present work will occupy four octavo volumes, and embrace the Speeches of the Managers for the House of Commons in opening and supporting the several Articles of Charge, and in summing up the evidence; the answers of the Counsel for the Defence, and the Replies to the Managers. The present volume contains the Speeches of Burke on 15th, 16th, 18th, and 19th Feb. 1788; Speeches of Fox, Grey, Anstruther, Adam, and Pelham; and that of Sheridan, delivered on 3rd, 6th, 10th, and 13th of June. It is clear, therefore, that this is a book which must find a place in every historical library.

The Life and Times of Daniel De Foe. With Remarks Digressive and Discursive. By William Chadwick. (Russell Smith.)

This is one of those books for the publication of which there seems no adequate motive. Mr. Chadwick does not profess to bring forward any new materials for the biography of De Foe — and so to supersede Chalmers's brief Life, Wilson's more elaborate performance, or Mr. Forster's brilliant sketch — but uses De Foe's Life and Works as pegs on which to hang his own peculiar opinions. The greatest merit of the book is its copious extracts from De Foe's manly and nervous writings.

Sermons preached in Westminster. By The Rev. C. F. Secretan. (Bell & Daldy.)

Although not in the habit of noticing Sermons, yet having heard many of these preached, and knowing the good which is being effected by the *Westminster and Pimlico Church of England Commercial School* (in aid of which they are published), we think we may venture to assure our Readers, that if they help the School by the purchase of these Sermons, they will at the same time improve themselves by the perusal of them.

Footpaths between Two Worlds, and other Poems, by Patrick Scott. (Bell & Daldy.)

Mr. Scott has employed his genius, and sometimes very eloquently, in demonstrating, from the evidences afforded by this world, the hopes we may reasonably entertain of that which is to come: while by his winning earnestness he "allures to brighter worlds," he at the same time clearly, and with considerable force, "*points* the way. "*On the Battle of Inkermann*" is almost, if not quite, the ablest poem on the subject that has come under our notice.

The Quarterly Review just issued is a very pleasant number. Justice is done in the first article to *Carlyle's Frederick the Second. The Minstrelsy of Scotland* is illustrated by an able and loving hand. The question of the *National Gallery* and its removal to the British Museum is carefully considered. *The Baron Bunsen and the Chronology of the Bible* well deserves the attention of all biblical students. The next article is one of those pleasant gossiping sketches of county history which have given so much pleasant variety to the late *Quarterlies. Devonshire* is the county now described. An article on *Charles James Fox*, in which some justice is done to honest old George the Third, is followed by one in which justice is also done to *Lord Brougham and Law Reform.* The concluding article is *War in Italy*, unhappily an article to which, since it was written, events have given increased and painful interest.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Kirke White's Miscellaneous Poems. 1802.
———— Clifton Grove. 1803.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

The Task, by Cowper. 8vo. London, 1785.
Poems, by Cowper. 5th Edition, 1793. 2 Vols. 8vo.
Dr. Memes's Life of Cowper, published in Constable's *Miscellany.*
Taylor's Life of Cowper, published in the *Christian Family Library.*
Life of Cowper, revised by Mr. Greathead.

Wanted by *Mr. Bruce*, 5. Upper Gloucester Street, Dorset Square, N. W.

The Three Arms; or Divisional Tactics of Decker. Translated by Col. Inigo Jones. 2nd edition.
Rickman's Architecture.
Brazil and the Brazilians.

Wanted by *T. James*, Bookseller, Southampton.

I Libri Poetici della Bibbia. Tradotti dall' Ebraico Originale: Opera de Saverio Mattei. Tomo IV. Seconda Edizione. In Napoli, 1773, nella Stamperia Simoniana.

Wanted by *Mr. Colnaghi*, 14. Pall Mall, East.

Thomæ Aquinatis Catena Aurea. In Ædibus Optimi Caleographi. Guil. Huyon, 1524.
Sarum Missal. 4to. 1515. Imperfect copy.

Wanted by *Rev. J. C. Jackson*, 17. Sutton Place, Hackney.

Notices to Correspondents.

Handel and his Works *will form the subject of several articles in next week's* "N. & Q."

Fred. Muller (Amsterdam.) *Say how they can be forwarded. They were refused by your late agent.*

A. B. R. *We have been prevented from carrying out our intention to write privately and thank our correspondent for his very friendly and judicious hints. He may be assured that they shall not be lost sight of.*

J. R. Smith. *Old postage stamps are of no use for getting children into charitable institutions.*

Lydia's *article shall appear with our next* Shakspeariana.

Books Wanted. *In reply to several inquiries which have recently been addressed to us, we repeat that there is no charge for inserting the names of books of which any of our readers are in want.*

Dr. F. A. Leo (Berlin). *Messrs. Willis and Sotheran, 136. Strand, have a copy of* Pictorial Shakspeare, *8 vols., half-bound Russia, 7l.*

Alfred T. Lee. *The names of the authors in* A Collection of Cases to Recover Dissenters *will be found in the third edition, 3 vols. 8vo. 1718, prefixed to vol. i., and probably in the other editions.*

A. O. P. *We would advise our correspondent to number the paragraphs in each article of his biographical collections, and then to make a Table of Contents of each paper, as in the longer articles of Dr. Smith's* Dictionary of Greek and Roman Geography.

Selrach. *We still adhere to our description of G. E.'s coat of arms. It is evidently intended to be quarterly; probably G. E. has overlooked the horizontal line.*

S. N. C. *Winchester House, Southwark, was subsequently tenanted by different families, or converted into warehouses. Its old Gothic hall was destroyed by fire, Aug. 23, 1814. A short time since some of the walls were visible.*

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LONDON, SATURDAY, MAY 7. 1859.

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Notes.

COLONEL TOBIAS HUME.

I have picked up a printed tract of a few leaves in small 4to., which as a curiosity of literature may find a place in "N. & Q." The title runs thus:—

"The Trve Petition of Colonel Hvme, as it was presented to the Lords assembled in the High Court of Parliament. Being then one of the poore Brethren of that famous Foundation of the Charter House. Declaring to their Lordships that, if they would be pleased to employ him for the businesse in Ireland, and let him have but six score or an hundred Instruments of War, which he should give direction for to be made, he would ruine the Rebels all within three months, or else lose his head. Likewise he will undertake within three months, if their Lordships would give credence to him, to bring in by Sea, being furnished with a compleat Navy, to His Majesty and the Parliament 20 Millions of Money. London, printed for John Giles, 1642."

The foregoing contains the substance of the petition; but the crazy language in which their lordships are addressed sufficiently proves the state of the poor colonel's mind:—

"I humbly entreat to know," he says, "why your Lordships doe slight me as if I were a foole or an asse? I have been abused to your Lordships by some base fellow; but if I did know them (*sic*) I would make them repent it, were they never so great men in your sight, for I can doe the Countrey better service than the best souldier or colonel in this Land, or in all Christendom," &c.

After this boast of his power, the petitioner sets forth his great poverty. For a brother of Charterhouse, only thirty years after its foundation, the following, if it be not part of Colonel Hume's delusion, is an amusing account of his forage and his fare. We hope the ancient gentlemen now on the foundation of that institution, and who clamour at the present day for an increase of their pension, are in better plight:—

"I have pawned all my best cloathes," he says, "and have now no good garment to weare. I have not one penny at this time to helpe me to buy me bread, so that I am like to be starved for want of meate and drinke, and did walke into the fields very lately to gather snailes on the nettles, and brought a bagge of them home to eat, and doe now feed on them for want of other meate, to the great shame of this land and those that doe not helpe me, but rather command their servants to keep me out of their gates, and that is the Lord of Essex and the Lord of Devonshire; but I thanke the good Lord of Pembroke, and the Lord Keeper, and the Earle of Hartford, and my Lord Mayor, and some other Knights, as Sir John Wortenholm and others, doe helpe me sometimes with a meales meate, but not alwayes, for I eat snailes and brown bread," &c. &c.

The colonel's petition concludes with something like a threat that he will carry his invention abroad:—

"And so I humbly take my leave of your Lordships, being very desirous to speake with all the Lords of Parliament, if they will vouchsafe to speake with me before I goe out of this Land, for I am not able to endure this misery any longer; for I want money, meate, and drinke, and cloathes, and therefore I pray your Lordships to pardon my boldnesse and help me with some reliefe if you please, or else I must of necessity goe into other Countries presently: so I most humbly take my leave for this time, and rest

"Your Lordships' most humble servant to do your Honours all the good service I can, for I have many excellent qualities: I give God thankes for it,

"Tobias Hume, Colonell."

We are reminded by this curious document of "Warner's long range," which agitated our naval officers a few years ago, and is now in the limbo of things forgotten.

Robert Triphook.

Amongst the curiosities of literature I venture to place a petition to the House of Lords assembled in the High Court of Parliament, *temp.* Charles I. 1642. The petitioner was Colonel Tobias Hume, one of "the poore Brethren of that famous foundation of the Charter House." He declares to their Lordships that—

"If they would be pleased to employ him for the businesse in Ireland, and let him have but six score or an hundred instruments of war, which he should give directions for to be made, he would ruine the Rebels all within three months, or else lose his head." . . . "Likewise he will undertake within three months, if their Lordships would but give credence to him, to bring in by sea, being furnished with a compleat navy, to his Majestie and the Parliament 20 Millions of Money."

The poor mad colonel states his past services thus:—

"The Lord of Pembrooke, the Lord of Craven, and many other Lords and Knights and Gentlemen, both in this country and in other countries beyond the seas, as *Grave* Maurice, the Marquesse of Brunningburgh, and lastly the King of Swetheland, they all know that I am

an old experienced souldier and have done great service in other forrain countries, as when I was in Russia I did put thirty thousand to flight, and killed six or seven thousand Polonians by the cut of my instruments of warre when I first invented them, and did that great service for the Emperor of Russia: I do hereby tel you truly I am able to do my King and Country the best service of any man in Christendome, and I will maintaine it with my art and skill, and with my sword, in the face of all my enemies that do abuse me to the Lords of Parliament and others, and if I did know them I would fight with them where they dare, and also disgrace them."

Who can say that the destinies of England might not have been changed had parliament listened to a Poore Brother of Charter House — a crown preserved — a royal head gone bloodless to the grave? Q. R. S. T.

HANDEL AND HIS WORKS.

Handel's Messiah (2nd S. vii. 329.) — MR. W. H. HUSK says: —

" . . we may perhaps, therefore, assume without much fear of error, that such a band (together forty-seven) united with a proportionate number of vocalists, was the greatest force by which Handel's works were executed under his own direction."

There is a contemporary testimony that the force was much greater: it is a letter of Benjamin Victor, a dramatic author, whose correspondence was noticed to me by the kindness of Mr. Will. Chappell, the scientific author of *National English Airs*.

Benj. Victor, in his letter dated Dublin, December 27, 1752, writes: —

" . . . as much as I detest fatigue and inconvenience, I would ride forty miles in the wind and rain to be present at a performance of *the Messiah* in London under the conduct of Handel. I remember it there, he had *an hundred* instruments, and *fifty* voices. How beautiful the full choruses." — (*Original Letters* by Benj. Victor, p. 190.)

The statement of such a band, enormous for the time as it may appear to persons acquainted with the history of music, will be relied upon, when it is remembered that the orchestra of Handel was considered by his friends "as uncommonly powerful" (*Memoirs of Quants*, quoted by Burney), and by his enemies as

"producing a thunder intolerable, an horrid rumbling; for, to make the noise greater, he causes his music to be performed by at least double the number of voices and instruments than ever were heard in the theatre before." —(*The Art of Composing Music*, Pamphlet, in 8vo., London, 1751.)

In order not to lengthen uselessly these remarks, I take the liberty to refer to my *Life of Handel* (pp. 133. 137. 141.), where will be found other proofs that Handel was accused by some of his contemporaries of being "a very noisy musician;" and it was impossible for the good old conservative gentlemen not to judge him so, since, according to an eye-witness, he had 150 performers. Imagine their stupor, their horror, their terror, should they have been told of the 4000 performers of the forthcoming commemoration at the Crystal Palace!

It must be said, however, that this extraordinary number of 150 was not without example. *The London Daily Post*, December 8, 1737, informs us that the day before, at the burial of Queen Caroline, for which was composed the sublime *Funeral Anthem*, "there were near eighty *vocal* performers, and one hundred *instrumental* from his majesty's band and from the opera," &c.

It may be interesting for the musical reader to know that seventy years before London heard a band almost as numerous. Peller Malcolm relates "a consort of musick" given on the Thames by Abell, on the 18th June, 1668, to celebrate the birth of Prince James (afterwards the Pretender), in which the orchestra "amounted to 130 performers." The music was composed expressly for the occasion "by Signor Fede" (?) (*Anecdotes of the Manners and Customs, &c.*, vol. iii. p. 51.).

Malcolm does not give his authority for this statement, but he is known as a faithful compiler, and not fond of taking the trouble to invent history.

Perhaps Abell wished to rival France, where the *Te Deum* of Lully (not Lulli, as is inscribed on the walls of St. James's Hall) had been performed in 1686 "for the convalescence of *Monseigneur* aux Pères de l'Oratoire by 300 musicians, led by Marets" (*Comparaison de la Musique italienne et de la Musique française*, par Lecerf de la Vieville, being the 2nd vol. of *Histoire de la Musique* by Bourdelot, p. 93., ed. 1743.) V. SCHŒLCHER.

The Handel Festival of 1784 (2nd S. vii. 292.) —The details connected with the band and chorus of this celebrated gathering, as quoted by R. W., appear to be wrong in almost every figure. This is the more to be regretted, as the statement has been quoted in more than one musical journal.

According to Burney, whose *Account of the Musical Performance in the Abbey, &c.* was published in 1785, the following is the *correct* statement of the "voices and instruments" assembled together on that occasion: —

First Violins, 48; Second ditto, 47; Tenors, 26; First Oboes, 13; Second ditto, 13; Flutes, 6; Violoncellos, 21; Bassoons, 25; Double Bassoon, 1; Double Basses, 15; Trumpets, 12; Trombones, 6; Horns, 12; Kettle Drums, 3; Double Drum, 1.

Cantos, 59; Altos, 48; Tenors, 83; Basses, 84. Total of the Band and Chorus, 524.

The predominance of the second violins over the first, and the small number of treble voices, led me to suspect the correctness of your correspondent's list. The mystery is now cleared up.

I may remark of the succeeding festivals in honour of the great musician, that, in 1785, the

band and chorus consisted of 616; in 1786, of 749; and in 1787, of 806 musicians, exclusive of 22 principal singers; and such, says Dr. Burney, in concluding his history of the art,

"is the state of practical music in this country, that the increase of performers, instead of producing confusion, as might have been expected, has constantly been attended with superior excellence of execution; as experience, the best of all teachers, has so guided the zeal of the directors, and the science of the conductor and leader of this great enterprise, that a certain road to full perfection in every department seems to have been attained."

EDWARD F. RIMBAULT.

Permit me to offer a correction of some erroneous statements in R. W.'s Note, headed as above. In his enumeration of the performers engaged, R. W. sets down the Cantos as 22. There are discrepancies between the list given in the books of words published for the performances (from which, judging from the general agreement in the numbers, I imagine R. W.'s information has been derived), and that published by Dr. Burney in his account of the Commemoration, but both lists show the Cantos to have been more than twice as numerous; 58 being the number given in the former, and 60 that in the latter. Burney's list is, in my opinion, the more trustworthy; as it appears, on comparison with that in the word-book, to have been carefully revised, and to contain only the names of those actually present at the performances. The numbers shown by it are as follows: — *Instrumentalists.* First violins, 48; second violins, 47; tenors, 26; first oboes, 13; second oboes, 13; flutes, 6; violoncellos 21; bassoons, 26; double bassoon, 1; double basses, 15; trumpets, 12; trombones, 6; horns, 12; kettle drums, 3; double drums, 1. *Vocalists* (including principal singers), Cantos, 60; altos, 48; tenors, 83; basses, 84; making, with the conductor and organist (united in the person of Joah Bates), a total of 526.

R. W. is also mistaken in supposing the *Messiah* to have been repeated on the Wednesday and Saturday following its first performance on Saturday, 29th May. It was repeated on Saturday, 5th June only. The fourth of the Commemoration performances took place on Thursday, 3rd June; and the programme was nearly identical with that of the first day's performance. A public rehearsal for this concert was held on Wednesday, 2nd June; and a like rehearsal of *Messiah* seems to have been intended on the Friday following, but to have been dispensed with, owing to that day being the king's birth-day. W. H. HUSK.

Handel's "Recitatives" (2nd S. vii. 289.) — "No man reproduces recitatives," writes a writer on "The MESSIAH," — and writes this with express reference to that peculiar recitative which follows the Pastoral Symphony. This recitative contains three clauses: and one of *the three* — the one to the phrase, "And lo! the Angel of the Lord came upon them," was set *twice* by Handel (though set only as *recitative* the second time — having been the first time set as *air*). So again, in Handel's "Occasional Oratorio," — the words "O Lord, how many are my foes," were set *twice* by him; and again the second time were changed *from* air *to* recitative; — but in *this* recitative the leading notes of the first air are used up. — I fancy that, besides having decomposed *air*, Handel may have "reproduced *recitative*," among his other thousand exercises for the minute, by which a musical composer is proved to be a composer, *for the minute:* but not the less, therefore, for ever. — We have an instrumental example in Mozart something analogous to this, who changed, during rehearsal, the far-famed trombone part in the cemetery scene of *Don Juan* (a leaf, by the way, on which the change was made, it is said, is wanting to the MS. of the opera lately secured by Madame Viardot). — But, laying speculation aside, the fact is, that Mendelssohn *did* "reproduce recitative": — since, after the first triumphant performance of "Elijah" at Birmingham, he rewrote the part (a *recitative* part, too,) of *Jezebel*, in her great scene, — feeling that it was a cardinal point in the oratorio, to the height of which he had not arrived by his first essay. The *recitative*, as it now stands, is among the finest, and most sinister, specimens of modern declamation in music extant. Y. L. Y.

Handel. — I find amongst my notes two little passages relating to Handel, and perhaps the present is the most fitting time to offer them to "N. & Q." The first is from one of *Lady Luxborough's Letters* to the poet Shenstone (published by J. Dodsley in 1775): —

"Sunday, Oct. 16th, 1748.

". . . . the great Handel has told me that the hints of his very best songs have, several of them, been owing to the sounds in his ears of cries in the street . . ."

The next is from the "Diary of Mr. T. Green," which was printed in the *Gentleman's Magazine* for 1836: —

"1811, August 26.

". . . . Mr. Bacon also came — was present at the last Oratorio at which Handel played, apparently in great suffering; but when he came to his Concerto, he rallied, and kindling as he advanced, descanted extemporaneously, with his accustomed ability and force, of a most dignified and awe-inspiring part — died the following Friday."

A. R.

IRISH FRESCO PAINTINGS OF THE FIFTEENTH CENTURY.

Visitors to the Dublin Exhibition will recollect some copies on a large scale of certain frescoes existing at Knockmoy, co. Galway, which were

executed by a native artist in the earlier part of the fifteenth century.

The official *Catalogue* (p. 147.) has the following note upon them: —

"Fresco painting, on the north chancel wall of the ancient abbey of Knockmoy, co. Galway, and supposed to represent the execution in the 12th century of the young son of Dermod Mac Murrough, King of Leinster, who was hostage to O'Connor, King of Ireland, for his father's fidelity as tributary sovereign to O'Connor, and was put to death by that monarch on his father joining Strongbow."

Whatever may be the value of this hypothesis, and whatever may be the subject of these paintings, it is indisputable that their absolute merit is far from inconsiderable, — and such interest in Irish works of art in general, and of fresco in special, is very high. The subject is, therefore, worth investigation upon many grounds interesting alike to Englishmen as to Irishmen.

Mr. O'Donovan has some valuable remarks upon the paintings, in regard to their date (*Annals of the Four Masters*, vol. i. p. 213., in note). He says: —

"Ledwich was of opinion that the fresco paintings on the north wall of the choir were executed in the 17th century," when (he says) "the confederate Catholics possessed themselves of the abbeys of Ireland, which they everywhere repaired, and in many instances adorned with elegant sculpture. But it is quite clear, from the style of these paintings, and from the legible portion of the inscriptions, among which may be clearly read — *orate pro anima Malachiæ* — that they belong to the period of the aforesaid Malachy O'Kelly, by whom the abbey of Knockmoy seems to have been repaired, if not in great part re-edified."

Mr. O'Donovan had previously observed in his great work (which is an honour to Ireland), that there was a monument in the same church to Malachy O'Kelly, who died in 1401; and to his wife Finola, the daughter of O'Conor, who died in 1402.

These frescoes should be photographed and published before time and destruction become too strong for them. H. C. C.

ANDERSON PAPERS. — NO. V.

The following letter relates to the sale of Anderson's book, after he had fallen back in the world: —

"*Patrick Anderson to James Anderson, Esq., W. S. Edinburgh.*

"London, June 15, 1723.

"My dearest Sir,

"I have the pleasure of yours of the 8th, and am glad that [the] ship is saill'd, and hope the boxes will come in a very few days now. Our C——r [Chancellor?], during his absence, was provided in many books he wanted, but has made me lay by some for him; so I made out a new list, and have given it to E[arl] K[innoul]*, who I believe will take some, and also recommend me to the curious here; so I put both lots together, which I hope will be agreeable to my associates, because by that I may have an opportunity of oblidging the ingenious, and by that means they become our customers; and if any remains, they shall be given to our friend Mr. McEwen*; but in my humble opinion it were better we made an offer of the remainder to Mr. Bateman, because it's necessary a list be shewn him, before we settle a correspondence. So my friends will see it's necessary all the books coming in these four boxes be given to me; for should they be marked by any the list is shown to, and not delivered, it may prove hurtful. Their view was indeed extremely kind to have me soon home; but that indulgence must be suspended for a little to fix others to our interest, so I'll enquire for these boxes when they come.

"Had it not been that the most of people are one day in town and another out of it, I might have disposed of most of them, though my friends have put very high prices on them. By all I can learn, the publishing what is curious about Queen Mary † would be very acceptable, so I shall take care to send down the box as directed. I shall in a day or two pay D——y what you desire, and will take particular care of the small bill.

"Let me know if my friend George Montgomery has settled that matter with Mr. Auchterlan, so as I may have up the bond; and in my humble opinion that will be a better method to do the job you mention than otherwise, tho' in that and other matters I shall be directed by you.

"Mr. Cockburn and Mr. Woods, friends, are in the country, else I had carried them the specimens, and kept out the 'Abbreviaturæ,' your reasons being very good.

"Good Mr. Anderson ‡ begs the favor you would mind his affair of the Charter, and likewise at the Lyon office. Babie § and I give our humble duty to my mother, and service to all friends.

"My dearest Father, adieu."

J. M.

* Kinnear of Kinlock.

* Printer and publisher of the *Edinburgh Courant*.

† This refers to the collection published by Anderson of papers relating to Queen Mary, a work of great valuc to all those who are interested in the Marian controversy.

‡ His cousin. § The writer's wife.

Minor Notes.

George III. — In No. 210. of the *Quarterly Review* just published, at p. 490., under the head of George III., there is an anecdote, which the reviewer designates as "very apocryphal," and which is adduced as a proof of the king's "reticence" of some occurrences. The story was related by the Princess Augusta, who had it from her father. There was a lane between the Kew and Richmond Gardens (which was stopped up in 1785), but was then a footway from one village to the other, and was close to the royal palace, called the Queen's Lodge; and the king stated that a man had been murdered in that lane during the time the king resided at the Queen's Lodge, but as the crime committed had not been generally known he had forborne to talk of it, as he was of opinion such things were bad examples if put into the heads of the evil disposed.

Having lived in the neighbourhood, and heard

aged persons formerly speak of the subject, I am enabled to say, though there is much that is erroneous in the story, it is not wholly unfounded, if suicide be substituted for murder. The facts are these: On Saturday, 29th October, 1774, at three o'clock in the morning, a great alarm was occasioned by a gentleman blowing out his brains in the lane which separates the Kew and Richmond Gardens. The sentinel on duty at the palace heard the report, but could not quit his post. The watchman, however, immediately proceeded to the spot, and found the body, which was removed to the vestry-room in Kew Chapel. It was not discovered who the unfortunate gentleman was, and not being recognised, he was buried by the parish. These particulars are abridged from the *General Evening Post* (newspaper) of Tuesday, 1st November, 1774. Φ.

Bishop Sprat's Retort. —

"When the Stuarts were restored, he became Chaplain to the Duke of Buckingham. During the first dinner at which he was present in this peer's residence, this witty profligate remarked that he wondered why it generally happened the geese were placed near the clergy. 'I cannot tell the reason,' rejoined Sprat, 'but I shall never see a goose again without thinking of your grace.' The Duke immediately discerned that his new Chaplain was the man he needed, and from that time Sprat always supervised his patron's literary works, and assisted him much in the composition of the *Rehearsal*." — Note to Burnet's *History*.

FRANCIS TRENCH.

Islip Rectory.

Price of Bible as published 1625. — In a fine copy of *The Holy Bible*, the present authorised text, by B. Norton and J. Bill, 1625, is the following memorandum: —

"Robert Wantlopp Oue this Boocke and Bought it in the yeare of our Lord God 1626. Witness by Thomas Wantlopp, and it cost the Fule Sume of twelfe shillinges, and Neyther more nor Lese. 0lb 12s 0d."

It contains the Genealogies, Old and New Testaments, with the Apocrypha and the singing psalms, tunes, and prayers. A thick small 4to. volume. It exhibits a good contrast to the Roman Catholic New Testament, small thin 4to., 1600, which was published at twenty shillings, in order, as was said at the time, to prevent the poor from possessing it. Query: Was the word "Oue" commonly put for "Owneth" at that period?

GEORGE OFFOR.

A Mother of Four Families. — Many items of extraordinary cases in family history and domestic relationship have been inserted from time to time in "N. & Q.;" but it would probably be difficult to find many parallels to that of Katharine Leighton, daughter of Sir John Leighton of Wattlesborough, co. Salop, an esquire of the body to King Henry VIII., by Joyce, daughter of Sir Edward Sutton, Lord Dudley. She is stated to have been married "to Ric. Wygmore, of London, 1st husband; Lymmer of Norfolk, 2nd husband; Collerd, 3rd husband; Edward Dodge, 4th husband; and had yssue by them all 4." (*MS. in Coll. Arm.* G. 15. p. 43.) J. G. N.

The Salic Law reversed. —

"The law of regal succession in this petty state (Attinga) was a curious contrast to the Gallic law called *Salic*, men being excluded from the throne. From remote antiquity, princesses of Attinga had possessed the sovereignty of Travancore; but a few years after this (early part of last century), an alteration was made in this respect." — *Bombay Quarterly Rev.*, vol. ii. p. 55. n.

E. H. A.

Queries.

THE ORIGIN OF THE CURVED FORM OF THE OLD DIVISIONS OF LAND.

Our arable land, as is well known, originally consisted of large open fields, of which there were one or more in each parish, corresponding, I have reason to believe, with the hides, carucates, and quarentines in Domesday, and known by such names as North-Field, Church-Field, Mill-Furlong, &c., from their localities. As more arable land was required by an increasing population, new fields appear to have been made. These fields, or furlongs, were subdivided into parcels of various dimensions, seldom exceeding an acre, lying side by side like the teeth of a comb, and held by the tenants, either in fee-soccage or by copy of Court Roll, each of whom had the right of cultivating his own soil and taking the crop; but after harvest the feed of the entire field was open to the flocks of the community, and generally that of the lord also, in some cases exclusively. These arable strips, called *lands* or *londs*, were divided from each other by narrow grass ridges termed *mire-balks* or *meer-balks*. In course of time many of these lands, adjoining each other, would, by purchase and inheritance, fall into the hands of one proprietor, who, by licence, given or usurped, would surround his possession with a fence, and it then became an enclosure. By degrees this became a general practice: we find in the times of the Tudors strong remonstrances against it, and in Norfolk a rebellion excited. Of late years the abolition of fold-courses over these lands, and enclosing them, has been legally effected by means of Inclosure Acts, until but few remain unenclosed; yet still they may be seen here and there, and then it may also be seen that the grass lines of demarcation are, almost without exception, *curvilinear*. And wherever a portion of land has been enclosed at an early period, the hedges raised upon and in lieu of the grass balk preserve the curved line. Under the present system of straight fences and square fields, those forms are rapidly disappearing; but the traveller

may occasionally observe a curved oblong close, its side fences retaining the original serpentine lines, and, more often than not, narrower at one end than the other. Now this form is of frequent occurrence, and, I am told, not only over England, but also in some parts of Germany, — that there must have been a reason for it, and for the peculiar nature of the curve, like that of a plough-handle. The late lamented Saxon scholar, J. M. Kemble, in his elaborate treatise on the mode of distribution of land amongst our Saxon forefathers, and the divisions of the hide (*Saxons in England*, vol. i. ch. iv., and the Appendix B.) gives a satisfactory explanation of the side-by-side disposition of these strips of land and their oblong form; but nowhere, to my recollection, does he allude to the *arc* described by the boundary lincs. An intelligent agriculturist some time since asked me, as a F.S.A. and a member of several Archæological Societies, for an explanation; but none have I been able to give, or to find in any work to which I have reference. The form is doubtless one of remote antiquity, and the solution of the question may throw light upon the agricultural system of the Saxons. I beg to submit the Query to the learned correspondents of "N. & Q."

G. A. C.

BRUCE OF BROOMHALL.

Robert Bruce of Broomhall, 2nd son of Sir George of Carnock, and uncle to Edward and Alexander, 1st and 2nd Earls of Kincardine, had two sons, viz. Alexander, who became 4th Earl, and another, who is unnamed in Mr. Drummond's *History of the Family of Bruce*. It is respecting this son that I wish to make inquiry. Mr. Drummond says of him, —

"A younger son of Bruce of Broomhall, being a student of Philosophie in St. Andrews, went away with ane Agnes Allane, a comon woman, daughter to the deceased John Allane, taverner ther, to the Border to be maried at the Halfe Marke Church, as it is commonlie named; bot att his returne his elder brother meade search for him and hir, and after found them out togither. When he abused his brother for such a lewde prancke, and did weipe hir with his rodde. Att this tyme this younge man began to repent of his fawlt and decline hir, bot she affirmed that they were now maried. After this he was put into the tolbuith in Edib, for debt, for money she had got from divers persons. This prancke was in 1663."

Was he the George Bruce mentioned in the following inscription at Wath, near Ripon? By this it would appear that he was born in 1642, and therefore would be twenty-one at the time of the above occurrence. This George Bruce was instituted to the rectory of Wath, 22nd October, 1716, on the presentation of the Hon. Robert and James Bruce, acting for their brother Thomas, Earl of Ailesbury and Elgin, the patron, who was residing abroad. And he was probably the same George Bruce who had been instituted, 10th December, 1674, to the vicarage of Middleton Tyas in Richmondshire, in the patronage of the Crown, and vacated it in 1690-91: —

"Geo. Bruce, Rector de Wath, Vir tam ingenio et doctrina quam natalibus, Clarus, Alexdri Comitis de Kincarden frater germanus. Obiit 27 Maii, 1723, Ætat. 81. Memoriæ sacrum insculpendum curavit Johs More, Rector de Tanfield."

PATONCE.

Minor Queries.

Nuncio at Brussels.—Can F. C. H., or some one else versed in such matters, inform me who held this office in 1628? It was an archbishop, but I do not know of what see. A. C.

Wisdom of the Cornwallises. — In Ray's *Collection of English Proverbs*, under the head of NORFOLK, the following proverb occurs: "There never was a Paston poor, a Heydon a coward, nor a Cornwallis a fool." Is anything known as to the origin of this proverb? The account of the Cornwallis family in Collins's *Peerage* shows that many of its members, before Charles, the first Marquis, distinguished themselves by various public services. L.

Wotton Queries.—1. Sir Henry Wotton wrote two Apologies relating to his Album aphorism, "An ambassador is an honest man, sent to lie abroad for the good of his country," one to King James I. and the other to Marc Welser, prefect of Augsburg. The latter is printed in *Reliquiæ Wottonianæ:* is the one sent to James I. extant?

2. Why did Sir Dudley Carleton, in his letters to John Chamberlain, give the *sobriquet* of Fabritio to Sir Henry Wotton? See *The Court and Times of James the First*, i. 182. *et passim.*

3. Has any record of the date of the knighthood of Sir Henry Wotton been discovered?

4. On Sir Henry Wotton's appointment to the provostship of Eton, Walton says, "he quitted the King of his promised reversionary offices, and *a piece of honest policy*, which I have not time to relate." In Stephens's *Life of Lord Bacon*, p. xxvi. ed. 1724, it is stated that Wotton's appointment was obtained "by honest artifice." What was this "piece of honest policy or artifice?"

5. What is the date of the death of Edward the first Baron Wotton of Marley in Kent? Nicolas, in his *Peerage*, leaves it blank; Courthope, in the new edition of the *Peerage*, says "circa 1604;" whereas Lodge (*Illustrations*, iii. 387.) says he died in 1628. J. YEOWELL.

Hot Cross Buns are round in shape, and owe their peculiar flavour to the admixture of coriander seeds. They have a certain resemblance (on a large scale) to the wafer breads anciently used for the Holy Eucharist, and are eaten with

honey in some parts of the country. Is there any connection between these "hot-cross-buns" and that "small round thing" which was "like coriander seed," the taste of which was "like wafers with honey," and which first became the bread of the children of Israel in the wilderness during the season of the first passover? HILTON HENBURNY.

Commencement of the Year in April. — In the *Memoirs of Philip de Commines* it is stated that Mary, Princess of Burgundy and wife of the Archduke Maximilian of Austria, died in the year 1482: upon which Mr. Bohn's editor has attached this note: —

"Commines is here in error as to the date; the year 1482 (old style) did not begin until the 7th of April, and the princess died on the 27th of March (1481)." — Edit. 1856, ii. 17.

Where did Mr. Scoble learn that the year 1482 (old style) began on the 7th of April? N.

Rev. Meredith Townsend. — I have a series of original letters, unpublished, extending from the year 1743 to 1793, addressed by the Rev. Meredith Townsend to an intimate friend. Mr. Townsend was minister of a dissenting congregation at Stoke Newington from 1752 to midsummer 1787; soon after which period he appears to have removed to Fairford, in Gloucestershire. His death occurred 12th December, 1801, and, according to the *Gentleman's Magazine* (vol. lxxi. p. 1157., corrected at p. 1207.), at Bath. The letters are very sensibly written, and in a spirit of exemplary piety, humility, and candour. Can any one refer to, or furnish an account of Mr. Townsend, especially after his removal from Stoke Newington, or of his family, or say whether any letters *to* him are in existence? S. W. RIX.

Beccles.

"*An Ould Facioned Love.*"—Who is the author of an English version of *Tasso's Amintas*, having the following title: *An Ovld facioned Love: or a Love of the Ould Facion*," by J. T., Gent., 4to., 1594. The volume is dedicated to Mistres Anne Robertes. There is a copy of this work in Sion College Library, and also in the library of Trinity College, Cambridge. Z.

"*Read and Wonder.*" — Was George Wither the author of *Read and Wonder*, &c., a political dramatic piece, written in blank verse, 4to., 1641? There is some account of this piece in Sir E. Brydges' *British Bibliographer*, i. 538-39. Z.

Heraldic.—Can any one decipher the following shield? Party per pale, two coats. 1. Or, on a chief indented gules three crescents of the first. 2. Or, on a fess wavy azure between three stags courant gules, as many pheons argent; on a chief of the second three escallops of the fourth.

SELRACH.

Fusils in Fesse. — There are several families whose armorial bearings are *fusils* (generally four) *in fesse*, distinguished by some difference of colour or of charges.

Can any of your correspondents furnish a list of these families?

Many of these families came from Lower Normandy, others from Brittany. Were they originally, or were any of them connected with one another? MELETES.

"*The Bells were rung backwards.*"—Can you or any of your correspondents inform me of the origin of this phrase? MINNIE.

Nathaniel Hooke, the Roman Historian. — Dr. Valpy, in the Preface to his *Poetical Chronology*, states that he found his path fortunately traced, and his labour diminished, by two poems written with a similar design, "one of which was a series of Chronological verses of Ancient History written by Mr. Hooke, the Roman historian." Can any of your readers direct me to the work in which the verses were published?

I should also like to know whether *The Capitoline Marbles, or Consular Calendars* are still in existence, a copy of which is appended to the second volume of Hooke's *Roman History*. Hooke states that the Calendars were taken from an ancient monument accidentally discovered at Rome in the year 1545 during the pontificate of Paul III. Any information relative to Nathaniel Hooke will be thankfully received. My family possessed a number of letters from him to the Throgmorton family, which were lost in a trunk in Paris many years ago; and two letters of introduction from Sarah Duchess of Marlborough and Pope to the head master of Pembroke College at Oxford, were sold by Sotheby in 1844, which I should be glad to purchase. The Throgmorton letters might possibly be in one of the libraries in Paris. One of Hooke's letters addressed to the Earl of Oxford is preserved in the British Museum, and Bowyer collected some details of his life, and expressed a wish that more was known of this author. A few of Hooke's letters are printed in the Rev. Sir Adam Gordon's work, to which you kindly gave me a clue in 2nd S. vii. 258.; but as these are without dates, I should like to find the originals, which it is stated in the Preface to a subsequent publication, were given to the widow of Dr. Berkeley. I think it probable that many of his letters would be found among the Earl of Marchmont's papers (which were, I believe, bequeathed to Sir George Rose), and those of Lord Orrery, both of whom were his friends and patrons.

NOEL HOOKE ROBINSON.

"*The Poniatowski Gems.*"—At the death of Prince Poniatowski these gems came into the possession of Mr. William Tyrrell, of Craven

Street, Strand. He arranged them in classes after the following manner: —1. Gods. 2. Demigods. 3. Fabulous history in general. 4. The Trojan War. 5. The Iliad and Odyssey. Under his own immediate inspection proof impressions (in plaster) were taken, and a catalogue was also formed and sold in connection with them. I shall be glad to know how many sets of these were taken, and what they sold for each, and their probable value at present? Photographic facsimiles have lately been taken of classes one and two, and sold at 5*l.* each. JOHN W. FORD.

Quotation.—Last summer I saw a picture in the gallery of the Crystal Palace, the subject of which was the plunder of a village by some border riders. There were some lines attached which, as near as I can recollect, ran —

> "The good old rule, the ancient border law,
> That they who have the power should take,
> And they should keep who can."

As they are quoted from memory, they may be incorrect. Can any of your readers inform me whence they are taken? CARLO GRAM VILIKROP.

Devereux Family. — I wish to make some inquiries in regard to the family of Devereux in Ireland, residing, I believe, in Wexford or Waterford. In Brewer's *Beauties of Ireland*, we find mentioned a Philip Devereux (son of Sir James, *temp.* 1597), who had eight sons, all of whose issue is supposed to be extinct, except that of Robert, &c. &c. Now can any one inform me, or aid me in finding out, what relation to this Robert, a James Devereux was, who had a son James born in 1766, and also other sons, John, Nicholas, Valentine, and Philip? Brewer speaks of "a genealogical account of this ancient family communicated by the Chevalier de Montmorency." Has this ever been published, or is it attainable in any way? Any items of information in regard to the genealogy or history of this family will be most acceptable to CLEMENT.

Cambridge, U. S.

Margaret Beaufort, Countess of Richmond. — In one of the Sermons preached by Fisher, Bishop of Rochester, in which he eulogises the virtues of the Countess of Richmond (mother of Henry VII.), the following occurs: —

> "What by lineage, what by affinity, she had *thirty kings and queens* within the four degrees of marriage unto her, besides earls, marquises, dukes, and princes."

Can you tell me the names of those "*thirty* kings and queens?" J. H. S.

Crewkerne. — Can any of your readers inform me if there is such a place as Crewkerne *any*where in Scotland, not Crewkerne in England (Somerset)? I am not certain of the spelling.

EN ESPÉRANCE.

Welsh Families.—The principal English families who settled in Wales on its conquest by Hugh de Lacy, their residence in Wales, and genealogical connexion with the parent stock of their families remaining in England. Reference is especially requested to any chronicles bearing minutely on the subject, to grants of land, pedigrees known to exist in private collections, &c. &c. ADMIRER.

Bower: "Our Lady of the Bower." — A chantry chapel, in Bishop's Cannings church, Wilts, is thus dedicated. The word *bower* means, I presume, in this instance, chamber, as in Chaucer and Milton. This dedication appearing to be very unusual, perhaps some of your readers may be able to mention other chapels bearing this title; and also whether in Italy, or other countries, a corresponding title is ever given to "Our Lady"? J.

Lancashire Traditions: Child of Hale. — The child of Hale is said to have grown so tall in one night that he could not stand upright in the room. The room is still shown, and the tradition popularly believed. Where can I find any account of him? ITHURIEL.

Centennial Celebrations of Great Men.—I am desirous of ascertaining when was the first centennial celebration of the birthday of any illustrious man. Besides Burns, I am not aware that there has been any other great man whose memory has been thus honoured, except Washington in 1831 (?) and Shakspeare, whose centennial birthday is said to have been celebrated during the last century. Can any of your readers give this information? L. P. SMITH.

Philadelphia.

The Arrows of Harrow. — I have often wondered that the arms of Harrow School should be two crossed arrows. I have always hoped that it was no disregard for the letter *h*; but I have not been set quite at ease on the subject until I found the following notice of a custom, to which I attribute the use of the arrows, which it was once the height of my ambition to see on my books: —

> "The parish is remarkable for a Free School founded by Mr. John Lyons, in the reign of Queen Elizabeth; and on the fourth of August in each year a select number of the scholars, dressed in the habit of archers, attend on the hill, and shoot at a mark for a silver arrow."—*Chamberlain's Compleat History and Survey of the Cities of London and Westminster.* London, 1771, p. 645.

How long has this custom been discontinued? J. Ms.

Dates in the Reign of Elizabeth. — Among the letters of an ancient family through which I have recently been looking I found several dated in this manner,

> "1578. Januarij 22. 21."

where the last figures were unintelligible until I recollected that they must denote the year of the

queen's reign,—a conclusion which was fully confirmed when another occurred thus headed: —

"Año 1583. Año Regni 24."

Subsequently I met with this still more fanciful date:—

19
"Claptcote thys 3
33.
1590,"

(with a flourish through the figures.)

This must have been intended for the 19th day of the 3rd month, in the year of our Lord 1590, and in the 33rd year of the reign of Queen Elizabeth; but which month would then be called the *third?* As the year of our Lord was generally considered to begin on the 25th of March, and as the 33rd year of the queen's reign did not begin until the 17th of November, 1590, it seems difficult to determine. JOHN GOUGH NICHOLS.

Minor Queries with Answers.

Pedigree of our Saviour.—Can you explain how it is that it is commonly said that the third chapter of Luke gives our Blessed Lord's pedigree through the Virgin Mary? The commencement of that pedigree is in the 23rd verse, which runs:

"And Jesus himself began to be about thirteen years of age, being (as was supposed) the son of Joseph, which was the son of Heli," &c.

The Virgin Mary's name is not mentioned. I have used the term "commonly said," but at this moment I can refer to but two places with sufficient accuracy for your columns: the first, ancient; the last, modern. The first is in

"The Genealogies recorded in the Sacred Scriptures, &c., with the Line of our Saviour Jesus Christ observed from Adam to the Blessed Virgin Mary. By J. S. 1635."

Against this pedigree is said, in a scroll, "according to S. Luke," which makes it appear that Mary was daughter of Eli, though the text is as above. The other instance is from Nicholls's *Help to Reading the Bible* (p. 128.): —

"St. Luke, composing his gospel for the use of the Gentiles, would naturally trace the genealogy of our Lord by the line of his only human parent, the Virgin Mary, whose father, by some writers called Joachim, is by others called Eli . . . . St. Matthew, on the contrary, wrote his gospel for the use of the Jews, and therefore traced the genealogy of our Lord through Joseph, his reputed father."

THE BEE.

[No two passages of Scripture have caused more difficulty than the genealogies of the Messiah as given by the Evangelists Matthew and Luke; and various attempts have been made to reconcile them. The late Dr. Kitto, in his valuable *Daily Bible Illustrations* (first volume of the Evening Series) has offered an excellent explanation, of which we avail ourselves. "The two genealogies are materially different. They coincide until David, when Matthew takes the reigning line; whereas Luke takes the younger and inferior line by David's son Nathan. They concur, indeed, in Salathiel and Zorobabel, at the time of the captivity; but then diverge again, and even at the close the difference is maintained, for Matthew makes Joseph the son of Jacob; whereas Luke represents him as the son of Heli or Eli. He could not have been naturally the son of *both* these persons; and the essential differences in the two lines of descent allow no satisfactory solution in the idea that Jacob and Heli are different names for the same person. They are obviously two different genealogies from the common ancestor David. This being the case, there can be little doubt that the genealogy of Matthew is that of Joseph, and the one of Luke that of Mary; the former being the *legal*, and the latter the *real* genealogy of Jesus. Indeed, Luke seems to have indicated his meaning as clearly as could be, consistently with the absence of a woman's name in a pedigree, by distinguishing the real from the legal genealogy, in a parenthetical remark, —'Jesus being (as was reputed) the son of Joseph (*but in reality*) the son of Heli,' or his grandson by the mother's side; for so the ellipsis should be supplied. The conclusion then is, that one of these genealogies is that of Joseph, and the other that of his wife Mary, — both lines being preserved to show definitely that Jesus was, in the most full and perfect sense, a descendant of David; not only by law in the royal line of kings through his reputed father, but by direct personal descent through his mother."]

Rev. H. De Luzancy.—Can you inform me where I may find somewhat of the personal history of the Rev. H. De Luzancy, B.D., Christ Church, Oxford, Vicar of Dovercourt and Harwich; also a list of his works? The three I have show him to have been a sound divine, a learned man, and a student of the Fathers, and make one wish to know more of him. They are *A Treatise on the Sacraments*, London, 1701; *Remarks on the Writings of Socinians*, London, 1696; *History of the Council of Trent*, Oxford, 1677. When at Dovercourt in Essex I could find no monument or record of him as vicar. W. G. S.

[A long biographical account of Hippolytus du Chastlet de Luzancy is given in Wood's *Fasti* (Bliss), ii. 350. The character here given of this divine is not very flattering, and must be received with caution, as Wood obtained his information from a pamphlet secretly dispersed by the Romanists, entitled *A Letter from a Gentleman at London to his Friend in the Country*, 4to. 1676. De Luzancy was instituted to the vicarage of Dover Court, Dec. 18, 1678; and to the vicarage of South Weald in Essex, Dec. 15, 1702. In addition to the works noticed by our correspondent, he published *A Sermon preached in the Savoy, July* 11, 1675, *on the day of his Abjuration*, 4to. 1675; *A Treatise against Irreligion*, 8vo. 1678; *A Panegyrick to the Memory of Frederick Duke of Schonberg*, 4to. 1690; *A Conference between an Orthodox Christian and a Socinian, in four Dialogues; wherein the late distinction of a real and nominal Trinitarian is considered*, 8vo. 1698; *Sermon at the Bishop of London's Conference with his Clergy*, 4to. 1697; *A Sermon preached at the Assizes for the County of Essex, held at Chelmsford, March* 8, 1710, 8vo. 1711.]

Replies.

SIR HUGH VAUGHAN.

(2nd S. vii. 148.)

The Sir Hugh Vaughan, about whom HENRY DE MESCHINES enquires, was for many years Captain or Governor of the island of *Jersey*. Many particulars respecting him are to be found in *Les Chroniques de Jersey*, written in the year 1585 by one Samuel de Carteret. In the year 1832 a not very critical edition of these Chronicles was published in Guernsey; and as the book is not easily to be met with, I have extracted the following passages, trusting that they may be of some use to your correspondents, and not altogether without interest to other readers:—

"Viron l'an 1507, presque sur la fin du règne du Roy Henry VII., Sire Hugh Vaughan, Chevalier, et David Philippes, Ecuier, arrivèrent en la dite Isle de Jersey, là où conjointement accordant à leur patente, prirent la possession du Château de la dite Isle, et comme Capitaines continuèrent jusque au règne du Roy Henry VIII. mais pour autant qu'ils ne pouvoient pas bonnement accorder ensembles, le dit David Philippes se contenta pour une somme d'argent, pour une fois payée, de résigner son droit touchant son dit office au dit Sire Hugh Vaughan, et ainsy le dit Sire Hugh Vaughan demeura seul Capitaine de la dite Isle de Jersey et eut sa patente renouvellée du Roy Henry VIII.—Le dit Sire Hugh Vaughan, étoit tellement à la faveur du Roy Henry viij. pour lors que en un mesme temps il estoit Lieutenant de la Tour de Londres, et Capitaine de la Garde du Roy, et Capitaine de Jersey, et Baily de Westminster. Il estoit beau Chevalier à merveilles, fort hardy et courtois.—Il combatit une fois à mort ou à vie contre un Gentilhomme, nommé Parker, auquel il passa sa lance droit par la bouche, à raison de quoy il gagna les armoiries du dit Parker, et pour sa bague ou enseigne, il print une main tenant un cœur. Une autre fois il y eut un de ses compagnons, lequel il aymoit fort, qui pour quelque cas qu'il avoit fait sur la mer, fut condamné à estre jetté par dessus le bord du navire en la mer tout vif, mais par congé de licence que le dit Sire Hugh Vaughan avoit du Capitaine du dit navire, le dit Sire Hugh Vaughan incontinent saillit en la mer et par force de nager sauva son compagnon, à raison de quoy il prinst trois poissons nageant en ses armes. Le dit Sire Hugh Vaughan quand à sa nativité n'etoit pas Gentilhomme de naissance, mais estoit le fils d'un pauvre homme, de Galles, et estoit Coûturier de son mestier, mais pour autant qu'il estoit beau jeune homme et hardy, le Roy Henry vij., pour lors qu'il n'estoit que Comte de Richemont; et que luy et le Comte de Pembrook estoient fugitifs en Bretagne à cause du Roy Richard le Tiers; le dit Comte de Richemont, après qu'il fut couronné Roy d'Angleterre, le fist Chevalier."—(Pp. 41, 42.)

. . . . . .

"Or pendant le temps que le dit Sire Hugh estoit à Londres, à l'encontre du dit Bailly; il se meut un effroy au Château de Mont-Orgueil en l'ile de Jersey, entre un nommé Jean Knight, Maistre Portier du dit Château, et un nommé Louys, soubs Portier au dit Château, tellement que en la basse guarde du dit Château ils tirèrent leurs épées et leurs dagues et combatirent l'un contre l'autre quelque espace de temps jusques à ce que un Gentilhomme d'Angleterre, nommé Sire Thomas Viclu, estant pour lors Lieutenant du dit Château soubs le dit Sire Hugh Vaughan, Capitaine, lequel avoit espousé l'une des filles du dit Capitaine, se minst entre les deux, les tâchant départir, mais le dit Jean Knight pensant mettre son poignard au corps du dit Louys attrapa le dit Lieutenant, (lequel s'estoit mins entre les deux pour destourber le dit coup) et luy passa son poignard par la fesse, tellement qu'il luy perça le ventre, ensorte que le dit Lieutenant tomba incontinent mort à terre, dont toute la garnison et mesme les habitans de toute l'Isle en eurent grand regret, car il estoit fort aimé d'un chascun. Incontinent le dit Jean Knight et le dit Louys furent prins et mins en prison bien estroitement, et le dit Lieutenant fust enterré en l'Eglise paroissialle de St Martin en la dite Isle, le 7e jour du mois d'Octobre, l'an 1527."—P. 51.

"Par ainsi fut le dit Sire Hugh Vaughan, Capitaine, deposé et descharge de son office qu'il avoit occupé l'espace de 30 ans.—Le dit Sire Hugh Vaughan, à son grand regret, partit à la St Jean Baptiste hors de Jersey, en l'an 1532, et oncques depuis n'osa y retourner. Or, Richard Castel, frère de Madame Blanche, femme du dit Sire Hugh Vaughan, estoit pour lors et long-temps devant son Receveur, lequel Richard Castel étoit fort homme de bien et fort aimé en la dite Isle de Jersey. Le dit Sire Anthoine Ughtred, ayant print congé du Roy, vint en toute diligence en la dite Isle de Jersey, lequel y arriva le 14e jour d'Aoust, l'an 1532, et se rendit au Manoir de la Trinité (là où le dit Hellier De Carteret Bailly de la dite Isle, demeuroit, et étoit Tuteur, et avoit la garde et gouvernement de Jean Lemprière, Seigneur du dit Manoir de la Trinité, lequel était encore soubs âge) jusqu'au 16e jour du mois d'Aoust, l'an susdit 1532, auquel an et jour il prinst la possession et saisine du Château de Mont-Orgueil, et de la dite Isle de Jersey, comme Capitaine d'icelle.—Le dit Sire Hugh Vaughan auparavant que de partir de la dite Isle de Jersey, laissa une de ses filles à la garde et gouvernement du dit Bailly, auquel il dist en pleurant bien fort, 'qu'il estoit mal tenu à ceux quy luy avoyent donné si mauvais conseil à l'encontre du dit Bailly.'"—Pp. 59, 60.

From these passages we learn that Sir Hugh Vaughan had to wife the Lady Blanche,—whose family name is to be found with something like certainty in that of her brother Richard *Castel*. We also learn that he had several daughters,—that one of these was married to a certain knight, who in the hands of the Jersey Chronicler figures as Sir Thomas *Viclu*, and that another was left, on her father's departure from Jersey, under the charge and governance of the Bailliff, Helier de Carteret. It is also to be observed that any family of Vaughan that may now be entitled to bear the same arms as Sir Hugh must be lineally descended from him.

P. S. C.

ANCIENT DEMESNE TENURE.

(2nd S. vii. 87. 151.)

I am under great obligations to AN OLD PAULINE for his communication on this curious subject; but as there are several points yet on which I desire a little more light, I must solicit permission to continue the discussion. Were there any accessible method of solution in existence, I should not consider it legitimate to take up the pages of "N. & Q." with a matter which was not generally interesting, but I believe the cases are rare in

which an uninterrupted exercise of the privileges of "Terra Regis" can be alleged; and the opinions of legal authorities are so various, and the printed notices on the subject so wanting in precision, that it may with great propriety be deemed worthy of ventilation. To use the words of Madox (*Firma Burgi*, p. 229.):—

"... the lawyers speak divers ingenious things. But in the main, their opinions are so uncertain and discordant, that one cannot readily deduce clear truth from them. In short, if the counsel in the cause had been clearly apprized of the precedents which the Records of former ages do afford, there is reason to believe that sundry things in those debates would not have been said."

I have satisfied *myself*, at any rate, on the following points: that the tenures of such manors and towns as are mentioned in Domesday Book under the head of "Terra Regis," are in ancient demesne; that, as such, the men and tenants of them are entitled to certain defined privileges; and that on Coke's authority, these privileges continue still. Moreover, though the feefarms (*i. e.* the rent yearly paid to the crown or its representatives, "*pro omni servitio consuetudine et demanda*,") may have been granted away by the crown, or vested in trustees by the Act of Car. II., such manors and towns do continue vested in the crown at the present day.

I would now ask:—

1. Who are the persons *individually* entitled to these privileges in the case of a manor or noncorporate town? Are they confined to the freeholders, and the yearly tenants of freeholders excluded? In corporate towns they appear to be such as have a settled dwelling in the town, merchandise there, are in scot and lot, &c. According to Madox, towns not corporate might be communities having perpetual succession as well as towns corporate, and are in all respects on the same footing in this respect with them, and, therefore, the same identity would seem to apply to their inhabitants. In a letter patent connected with the town of Stretton, in Rutlandshire—a place at the present day with less than 300 inhabitants, and therefore hardly likely to be corporate—the immunities are thus comprehensively stated to belong "*quibuscunque residentibus et inhabitantibus nunc ibidem*, ac communitati ejusdem villæ, *de cætero in eâdem villa pro tempore existentibus sive commorantibus*, heredibus, et successoribus ejus."

2. As to the exemption from tolls "for all things concerning husbandry and sustenance." Is this confined to produce grown exclusively within the limits of the manor? or is it to be construed as applying to agricultural produce, as corn, meat, animals, &c., *bonâ fide* the property of the "Homines Regis"? Are butchers, for instance, otherwise entitled to the privileges of tenants in ancient demesne, exempt from tolls on meat manufactured within the limits of the manor, from animals purchased elsewhere? Considering the ground and rise of the privileges, I am inclined to suppose so. There is a case in *Leonard's Reports*, which I have been told bears on this point; I have no means, however, of referring to it; but I think it was laid down that articles of merchandise, not being agricultural produce, are liable. And perhaps it contains some information as to the class of articles which are not.

3. Let me now put a case:—A corporate town A., itself "Terra Regis," the inherent privileges of which are by charter amplified in succeeding reigns—as, for instance, by a grant of their own issues, assised rents, stallages, &c., "ad emendacionem predicti burgi," and that they may be better able to pay their fee-farm to the crown—now refuses the inhabitants of a noncorporate town B., also in ancient demesne, exemption from stallage dues in their market; although B. pays annually its fee-farm equally with A., has its privileges defined and confirmed by a letter patent of Charles II., and has moreover from time immemorial exercised those privileges. Is not the grant to A. "salvo jure Regis" in his other manors? and may not B., on the ground of paying fee-farm, claim from the Exchequer Court an injunction preventing their rights being assailed? I have notes of such actions brought by the inhabitants of towns in B.'s position, under the name of "homines Regis *coram baronibus Scaccarii*." In one case cited by Madox, the course of proceeding was "*per parvum breve de recto*," or, "petit brief de droit," which apparently recites the letter patent, by which the privileges were confirmed. Cf. Lincoln *v.* Barton, *Firma Burgi*, p. 138. In the Roll of 34 Edw. I. is a writ of "Essendi quietum de Tolonio," directing restitution to be made to the monks of Croyland for tolls unjustly taken, the said monks being by charter exempt from paying toll and custom throughout England. The same to the abbot of Thorney, on the same ground, in the Roll of 20 Edw. I., and many others.

The practice of the modern courts, being in some respects altered, I am anxious to know if these ancient forms of procedure are still practicable in the case of invasion of the privileges of ancient demesne? and if not, what method was substituted?

E. S. Taylor.

HEARING WITH THE TEETH,—"PHOTOGRAPHING SOUND,"—AND A NEW HEARING-TRUMPET SUGGESTED.

(2nd S. vii. 258. 324.)

The terms "hearing with the teeth" and "hearing with the throat" are mere fallacies—as will be shown in the sequel:—but Mr. Septimus Piesse's experiments—quoted, as he states, from

his "little book," were well known in the days of my childhood — more than thirty years ago — when I verified them. I know not how I came to try them — whether from oral instruction or from reading — but certainly I found them amply detailed in a "little book," somewhat grandly entitled — *The Modern Cabinet of Art, a Series of entertaining Experiments, &c. &c.*, by T. C. Thornton, published in 1841 : — a very useful and curious little book, far superior to those now teeming from the press, of similar import, with various titles. But Thornton does not talk of "hearing with the teeth : " — he heads his article scientifically : — "The travelling of sound experimentally proved." I quote the whole for the purpose of comparison with the recent information : —

"There is probably no substance which is not in some measure a conductor of sound : but sound is much enfeebled by passing from one medium to another. If a man, stopping one of his ears with his finger, stop the other also by pressing it against the end of a long stick, and a watch be applied to the opposite end of the stick, or a piece of timber, be it ever so long, the beating of the watch will be distinctly heard; whereas, in the usual way, it can scarcely be heard at the distance of fifteen or eighteen feet.

"The same effect will take place if he stop both his ears with his hands, and rest his *teeth*, his *temples*, or the *gristly part of one of his ears* against the end of a stick.

"Instead of a watch, a gentle scratch may be made at one end of a pole or rod, and the person who keeps the ear in close contact with the other end of the pole will hear it [the scratch] very plainly. Thus, persons who are dull of hearing, may, by applying their *teeth* to some part of a harpsichord, or other sounding body, hear the sound much better than otherwise.

"If a person tie a poker, or any piece of metal, to the middle of a strip of flannel about a yard long, then press with his thumbs or fingers the end of the flannel into his ears, whilst he swings the poker against any obstacle, as an iron or steel fender, he will hear a sound very like that of a large church bell." (Ubi suprà, p. 335.)

The fact that Thornton mentions the "temple" as one of the sound-transmitting points is remarkable. Often have I asked anatomists and physiologists the reason for the striking thinness of the skull over the ears and the temples, but could never get a "because" for the "why" — after the manner of Aristotle. It seems evident now that Nature made the bone thin over the organs of hearing for the purpose of favouring the transmission of sound or aërial vibrations.

The facts advanced by Thornton and Mr. Piesse are easily explained. I must premise that, strictly speaking, it is incorrect to say that we see with the *eyes* or hear with the *ears ;* and so on, with respect to all the senses : — the perception is in the *brain :* it is the brain which sees, hears, &c. : — the eyes, ears, &c., are merely the means of the respective perceptions. Nay, more, the terms "eyes," "ears," &c., are far too comprehensive, as they consist of numerous parts or mechanisms more or less essential to the function which is subserved. This complexity of construction is an instance of the Creator's wisdom and benevolence, — since the accidental injury of one or more parts does not necessarily destroy the sense, provided the injury does not reach the most essential part or mechanism.

The organ of hearing is said to be "the most noble and the most intellectual of the senses." (Meckel, *Manual of Descrip. and Pathol. Anat.*) It is formed of a considerable number of parts, differing very much in their form and texture — all very interesting to study — but we must here confine ourselves to the part or mechanism which is the cause of what has been called "hearing with the throat and by the teeth" — namely, the *Eustachian tube*, or *guttural conduit of the ear*. It extends from the tympanum or drum of the ear to the upper part of the pharynx, and is lined internally by a very fine mucous membrane which is continuous with that of the mouth and of the tympanum : — in fact, the Eustachian tube is a passage which extends directly from the posterior part of the tympanum into the fauces — in other words, into the throat. It thus maintains a communication between these two cavities, and consequently between the external air and that enclosed within the tympanum which is always full of air. The little muscle, called *tensor tympani*, which tightens the drum of the ear so as to make it vibrate in accordance with sharper or higher tones, is actually lodged in the Eustachian tube. The proper vibration of the *membrana tympani* is connected with the state of the air in the Eustachian tube, as in examining the ears of different kinds of animals, the membrane and the tube are always found together, and there are many pathological facts which prove that the integrity of the Eustachian tube is essential to the perfect function of the ear. When, from any cause, this passage becomes closed or obstructed, the hearing is very materially impaired, whilst it is restored by removing the obstruction. (Broc, *Traité d'Anatomie ;* Carpenter, *Physiol.*, Bostock, *Physiol.*) Nevertheless, the participation of the Eustachian tube in hearing is not direct : if so, we should hear our own voice when speaking loudly after stopping the ears ; but this is not true. The Eustachian tube has been compared to the hole without which the air in a military drum would not vibrate ; and its principal function is to renew the air in the tympanum, and also to excrete the mucus and the condensed perspiration constantly secreted by the lining membrane of this cavity. (Meckel, *ubi suprà.*)

It is now obvious to the reader that hearing by the teeth and by the throat is merely the transmission of sound through the Eustachian tube to the auditory nerve by means of the tympanum, which enables the brain to form the perception of sound. The result is also aided by means of the

fifth pair of nerves which gives a general sensibility to all the organs of sense, in addition to the specific nerve on which they depend: hence Thornton's fact respecting "the gristly part of one of the ears," as subservient to hearing. The experiments only prove these physical causes; and the term "hearing by the teeth and throat" is a fallacy precisely like that of certain modern Italian philosophers who concluded that water is not compressible, because when they subjected it to great pressure, enclosed in a golden globe, the water oozed through the metal. This result merely proved that gold is *porous*.

Apropos of sound, a paragraph is going the usual round of the papers announcing the discovery of a method by which the sounds of musical instruments, or the human voice, may be made "to record themselves on paper." Now sound is nothing but the rapid motion of oscillation or vibration in the sounding body—alternations of the motion of the aerial particles taking place, so as to produce condensations and rarefactions. It is certain that the air of a concert-room is agitated on all sides—that is, it suffers an infinity of sudden condensations and rarefactions. All this, however, produces in the air not the least current or motion of translation: the air is agitated, but not displaced,—since the loudest noise and most startling sound produce not the least agitation in the flame of a candle. But to puzzle us still more, this startling discovery is headed "*Photographing* Sound"! And, as the announcement originated in a photographic journal, the inference is, that *sound* is capable of *chemical* action on the salts of silver—like light—which is obviously absurd to all who are acquainted with the subject. Perhaps some reader of "N. & Q." can enlighten us as to the real fact of the invention and its "claims."

As we are still very ignorant of the purposes subserved by all the parts which constitute the organ of hearing, the cause of deafness or imperfect hearing baffles the honest physician, and puts money into the pocket of the quack: but probably this "hearing by the teeth," that is, by the Eustachian tube, may be turned to advantage for the alleviation of certain cases of impaired hearing. I say *impaired* hearing, for, of course, if the auditory nerve be injured or inactive, or as Flourens says, if the nervous expansion of the cochlea be damaged, there is an end of hearing, as proved by his most interesting but very harrowing experiments. (See his *Recherches Expérimentales*, p. 450., a work replete with valuable physiological facts, but which seems to be utterly unknown to all our English writers on physiology.) Although there can be no hearing by the teeth or the throat in a case of complete deafness, as Mr. Piesse will find by experiment, yet I would suggest the trial of a hearing trumpet in other cases, in which direct experiment will show how far the Eustachian tube may aid in alleviating the misfortune. This trumpet may be made of metal or wood,—the small end being held in the mouth—"by the teeth"—and the broad end, being directed to the face of the speaker, held towards the sound which it is desirable to hear, or made to touch a musical instrument whilst played upon.

Assuredly the experiment is worth trying by those who suffer from impaired hearing, and should it be successful, all thanks to "N. & Q." for originating the suggestion.

Andrew Steinmetz.

DR. WOLCOTT (PETER PINDAR).

(2nd S. vii. 280.)

Your correspondent P. P. Q. says: "It is well known that this celebrated person was the friend of Opie, the painter, and greatly assisted in introducing him to practice;" and inquires "is anything known of Dr. Wolcott as an amateur artist himself?"

Having known the painter and his patron, the latter rather convivially in his latter days, when blind, but as amusing as ever, I am enabled to answer both inquiries.

Dr. Wolcott was fond of art, eminently critical and learned in its elements, sketched many favourite places in Devonshire and Cornwall, and dabbled occasionally in oils. Hence the satirist obtained that critical acumen by which he flayed the R. A.'s in his lyric odes to the Royal Academicians—from West to Dance and from Chambers to Wyatt—not forgetting their royal patron King George III. of apple-dumpling memory.

In Ode III. of the second series, called "More Odes to the Royal Academicians," after complaining that Gainsborough had kicked Dame Nature out of doors, turns from the picture he thus censures to another, and exclaims:—

> "Speak, Muse, who form'd that matchless head?
> The Cornish* boy, in tin mines bred;
> Whose native genius, like his diamonds shone
> In secret, till chance brought him to the *sun*†,
> 'Tis Jackson's portrait—put the laurel on it,
> Whilst to that tuneful Swan I pour a sonnet."

Peter then drops the lash, resumes his neglected lyre, and pours out a sonnet "To Jackson of Exeter," worthy of the twain—the "enchanting harmonist" and the lyric bard.

The bard thus far patronised the painter, he also put the pen into his hand, and instructed him to note the words he so fluently spoke: for Opie was full of art, it was in his soul—he thought, he talked, he dreamed of nothing but art. Dr. Wolcott, after Opie had been in London three or four

* Opie.

† Peter here means himself, which is in part true.

years pursuing his studies in the Royal Academy, was employed to edit a new edition, for the trade, of Pilkington's *Dictionary of Painters*, tried the young painter's pen, who wrote a new and excellent memoir of Sir Joshua Reynolds for that work. No two men could be more unlike that Wolcott and Opie: the latter was meditative, inquiring and truthful to an adage, and I believe never told a lie even to flatter a sitter. He was not the rude uncultivated kitchen guest that the priggish pedantic antiquary and pedigree hunter, Polwhele, endeavours to make him appear: and the greatest honour that "Polwhele of Polwhele" can boast is, that his face has been immortalised by "the Cornish boy."

What Wolcott was, his own memoirs, published in his life-time from materials furnished by himself, fully show. Born at a small town near Kingsbridge, in Devonshire; well educated by a clergyman of the Established Church—patronised and sent to travel by an excellent uncle of the medical profession at Fowey, in Cornwall, where he was more celebrated for his wit, his love of poetry and art, than for attention to his profession. After the expiration of his articles to his uncle, he sought fame in London, and obtained a Scotch diploma of M.D., and began to practice as a physician. In the course of his connexions, he became intimately acquainted with Sir William Trelawney, who, in 1767, was appointed Governor-General of Jamaica. He accompanied his patron to that island as his physician, and was appointed Physician-General to the island. The governor's regard for his lively medical friend was so great, that he intended to procure his appointment as Governor of the Mosquito territory; but the retirement from office of his best friend, Lord Shelburne, prevented its accomplishment.

Governor Trelawney, however, thinking he could promote Wolcott's interest more effectually by his patronage in the Church, having then a valuable living in his gift likely to become vacant by the severe illness of the incumbent, he recommended his client to return to England, enter holy orders, and return and take possession. Although the governor had no very sublime ideas of priesthood, it was the only way he had of serving the wit. "Away then," he said, "to England, get yourself japanned. But remember not to return with the hypocritical solemnity of a priest. I have just bestowed a good living on a parson, who believes not all he preaches, and what he really believes he is afraid to preach. You may very conscientiously declare," said the *conscientious* governor to his admiring pupil, "that you have an internal call, as the same expression will equally suit a hungry stomach and the soul."

Having accomplished this praiseworthy object, the Rev. (M.D.) Doctor returned to his patron for induction; but, "between the cup and the lip," says a trite old proverb, "there is many a slip," for the ailing incumbent, whose *living* the Doctor sought, became convalescent, proved a very incumbrance in his path, and the japanned *medico* was fain to take up with the living of Vere, a congregation exclusively of blacks, which received little of his pastoral care, and to which he appointed a curate.

On the death of the governor, he returned to England with Lady Trelawney; and, to carry on the metaphor, the black lobster was boiled and came out in scarlet and gold. Such was Wolcott.

Of Opie I have already spoken; and now for the split between Peter and the brushman, as he contemptuously termed him. Opie would not, for he could not, praise Wolcott's sketches and paintings; which were always presentations from the artist, and some of which I have seen in Kingsbridge and its neighbourhood. "I tell ee, ye can't paint," said the blunt and honest Opie, "stick to the pen." This advice was too much for "the distant relation of the poet of Thebes" to receive from a "painting ape," and the feud was never healed. The Doctor scarified and lanced, but Opie in a more quiet way was quite a match for the satirist, who, as he said:

> "Sons of the brush, I'm here again
> At times a *Pindar*, a *Fontaine*,
> Casting poetic Pearl (I fear) to swine."

The painter was then engaged on his great historical picture of the "Murder of James the First, King of Scotland, by Assassins suborned by the Earl of Athol his Uncle, Feb. 19, 1437." And during its progress, being greatly irritated by the satirist's malevolence, he painted a portrait of him in one of his most furious rages, and substituted it upon the head of the murderer. The *pentiments* is still visible; and the picture in the waiting-room in the Guildhall of the City of London, one of the many munificent presents of my old friend and early patron, Alderman Boydell. Other fine pictures by Opie, Northcote, Hoppner, Beechey, Copley and others, will amply repay the connoisseur's visit to that museum of British Art and civic hospitality.

James Elmes.

Greenwich.

In reply to P. P. Q.'s Query, whether anything is known of this celebrated person "as *an amateur artist?*" I beg to say that, about sixty years ago, I saw at the house of a London solicitor, who was a friend and political partisan of Dr. Wolcott, two chalk drawings, the work of that individual; and to which my especial attention was called, both on that account and because of their artistic peculiarity.

When seen near the eye, they seem to be composed only of random scratches and masses of black chalk, of different densities and depths of that colour; with here and there a streak and

blot of white, and others of red. There did not appear to be any defined objects, such as a tree, house, figure, &c.; but, when viewed as a whole, at its distance hanging on the wall of the room, each of them appeared to be a landscape representing morning or evening; in which the dark and light of the sky and the foreground, hills, trees, towers, &c., could be made out by the fancy, in the smallest space of time allowed for the imagination to come into play; and then the effect was certainly very good, and a surprise to the beholder. If this does not quite answer the inquiry of P. P. Q., probably some other octogenarian, who was a personal friend of the Doctor, may be able to give a more satisfactory reply: for we all know he was well acquainted with art, as his satirical criticisms on some of the artists of his own time will testify. P. H. F.

This extraordinary character was the friend and pupil of Wilson, the eminent landscape-painter, whose style he used to imitate not unsuccessfully. I have seen many of his works, both in oils and water-colours. In his addenda to Pilkington's *Dictionary of Painters* he pays due honour to the memory of his old friend Wilson.

Edward F. Rimbault.

Replies to Minor Queries.

Note on Froude's "History of England" (2nd S. vii. 274.) — Though I fully agree with your correspondent Arch. Weir, that Mr. Froude "is not the writer to whom one would refer for an expression of theological views," yet Mr. Froude is substantially right in saying that John Lambert was sentenced in 1538 for denying "the real presence," not for denying "transubstantiation." The sixth of the five-and-forty "articles held to him" by the bishops is conclusive as to this. It is quite true that the famous debate which he was compelled to hold in the king's presence diverged into a discussion of the popular arguments for and against transubstantiation. But this was as a subsidiary argument to the main question. Those who are familiar with the eucharistic controversy, as it was before the Council of Trent, will understand a distinction which it would scarcely suit the pages of "N. & Q." to endeavour to develop.

Such, however, are the niceties for which men burnt each other three hundred years ago, and slander each other now. Let me conclude with a short moral, — one of the best, perhaps, to be deduced from the grim pages of Foxe's *Martyrs*. When the very last victim on record in the Marian persecution — a poor country lass — was tied to the stake, she "called for her godfather and godmother," and asked them "what they had promised for her? And so she immediately rehearsed her Faith, and the Commandments of God: and required of them, if there were any more that they had promised in her behalf? And they said, 'No.' 'Then,' said she, 'I die a Christian woman: bear witness of me!'" Such was the simple epilogue of that long tragedy. Laicus.

Turning Cat-in-a-pan (2nd S. xii. 374.) — When the Greek emperors founded a new province in Southern Italy, *circiter* A.D. 890, which comprehended Bari, Amalfi, &c., the principal ruler or governor was called the *Catapan*. Du Cange states the popular derivation of the word to be κατα παν, but inclines to think it to be a corruption of *capitaneus*. St. Marc, however (*Abrégé Chronologique*, ii. 924.), shows clearly at that period *capitaneus* had not the meaning of captain. These governors were alternately opposed to the Franks or German invaders, and to the Saracens. In 871 they had leagued with the former and had defeated the latter at the siege of Bari. Shortly after they allied themselves with the Caliph; and, with the assistance of 40,000 Moslems, defeated Otho III. at the battle of Crotona. May not such changing sides of these Catapani have been the origin of the phrase "turning cat-in-the-pan?" Your correspondent G. M. suggests it may mean turning the cate, or dainty, in the pan; but this scarcely suggests the idea of treachery. Is it not more like the phrase "he turned Judas?"

Perhaps some of your correspondents may be able to throw more light on the matter. The history of the period is best found in Muratori's collection of the writers of Italian history. A. A.

Poets' Corner.

Persecution of Polish Nuns (2nd S. vi. 505.) — To complete this narrative, it may be added that the address of Gregory XVI. to the late Emperor Nicholas on this subject (omitted by Wiseman) is thus recorded by Farini in his *Roman State*, as translated by Gladstone (i. 139.): —

"Sire! the day will come in which we must both present ourselves to God, to render Him an account of our deeds. I, as being far more advanced in years, shall assuredly be the first; but I should not dare to meet the eye of my Judge, if I did not this day endeavour to defend the Religion entrusted to my charge, which you are oppressing. Sire! think well upon it: God has created kings that they may be the fathers, not the tyrants, of the subjects who obey them."

The interview took place in December, 1845: this Pope's death occurred 1st June, 1846; that of Nicholas 2nd March, 1855. T. J. Buckton.

Lichfield.

De Beauvoir Family (2nd S. v. 15.) — A pedigree of the family of Beauvoir of Downham Hall, in the county of Essex, is to be found in an advertisement in the *Courier* newspaper for June 1, 1822. Meletes.

Chapel Scala Celi (2nd S. vi. 111.) — To the three chapels here mentioned, viz. that at Westminster, at Norwich, and at Boston, it would appear that a fourth might be added. Mr. H. Harrod, in a note to his "Extracts from Early Norfolk Wills," printed in the first volume of the *Norfolk Archæology*, 1847 (p. 268.), says:

"I find also in the will of Tho. Whytynge of Geywood, yeoman, 1522 (Regr. Carye, 47.), a direction that his executors 'shall cause to be songe on my buryall day, at *Scali Celi*, in Lynne Byshopp, at the Freers Austyns yr, x masses.'"

The same volume affords the following illustrations of the esteem in which these chapels were held: —

Rome, p. 121. "Also I bequeth to a preeste to synge a masse at Scala celi at Rome, for my sowle and all cresten sowles, iiijs."— Will of Juliana Drake, Carrow, 14 Hen. VII.

P. 258. "I'tm. volo hēre unū presbrm̄ ad cur' Rome ad transciendȝ sta'coes ibm̄ debito modo ad[celebrandȝ mis'sȝ ad scalam celi p salute aīe mee et p quibȝ teneor, cui lego p labore suo xli."— Joh. Wygman, Wickhampton, 1504.

"Roger Aylemer, Squyer," in 1492, wills, "that Fryer John Fyssher, of the convent of (Friars Minors, Norwich,) be my prest, and go to the Court of Rome on pilgrimage, and say mass for my sowle at *Scali Celi*, &c., and to have ten marks when he goeth forth, and when he cometh home, forty shillings." — Quoted from Kirkpatrick's *Religious Orders of Norwich*, 121.

Westminster, p. 124. "I will have as shortely as it may be doon aft' my deceasse, for to have iij masses songe att Westmynster ther, called Scala celi." — Marg. Norman, Norwich, widow, 1516.

Norwich (or, Lynn?), p. 267. "I will that myn executrice cause to be songe a mass at Scala celi, in the worshipp of the name of Jhu," &c.— John Forster, S. Lynn, Gent., 1517.

ACHE.

"*Drowning the Miller*" (2nd S. vii. 70.) — An old Scotch proverb says, "O'er muckle water drowned the miller." Millers (of water-mills, almost the only kind known in Scotland,) are supposed to be always anxious about a supply of water, —

"To them the breath of life."

But as there may be too much even of a good thing, this proverb was intended no doubt to inculcate moderation on that honest fraternity. The miller was, either actually or poetically, "drowned in his dam," as "the weaver was hanged in his yarn," and "the devil flew away with the little tailor." And from his unhappy fate it has become a custom, whenever too much water is applied, to quote or allude to the above proverb.

J. P. O.

Dryden (2nd S. vii. 233. 301.)—In the first edition of the *Rival Ladies*, printed by W. W. for Henry Her*r*ingman, 1664, and in the edition printed by T. W. for H. Her*r*ingman, 1693, the author's name is spelt John Driden.

JOSEPH RIX.

St. Neots.

Pot-galley (2nd S. vii. 317.) — The apparatus called a *pot-galley*, consisting of a long pole placed in the top of a post, and used by market-gardeners, &c. for drawing water, was in old Ger. called *brunn-galgen*, to which *pot-galley* exactly corresponds. For *Brunn* is a well; and so, in this connexion, is *pot*, which answers to the L. *puteus*, the Med.-L. *putta*, the A.-S. *pyt*, *pytt*, the old Eng. and Du. *put*, the Fr. *puits*, and the Romance *potz*, *poutz*, all which signify a well.

Galgen, in old Ger., (Wachter) was not only "furca patibularis," a gallows, but "furca *putealis*;" *i. e.*, the very apparatus for drawing water of which we are now speaking; "cum furca putealis nihil aliud sit quam *arbor supra puteum suspensa*, unde amphora vicissim suspenditur." This "arbor supra puteum suspensa" was also called the "*jugum putei*," the balance, pole, or cross-beam of the well.

To *galgen* also corresponded the old "barbarous" term *galgo*; only that galgo sometimes signified the prop or upright which supported the cross-beam, not the cross-beam itself. (Du Cange and Henschel on *putiatorium*).

Traces of this meaning of galgen, galgo, as something that *is suspended*, or something that *suspends*, we find not only in pot-galley, the term now under consideration, but in *gallaces*, braces, *suspenders*, and in *galley-bauk*, a beam in a chimney on which pot-hooks hang (Halliwell).

Pot-galley, then, is only an English form of the old German *brunn-galgen*. The A.-S. terms corresponding to pot-galley would be *pyt* and *galga*.

Pot, *pott*, is in Sc. a pool, pond, or pit. It is remarkable that in Sc. we find a phrase which, though somewhat different in meaning, verbally corresponds with brunn-galgen and pot-galley. "Pit and gallows," or "pot and gallows" (Jamieson), was the old privilege of a baron to have on his ground a pit for drowning women (!), and a gallows for hanging men, convicted of theft. This privilege was called "*furca* et *fossa*," translated, in old Scottish deeds, *furc* and *fos*. Here the furca is no longer "putealis," but "patibularis;" except that perhaps the furc was not far from the fos.

THOMAS BOYS.

University Hoods (2nd S. vii. 75.) — Not seeing any reply to the question of MR. JOHN RIBTON GARSTIN as to the hoods worn for degrees conferred by the Archbishops of Canterbury and Armagh, I have the pleasure of informing him that persons receiving such degrees wear, by courtesy, the hood of the Archbishop's University, according to the degree.

S. S.

Dr. John Leyden (2nd S. vii. 236.)—Permit me to remind those who purpose paying a tribute to the memory of Leyden, that his poems, exquisitely beautiful as they are, are little known at the present day: the only collected edition (by the Rev.

S. Morton) having long been out of print, and being now never met with. What the public know of Leyden and his works is chiefly through the loving references to him in the writings of Sir Walter Scott, "Christopher North," and others, who were his personal friends. A republication, therefore, of his *Poetical Remains*, would not only further the object of those who take an interest in his memory, but would confer a boon on those of the present generation endowed with a taste for poetry. Colton, surely a competent judge, in transcribing into his *Lacon* a piece of Leyden's ("Ode to an Indian Gold Chain"), says:—

"There is so much of true genius and poetic feeling of the highest order in the following stanzas that I cannot withstand the temptation of enriching my barren pages with so beautiful a gem. This ode of Dr. Leyden's, in my humble opinion, comes as near perfection as the sublunary muse can arrive at, when assisted by a subject that is interesting, and an execution that is masterly."

C. B.

Standard Office, Montrose.

Bull and Bear on the Stock Exchange (2nd S. vii. 172. 264. 324.) — My authority for what I stated on this subject is a note to an article on the South Sea Bubble in *Sketches of Imposture, Deception and Credulity*, p. 265. (Tegg, 1837), to which I made reference. On looking back, I acknowledge that it may be regarded as applying only to the part of the statement that immediately precedes it, and so it appears to have been considered by J. G. N. I take this opportunity to point out the following additional testimony in support of what I wrote:—Johnson's *Dictionary* (Todd, 1827), under word "Bear"*; Swift's *Works*, by Sheridan (1808), vol. xviii. p. 414.*; *Gentleman's Magazine*, vol. xxxii. p. 19., from any or all of which I shall be happy to forward extracts to J. G. N. if he desires it. These notices may also satisfy A. A. that the terms were in use since 1720, notwithstanding Horace Walpole's (real or pretended) ignorance of their application in 1761.

CHARLES WYLIE.

50. Devonshire Street,
Portland Place, W.

Robert Luchyn, M.P. (2nd S. vii. 341.)—Robert Lukyn, a native of Soham in the county of Cambridge, was made a freeman of the town of Cambridge, and elected an alderman, 17th Jan. 1614—5. He was mayor for the year commencing Michaelmas, 1615; was elected one of the members of Parliament, 10th Oct. 1623; and was again mayor for the year commencing Michaelmas, 1626. On 16th Aug. 1639, he was elected mayor for the third time, but refused to serve by a letter containing his reasons, which were approved of. He died shortly before 11th May, 1641, when John Lowrey, Esq. M.P., was elected an alderman in his stead. John Luykn, elected alderman 17th Aug. 1635, was mayor for the year commencing Michaelmas, 1636.

C. H. & THOMPSON COOPER.

Watling Street (2nd S. ii. 272.; iv. 58. 114.; vii. 347.) — If we reject Camden's interpretation of "Stratum Vitellianum," and do not believe this great road, which passed from Dover to Mona through *Roman* stations, to have been a Roman work *originally*, we cannot take a better etymology than MR. WEST's (vol. ii. 272.), whose reference to the poem of Golyddan (combined with the probable existence of a Gaelic tribe in the Cantref y Gwaelod) is a very interesting contribution to British antiquities. I should think that MR. BUCKTON could not have noticed it. E. C. H.

Weights and Measures (2nd S. vii. 295.) — By Act of Parliament, 5 Geo. IV. c. 74., the Imperial measure was established as the legal standard throughout the United Kingdom. It is, however, not improbable that in some remote districts an attachment to long-established custom may occasion a continuance of the local mode of dealing previously in use, which differed in almost every county. Full information on this subject will be found in the Reports of Committees, and other papers printed by order of the House of Commons, with a view to the enactment of a uniform system. In 1825, Mr. Gutteridge published certain tables to facilitate the introduction of the new standard, to which he prefixed an abstract of some of the evidence submitted to Parliament. The various bushels in use are there described; and in Cornwall it is said to be "24 gallons. The double measure of 16 gallons is also used in the eastern parts, and runs occasionally to 17 or 17½; the triple in the western." R. S. Q.

Laylock, or Lilac (2nd S. vii. 293.) — In describing the queen's and the princess's dresses at the Handel Jubilee in Westminster Abbey, on 26th May, 1784, we are told that the queen's dress was of straw colour with *laylock* bows, and the princess's pale *laylock* with white bows. At the present Queen's drawing-room held on 14th April last, Her Majesty is said to have worn a train of *lilac* satin, &c. I understand that laylock in 1784 was the same colour as lilac in 1859. Webster says, the shrub commonly called the *lilac* "is a native of Persia, and is a species of the genus *Syringa*." It may be a native of Persia, but I cannot admit it to be a species of the Syringa. May I request to be informed what is the *proper* botanical name of the lilac?

The purple lilac grows to a large size in Lincolnshire, and is there called in common parlance the *Roman Willow*. How can it have received this name? The word lilac, when used to denote a colour, should have some specific designation, because there are different varieties of the flower,

* The authority quoted in both the above is Warton on Pope, a book I have not at hand to consult.

from pure white through many shades of purple. It is generally understood, I believe, that the term lilac always means the *purple* tinted flower. If lilac means a light purple, then a *white lilac* is a contradiction. PISHEY THOMPSON.

Stoke Newington.

Terminations in -ness (*passim.*) — In Lincolnshire are Clayness or Cleaness, Ness Hundred, and Skegness. Does this county contain any other names of places having this termination? Perhaps MR. PISHEY THOMPSON would have the kindness to inform me? Where is Newton Ness? I have a list before me of fifty-five names of places in England with this affix. WM. MATTHEWS.

Cowgill.

Club (1st S. ix. 327. 383.) — Carlyle says, in his *History of Frederick the Great* (i. 111.):—

"This was the era (1190) of Chivalry Orders, and *Gelübde*; time for Bodies of Men uniting themselves by a Sacred Vow, 'Gelübde;'— which word and thing have passed over to us in a singularly dwindled condition: 'Club' we now call it; and the vow, if sacred, does not rank very high! Templars and Hospitallers were already famous bodies; the latter now almost a century old. Walpot's new Gelübde was of similar intent, only German in kind, the protection, defence, and solacement of Pilgrims, with whatever that might involve."

But the mere resemblance in sound of *gelübde* and *club* is inconclusive, for the Orders of Templars, Hospitallers, and Prussian Knights were never called *clubs* in England; and the origin of the noun need not be sought for beyond its verb *to club*, when persons joined in paying the cost of their mutual entertainment; and although there may have been many clubs, — *carent quia vate sacro*, — none of literary or historical notice had any existence prior to the sixteenth century, or four centuries *after* the era above mentioned by Carlyle. Moreover, *Klubb*, in German, means the social *club*; and that word is borrowed from the English, the native word being *zeche*, which, from its root and compounds, conveys the idea generally of joint expenditure, and specially in drinking.

T. J. BUCKTON.

Lichfield.

Crucifying Children by the Jews (2nd S. vii. 261.) —Although there is no doubt these stories are as mistaken as the calumnies against the early Christians, yet it is extremely strange they should be continually springing up at all times, and all places. Were they only of mediæval origin, we should not wonder so much — but it is not more than about fifteen years ago the same tale was revived, I think, at Aleppo. There was a long controversy in the *Times* on the subject, in which a very celebrated Oxford man took a conspicuous part, and a long list of instances quoted where similar charges had been made. One passage, however, was overlooked which may be found in book i. chap. xx., and book 2. chap. i. of Chrysal. The scene is laid in one of the Hanse Towns in 1758, and the circumstances are much the same as those related in the other stories. The book is perhaps of no authority as to facts; it only serves to show that such a tradition existed a hundred years ago, and was thought worthy of record in a work professing to exhibit the manners and customs of that day. There can be little doubt this constant recurrence of the same story arises from a misconception of some Jewish dogma or rite. Can none of the learned among the Rabbinical scholars clear up the matter, much as Minucius Felix did as regarded the calumnies against the early Christians? A. A.

Poets' Corner.

Church Tune, "*Wareham*" (2nd S. vii. 217. 346.) —I have to thank DR. EDWARD F. RIMBAULT for his reply to my Query. Is "Knapp," whose name is given in the music to "Psalms and Hymns," by W. J. Hall, M.A., Rivingtons, London, as the composer of "Weston Favel," identical with the composer of "Wareham?" VRYAN RHEGED.

Feminine of "his'n" (2nd S. vii. 118.) — The following lines, which I have often heard repeated, afford additional proof that the feminine of "his'n" is "her'n":—

"When Peggy's arms her dog imprison,
I've often wished my lot was his'n,
How often would I stand and turn,
To get a pat from hands like *her'n*."

J. P.

Boston, U. S. A.

Marriage Custom (2nd S. v. 306.) — In the centre of a village, nine miles south of Glasgow, there is one of those little, round, isolated mounts, commonly called "judgment seats," and named by the residents the "Mote." In times not very far back it was usual, after the celebration of a marriage in the village, for the wedded pair with their friends to assemble on the flat top of the mote, and enjoy themselves with merry dancing; the penalty for the neglect of which was *sterility* to the newly-united couple; and so strongly did this opinion prevail, that in few instances was the custom omitted. A number of years since the extension of a public work near the Mote required the latter to be partly sliced away, but which was not done without considerable opposition from the *older inhabitants*. G. N.

Ancient Epigram (2nd S. vii. 316.) — "Marmoreo licinus, &c.," attributed to Varro Atacinus. See *Antholog. Lat. Epigrammatum, &c.* ii. 37. E.

Hugh de Calverley (2nd S. vi. 18.) — Where can I obtain information respecting the Hue de Caverlé, or Caverley, spoken of by MR. MAC CABE as being in possession of Dinan anno 1354?

MELETES.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Noble and Gentle Men of England, or Notes touching the Arms and Descents of the Ancient Knightly and Gentle Houses of England, arranged in their respective Counties, attempted by Evelyn P. Shirley, Esq. M.A., *one of the Knights of the Shire for the County of Warwick.* (Nichols & Sons.)

What Mr. Evelyn Shirley has modestly attempted, namely, to give some account of families *now existing*, and regularly established either as *knightly* or *gentle* houses before the commencement of the sixteenth century, he has very ably accomplished within the limits to which he has judiciously confined himself. And in these days, when, to parody one of Shakspeare's noblest lines,

"A *Banker's* book outworths a Noble's blood,"

it is well that we should all look occasionally at the long roll of English Noble and Gentle Men yet left among us, and upon whose honesty, intelligence, and pluck we may rely with confidence, to guide England by their counsel, and to defend her, if need be, by their good swords.

A Tour in Dalmatia, Albania, and Montenegro, with an Historical Sketch of the Republic of Ragusa from the earliest Times down to its final Fall, by W. F. Wingfield, M. A. (Bentley.)

These interesting Letters, written in a retired archiepiscopal town in Southern Austria, partly to detail certain facts at the crisis of 1853—4, relative to the condition of Christians in a Turkish province, partly to draw attention to the *Slave* nationalities, and partly descriptive of an interesting tour, easily made, will be read at the present moment with considerable interest, and we hope so extensively as to lead to the publication of the author's intended work on the earliest cultivation of the *Slave* language by the Italianised inhabitants of Ragusa.

The Common Law of Kent, or the Customs of Gavelkind, with the Decisions concerning Borough English. By Thomas Robinson, Esq. *A New Edition, with a Selection of Precedents of Feoffments by Infant Heirs in Gavelkind. By* J. D. Norwood. (Igglesden, Ashford.)

These customs of Kent are of such interest to the antiquary, as well as to the professional man, and the subject of Borough English has been so frequently referred to in the columns of this Journal, that we feel justified in calling our readers' attention to this new edition of Robinson's well-known Treatise on Gavelkind.

All the Year Round. A Weekly Journal. Conducted by Charles Dickens. *Nos. I. and II.*

This new serial is ushered in by a Tale from the pen of its Conductor, which, judging from the two instalments now before us, will prove quite worthy of THE MASTER. An article on Advertisements, in the first number, is also especially worthy of perusal.

BOOKS RECEIVED. —

The Cave in the Hills, or Cæcilius Viriathus. A Tale of the Early British Church.

The Exiles of the Cebenna. A Journal written during the Dacian Persecution.

These are the 1st and 2nd of a Series of Tales illustrative of the early history of the Church, now in course of publication by Messrs. Parker of Oxford.

Boswell's Life of Johnson. Edited by Right Hon. J. Wilson Croker. *Part III.* (Murray.)

Illustrated with an admirable portrait of Cave, Johnson's first patron.

Lord Byron's Poetical Works. Murray's Complete Edition. Part IV.

Containing Two Foscari; Cain; Deformed Transformed; and Werner.

Routledge's Natural History. By the Rev. J. G. Wood. *Part II.*

This work quite keeps the good character which we felt called upon to give it.

Messrs. Puttick & Simpson sold last week a curious and valuable Collection of Autographs. The last day, Saturday, fifty-four inedited Letters of Pope to Broome and Fenton, relating to the Translation of the Odyssey, fetched One hundred Guineas. They were purchased by Mr. Murray for his new edition of Pope — which will, we hope, appear in the course of the next publishing Season.

THE CAMDEN SOCIETY held their Anniversary Meeting at Messrs. Nichols, 25. Parliament Street, on Monday last. After the Reports of the Council and Auditors had been read and approved, Mr. Albert Way, Mr. Salt, and M. Van de Weyer, were elected Members of the Council for the ensuing year. The Report is too long for us to give at length, but we would recommend all who may be desirous of knowing how much the Camden Society has done for the "publication of Early Historical and Literary Remains," by the administration of the Annual Subscription of One Sovereign from each Member, to procure a copy of it, either from Mr. Thoms, the Secretary, or Messrs. Nichols, the Publishers of the Society.

THE CRYSTAL PALACE at Sydenham opened its new season on Monday last with a Grand Military Festival. The combination into one orchestra of a number of the best Military Bands was very effective, and as an earnest of the entertainments to be provided for ticket holders during the ensuing season, most satisfactory.

BOOKS AND ODD VOLUMES

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Wanted by *William Cornish*, Bookseller, 40. New Street, Birmingham.

Notices to Correspondents.

G. E. *Our correspondent's shield, from the drawing forwarded, may be thus described — Per pale or and gules, a cross moline counter changed; in the quarters,* 1 *and* 4, *three annulets;* 2 *and* 3, *a lion passant guardant, also counter changed.*

Answers to other correspondents in our next.

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d., which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

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C. DOUGLAS SINGER, Secretary.

LONDON, SATURDAY, MAY 14. 1859.

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Notes.

GENERAL WOLFE AT QUEBEC.

Through the kindness of a friend I have in my possession a folio MS. of fifty pages, containing a report of daily occurrences in the army under General Wolfe, then engaged in the siege of Quebec.

The writer, who is supposed to have been an officer in the "Fraser's Regiment" present at the memorable siege, intitles it "Journal of the particular Transactions during the Siege of Quebec. At anchor opposite the Island of Orleans, June 26th, 1759." From this date to the 13th Sept. the entries are made daily.

If the few extracts which accompany this prove of interest to your readers curious in these matters, I can make a few more.

Extracts from "Journal of the particular Transactions during Siege of Quebec. At anchor opposite the Island of Orleans, June 26th, 1759."

"June 27th, 1759. This morning the greatest part of the army landed on the Island of Orleans.

"Afternoon of this day it blew excessively hard, the consequence of which occasioned a great many boats sunk and staved, particularly several transports driving from their anchors and running on shore.

"28th. The remaining part of the army landed, at which a sudden gale of wind arrised, which endangered the troops debarking, as also damaging the shipping greatly. More boats lost.

"29th. This morning about 1 o'clock the enemy, by favour of a N. W. wind and ebb of tide, sent down several fire ships and rafts with an intention to destroy the fleets: but the activity of the sailors with their boats and grapplings prevented any bad consequence attending thereto.

"Major Dalling's detachment of Light Infantry under arms all night occasioned to an alarm given by Capt. ——— of Kennedy's regiment leaving his post, and coming into camp at an unseasonable hour.

"The Louisbourg Granadiers, Major Dalling's Light Infantry, and two companys of Rangers took post on the west end of the Island of Orleans, discovered four seperate encampments of the enemy (north side of the river), twixt the Falls of Montmorency and the town, being 10 miles distance, strongly fortified, being the general rendevous called Beauport, where the enemy were constantly employed in rendering defensive from the first appearance of our fleet in the River St. Lawrence.

"This evening 6 men wounded on the west end of the Island of Orleans belonging to Amherst's and Kennedy's regiments.

"30th. Amherst's, Kennedy's, Webb's, and Fraser's regiments decamped from the west end of the Island of Orleans, embarked on board flat-bottomed boats, crossed the River St. Lawrence, and landed on the south side. Had some picquering with the enemy's Irregulars, of which they killed 4, took *three* prisoners, and beat the remainder off from a post they occupied opposite to Cape Dramand; after which the army took post at Point Levy, and remained quiet all night without the least molestation.

"This morning two granadiers of Whitemore's regiment were scalped, and most cruelly mangled on the east end of the Island of Orleans by three lurking Indians, who, after the murder, made their escape in their canoes to the north shore occupied by the enemy.

"July 1st. Bragg's, Lasscell's, and Anstruther's regiments, under the command of Brigadier Townshend, marched from their former camp on the west end to the east point of the Island of Orleans.

"And the Light Infantry from thence to Point Levy on our arrival —— was informed that the 4 regiments posted here suffered by a cannonading from floating batteries or boats mounting 6 and 9-pounders.

"Amherst's had 4 killed and wounded, and Fraser's 12 men.

"2nd. A large detachment from the four regiments under the command of Brigadier-General Moncton, flanked by the Light Infantry, escorted *General Wolfe*, who went a reconoitering two miles to the westward of the camp at Point Levy. Discovered a few Canadians and Indians, who fired on us from behind a bush. *None hurt.*

"3rd. Very rainy weather; nothing done; all quiet.

"4th. This morning a flag of truce sent into town. In the afternoon another sent from town; the business not known; excessive rain and thunder, succeeded by lightening. The Light Infantry under orders of marching all this day.

"5th. Colonel Burton, with the 48th regiment and Major Dalling's Light Infantry, took post opposite the south side of the town.

"The General and Admiral (Saunders) reconoitered the post, and it's expected a bomb-battery will be erected there.

"6th. This morning one of Admiral Saunders's barges was taken by some canoes with armed men in them. The sailors got so near on shore that they leaped into the water and escaped, excepting one wounded man who was taken.

"Remained under arms where posted the evening of the 5th till four o'clock this evening, when we marched to the camp at Point Levy.

"At twelve o'clock this night marched to ———; lay in ambush for a party of Arcadians and Miomac Indians.

"7th. Lay in a most disagreeable swamp inclosed with wood, where we discovered nothing; the men were not so silent and attentive as was wished. At 10 o'clock at night marched from here, examining all the houses as we went along, and halted at the church of Beaumont, where the men was lodged. Consisted of 300 the party, 12 miles from camp at Point Levy.

"8th. Lay in Beaumont Church most of this day. At noon discovered men walking at the border of the woods. Several partys sent out to endeavour to make prisoners. None taken. The partys brought in several sheep, hogs, fowls, &c., with a great quantity of household furniture and wearing apparel, at which conduct Major Dalling seem'd greatly offended. All the household furniture and wearing apparel deposited in the church of Beaumont, with a manifesto fixed on the church door.

"9th. Marched from Beaumont to Point Levy. On our arrival was informed that General Wolfe the night before had landed on the north side of the River St. Lawrence, and to the eastward of Montmorency Falls, with the Grenadiers, Light Infantry, and most of the 2nd and 3rd brigades. The regiments at Point Levy struck their tents, and remained in the woods for 12 hours, when they encamped on their old ground, which consequently made the enemy imagine the whole were on the north shore, and gave time to *General Wolfe* to take post and fortify his camp.

"10. A soldier of the 48th regiment deserted to the enemy from his post.

"Major Dalling, with two companys of his detachment, marched to reinforce Colonel Burton. Towards evening great thunder, lightening, and rain. Little done.

"11th. Some cannonading from town.

"The enemy has changed their encampments to prevent the annoyance of a battery erected on the opposite side of the Falls of Montmorency, by putting themselves under cover of a hill, which has rendered our battery useless. But notwithstanding it's to be hoped that our engineers will use their outmost efforts to reconoitere their situation, and erect on some advantageous ground another for their amusement.

"Rafts begun this day for transporting men. They are almost the same as projected by the Chevalier Tolar'd, excepting some bad alterations made by —— Frizer of the Royal Americans, one of the many quacks we import from foreign services. Major Dalling's detachment marched from Point Levy to the battery (erecting where the General and Admiral formerly reconoitred).

"At one o'clock in the morning of the 12th inst. was the last gun mounted. The battery consists of 5 13-in. mortars, and 6 32-pounders.

"12th. This morning the marines took post in a redoubt above the battery.

"Towards noon some boats discovered coming down the river and landing men, among whom was seen red coats. It's feared the enemy have made prisoners from General Amherst's army.

"Major Dalling's detachment to the westward of the battery (posted).

"About 10 o'clock this night opened the battery on the town, to where and from whence a great number of shot and shells were fired. None of us hurt.

"13th. Nothing extraordinary. Posted this night to the right of the battery. Neither shot or shells from either sides.

"14th. Good weather. Little done. Posted this night to the right of the battery. A few shot and shell fired from our battery, but none from town. Great cannonading to the east of Montmorency by the enemy's batterys.

"15th. Little done on this side. Fortifying the encampment to the eastward of Montmorency.

"About 12 o'clock this night Capt. Goram of the Rangers found three whale-boats, which he lodged in a copse of wood, and it's thought he intends to surprize a schooner close by the town.

"16th. A very smart cannonading from town, which has been in fire most of this day. A new bomb-battery erecting to the right of the former.

"This night three ships of war were to pass the town; and after posting the men under proper cover for saving them from shot or shell, we were at length disappointed: the reason not known.

"At 12 o'clock this night, Capt. Goram set out in order to surprise the schooner aforesaid, but after padling one hour he returned to Major Dalling's post, saying he could not find it, which was pretty extraordinary as the schooner still remained in the same creek as formerly, and the distance from the shore could not exceed half a mile.

"17th. The reasons of the ships not passing the town last night is imputed to want of wind, which is just possible as there was a good breeze on shore.

"5 men killed and three scalped by the enemy to the eastward of Montmorency. Captain Coseman of the —— regt. dangerously wounded, he being fired on when placing some sentinels at an advanced post.

"A soldier of Capt. Carden's company of Light Infantry deserted to the enemy, after killing his comrade.

"A deserter from the enemy informs that they intend to attack our battery at Point Levy, also Colonel Burton's post; saying that the 13th inst. 1600 men crossed the river on that intention, but returned the 14th on pretence of being discovered.

"The weather continues good. Little doing. Posted by the battery as usual; neither shot or shell during the night by either sides.

"18th. This morning General Wolfe reconoitred the opposite or north shore above the town; seems to think a landing practicable.

"In the afternoon Major Dalling marched with two companys along the south shore three miles to the westward of our post, in order to look for places most convenient for the troops to ascend at the landing on the north shore. He found two or three.

"On our return to our cantonments we were ordered to take a little rest, as we were to escort General Wolfe in the morning."

J. NOBLE.

18. Glebe Street, Inverness.

JACOBIN AND JACOBITE POLITICAL SQUIBS IN CONTRAST, WITH QUERY.

If ballad-poetry partakes, as is said, of the national character of the composers of it, may it not as truly be said that political poetry betrays the character of political parties?

In the year 1800, having expressed a wish to see the celebrated Peter Pindar (Dr. Wolcott), I was promised an introduction to him by a barrister; and, accordingly, in an evening at the latter end of that year I was taken to a room in London in which a Jacobinical political society was wont to meet, under the name (as given to me) of an Oyster Club, of which Dr. Wolcott was one of the heads.

There were about twenty persons present on my being introduced to the doctor in person; and after supper I was seated near him round the fire. In the course of the evening one of the party, who was called on for a song, told us that a few days before Dr. Wolcott had paid him a visit at his chambers, after whose departure a MS. song was found on the floor (leaving it to be inferred

that it had been written and dropped by the doctor), and that, having put a tune to it, he would sing it, which he did. The song began thus: —

"God bless all good kings and queens,
If such there be:
But, if it should please Him to d——n them all,
'Twere all the same to me."

Then followed a jocular narrative in verse representing the then King George III. (under the character of "*Farmer* George"), selling rotten mutton to a butcher of Windsor; and then another of the supposed parsimony of the then Queen Charlotte, under the character of a *laundress*, washing and getting up her soiled lace with her own hands. And at the end of every stanza the above introductory verses were sung, and joined in by all the company as a chorus or refrain, and this was done with great *gusto*.

The amusements of the evening, aided by punch served in large rummer glasses, consisted chiefly of political and other songs, jests, vulgar stories, indelicate anecdotes, and offensive personal jokes; which impressed me with the lowest possible estimate of the social and moral character of the party, as my notes will justify. Dr. W. and a few others were rather more staid and well-behaved than the rest; and it was this occasion to which I referred in "N. & Q.," 2nd S. iv. 103. as to a *bon mot* of Peter Pindar. In my subsequent reflections, I could not but contrast the vulgar and fierce character of this Jacobin song with the milder and more gentlemanlike tone of the following verses, attributed to the old Jacobite party, and said to be often given at their meetings: —

"God bless the *King!* I mean the Faith's Defender;
God bless — no harm in blessing — the *Pretender;*
Who that Pretender is, and who is King,
God bless us all! that's quite another thing." *

Does anyone know whether the Jacobin song referred to has ever appeared in print, or been heard since that night in 1800? P. H. F.

LOVELACE'S LUCASTA.

There is no lover of poetry who can be unacquainted with the following exquisite song by Colonel Richard Lovelace, published in a volume of poems by him with the title of "*Lucasta: Epodes, Odes, Sonnets, Songs, &c.* Lond. 1649. 8vo." The late Dr. Bliss had in his "little collection," as he calls it, a manuscript copy of this song, in all appearance contemporary with the author. As it differs in many places from that published by Dr. Percy in his *Reliques of Ancient English Poetry*, and is a considerable improvement in several lines, it may be worthy of insertion in "N. & Q."

"*His beinge in Prison.*

"When Loue, with vnconfined winges,
Houer'd within my gates,
And my diuine Althea bringes
To whisper at my grates;
When I lye tangled in her hayre,
And fettered in her eye,—
The birds, that wanton in the ayre,
Know not such libertie.

"When flowing cupps runne swiftly round
With no allaying theames,
Our careless heades with roses bound,
Our heartes with loyall flames;
When thirsty griefes in wine we steepe,
When healths and draughts are free, —
Fishes, that tipple in the deepe,
Know no such libertie.

"When, like committed linnets, I
With shriller notes shall singe,
The sweetnes, mercy, majestie,
And glories of my Kinge;
When I shall voyce aloud how good,
He is, and great should be,—
Enlarged winds that curle the flood
Know no such libertie.

"Stone walls doe not a prison make,
Nor iron barres a cage,
A spotlesse mind and innocent
Calls that an hermitage;
If I haue freedome in my loue
And in my soule am free, —
Angells alone that are aboue
Enjoy such libertie."

The reason why Lovelace gave the volume the title of *Lucasta* was because some time before he had made his amours to a gentlewoman of great beauty and fortune named Lucy Sacheverel, whom he usually called *Lux casta;* but she, upon a strong report that Lovelace was dead of a wound received at Dunkirk, soon after married.

"The Colonel," according to Anthony Wood, "was a staunch loyalist, and it is lamentable to read the account of his reduction from competency to poverty. After the murder of King Charles, he having been sent to prison for delivering to the House of Commons a petition from Kent, for restoring to the King his rights, and for settling the government, &c., &c., he was set at liberty; but having by that time consumed all his estate, grew very melancholy, which brought him into a consumption, became very poor in body and purse, was the object of charity, went in ragged clothes (whereas when he was in his glory he wore cloth of gold and silver), and mostly lodged in obscure and dirty places, more befitting the worst of beggars and poorest of servants."

There was another volume of his poems published in 1659, entitled, *Lucasta: Posthume Poems.** J. M. GUTCH.

CAXTON RELICS.

Numerous instances might be adduced of interesting and important knowledge concerning early

[* By John Byrom the Nonjuror. See "N. & Q." 1st S. v. 372.]

[* See "N. & Q.," 1st S. ix. 125. 205.; x. 446. 532.]

bibliography obtained from the dissection of old book-covers; but the necessity of examining all such, and especially those which bear signs of having been manufactured in the infancy of the art of printing, has never perhaps received a stronger exemplification than in the case of a volume recently exhumed from the neglected little library of King Edward VI.'s Grammar School, St. Albans.

During last summer, whilst searching for specimens of Caxton's press, I found myself at the old Grammar School attached to the Abbey of St. Albans. The library, consisting of few but valuable books, was (and I believe is still) all contained in an old deal cupboard. No one had apparently touched a book in it for years, and the amount of dirt and decay was certainly enough to deter anyone from doing so. After examining a few books I took down one which was lying flat on the top of the others. It was in a deplorable state, covered with a damp sticky dust, and with a considerable portion of the back rotted away by the rain which had dripped through the roof. A brown decay dropped plentifully to the ground as the book was opened. It was Caxton's *Boethius de Consolatione*, in its original binding and uncut! While examining it I noticed a strip of parchment at each end pasted inside the covers to strengthen the back. On these were printed long lines in the same type as that used by Caxton for his *Cronicles of Englond*. It was easily decyphered to be a Latin indulgence, with the date 1481. On examining the cover I found that the wet which had injured the book had also, by separating the layers of which the boards were composed, revealed the interesting fact that several printed fragments in Caxton's type had been used in their manufacture. With great difficulty, and after repeated delays, the trustees were induced to allow the book to be deposited in the care of Mr. Winter Jones of the British Museum, and it is now being rebound. On dissecting the covers the binder found no less than fifty-six half-sheets of paper, all about eleven inches by eight in size, and all printed with Caxton's early types. The major part, as might be supposed, were sheets of known works, but some were of the greatest rarity, and eight or nine are supposed to be *unique*. These fragments are now in course of identification, and when completed I shall be glad to send some account of them to "N. & Q." The book was evidently bound by Caxton's own workmen, who having by them a number of waste sheets, pasted them together to be used as boards for binding.

There are many old libraries attached to the numerous endowed schools of this country, and the widely-spread influence of "N. & Q." could hardly be better employed than in calling attention to their condition, which in some cases is probably similar to that of the St. Albans Grammar School.

WILLIAM BLADES.

11. Abchurch Lane.

Minor Notes.

Trefoil.—While reading the account of the ceremonies, &c. of the ancient Persians in Herodotus (*Clio*, 131.) the other day, I was much struck with the following passage: —

"Ἐπεὰν δὲ διαμιστύλας κατὰ μέρεα τὸ ἱρήϊον ἐψήσῃ τὰ κρέα, ὑποπάσας ποίην ὡς ἁπαλωτάτην, μάλιστα δὲ τὸ τρίφυλλον, ἐπὶ ταύτης ἔθηκε ὧν πάντα τὰ κρέα.

Liddell and Scott translate the word τρίφυλλον *trefoil*. May not the use of the trefoil shamrock among the Irish as a sacred emblem be derived from the old Persians? Few now doubt the Eastern origin of the Celtic nations, and there are several traces of fire-worship still to be found in Ireland.

EXUL.

Schlosser. —

"Professor Schlosser of Heidelberg has written a History of the Eighteenth Century, in which the literary history of that period in England was, to my positive knowledge, written without ever reading the works of the authors on whom he most confidently pronounces judgment; yet, with such success, that the *Algemeine Zeitung* triumphantly declared, that there never had been more than three great historians in the world — Herodotus, Tacitus, and Schlosser!" — *German Experiences*, by William Howitt, Lond. 1844, p. 25.

Acquiescing in the author's positive knowledge of a negative fact, I am still disposed to seek some verification of the strange declaration imputed to the *Algemeine Zeitung*. If not copied when read, a newspaper article in the memory is very liable to mistranslation. Can any of your readers oblige me with the original words?

H. B. C.

U. U. Club.

Ancient School Custom. — The Feast of St. Gregory the Great, 12th March, was formerly observed as a holiday and one of festivity in all the rural schools in the baronies of Forth and Bargy (the Strongbownian colony), in the county of Wexford. The manner was this: — the children, for some days previous, brought contributions, according to the means or liberality of their parents, consisting of money, bread, butter, cream, &c., and delivered them to the teacher. On the morning of the joyous day, the children repaired to the schoolhouse in holiday dress, where the teacher had everything prepared for the festivity, the simple temple of learning decorated with the earliest flowers within his means of obtaining, and the presence of two or more kind-hearted females to do the honours and duties of the tea-table to the happy juveniles. A "king" and a "queen" were nominated, who of course took the seats of honour, and the proud and busy teacher was

everywhere all attention to his little pupils. The day passed off in hilarity and innocent enjoyment, and the competitive system of free offerings left, generally, something pleasing to tell for some days in the pockets and humble cupboard of the teacher. This custom prevailed until after the commencement of the present century, but is now all but forgotten.

Is this a mere local custom, or one brought by the colonists of 1172? for it was not observed in the Irish districts. E. H.

"*Rollwright*" *or* "*Rollright*," *its Etymology.*—These are the so-called "Druid stones" in Oxfordshire. The pure Rollright Stones form a circle in which is a clump of trees. They are on the summit of a lofty eminence, and may be seen for miles. They are close to the road which parts Oxfordshire from Warwickshire? In a field adjacent (on the Oxfordshire side) is a fallen cromlech of five stones, commonly called the "five knights."

In a field opposite the circle (in Warwickshire) is a solitary stone, called by the natives "the King," a meinigywr; around it are traces of earthworks. My guide told me that it was daily diminishing in size, "because people from Wales kept chipping off bits to keep the devil off," and that he could remember it much larger. My guide was born half a mile off, at Long Compton, and had, he said, lived there "all his days." On walking back to Chipping Norton this Good Friday evening, I saw, at half-past eight o'clock, the finest Aurora Borealis I have ever noticed in England, and at that moment I formed a speculation that Rollright was a corruption of EL, or Bel, or Baal, the fire-god, symbolised by *the Sun*, and RIGHT, from Rex, Raj, Reicht, &c., all of which are synonyms. The King of Fire, or, in other words, the Sun God's Shrine. A. J. D.

Noviomagus, Good Friday.

Minor Queries.

Quotation.—Who is the author of the following lines? They have been attributed to Sir William Davenant, but cannot be found in his Poems:—

"Laugh at the graver business of the state,
Which speaks men rather wise than fortunate."

J. Y.

Martyn and Tracy Families.—In a provincial paper of Devonshire, *Woolmer's Exeter and Plymouth Gazette*, Nov. 20, 1858, there appeared a notice of the Tracy family, barons of Barnestopol, drawn up by a hand signing itself "Nemo."

From the information contained in that sketch it is clear the writer had some authentic documents from which to compile; but as he departed in it very far from Dugdale and Sir William Pole, in so much of the pedigree as related to the family of *Fitz-Martyn* of Dartington, into which the family of Tracy merged, I think he perhaps would be induced to furnish through "N. & Q." some information concerning the Martyn family. It is quite evident that no genealogist has yet traced the Martyn pedigree correctly, and in no case does that furnished tally with contemporaneous records, such as escheats, writs of Parliament, &c.

"Nemo" is the first authority I have met with who gives Matilda, the daughter and heir of Guy de Bryan, to a *William* Martyn to wife. All other historians say *Nicolas*; and I am very curious to know if he has good authority for *that*. There was a Nicolas Martyn of Devon, who died 1327, evidently of this family, but I do not find him mentioned in any pedigree.

Hutchings, in his *History of Dorset*, gives a certainly *more* correct tree of the Martyns than Sir W. Pole, but he inserts a Colinetus Martyn, with whom I have never met. If any of your correspondents can clear up the Martyn line, which is at present very obscure, it would be of great interest to many of your readers; but I suspect "Nemo" has access to some documents of high literary value, and has it in his power to enlighten us, beyond that possessed by others. J. Ye.

Edinburgh.

P. S. If "Nemo" will do this I will prove to him that the tomb of William de Tracy in Morthoe Church, Devon, said by Risdon to be the resting-place of Becket's murderer, is not rightly so designated.

Carthaginian Passage in Plautus.—Any reference to books, but especially the most recent, in which the Carthaginian passage in the Pœnulus of Plautus is discussed will oblige A. A. R.

Ὑπόστασις.—Will some kind correspondent of "N. & Q." explain how the words *ὑπόστασις*, substantia, and understanding come to have such different meanings? Abp. Whately (*Logic*, 9th edit. p. 215.) adduces these words as "a striking instance of the little reliance to be placed on etymology as a guide to the meaning of a word."

Verbum.

Mrs. Cockle.—Can you give me any account of Mrs. Cockle, author of several educational works, poems, &c., published about the year 1810? Z.

Impalement, &c. of Wife's Arms.—Is it optional whether the wife's arms should be borne or his own coat alone by a married man? This Query will apply to cases where the wife's right to arms is doubtful. I remember once to have seen on the hatchment of a woman of low origin who had married a man of family, the sinister side of the shield occupied by flourishes. If it was desired to make use of a hatchment in such a case, I suppose

there was no other course than to impale the husband's coat with a blank one. The effect, however, was singular. VERNA.

Northampton Witches. — Sternberg, in his *Dialect and Folk-Lore of Northamptonshire*, p. 152., mentions the execution of witches at Northampton in 1705 and on July 22, 1712. Where can I find an account of these cases? M. E. N.

Parn. Prometh. — I have an old copy of *Martinus Scriblerus*, in the margins of which are many additional examples of the bathos. By

> "Should the whole frame of nature round him break,
> He undisturbed would hear the mighty *crack*,"

is written,

> "Him Ætna binds, mother of frosts and snow,
> Heaven's prop above, hell's aperture below.
> Whence sulphury vapours dim the morning light,
> And lurid flames add horror to the night;
> While molten rocks in unappeased commotion,
> Roll, *splash*, and *crackle* in the billowy ocean."
> *Parn. Prometh.*

For what does "Parn. Prometh." stand? I cannot find the lines in Parnell, and wish to know their author. M. E. N.

Family of Fisher, Roxburghshire. — Can any of your readers give me any information respecting this, I believe, very ancient family? The following is all I have been able to ascertain. There were two branches of the name; the one possessing the estate of Housebyres, and an old ruinous tower in the village of Darnick, near Melrose, still called "Fisher's Tower;" and the other branch, the estate of Sorrowlersfield, between Melrose and Earlstoune. The first of these branches terminated in several co-heiresses, who all married about the end of the last century, and, I believe, left issue. The last proprietor of Sorrowlersfield died in 1826, and is buried under the east window of Melrose Abbey. The first of these families is the one I am anxious to investigate, and any information, however trivial, respecting the antiquities of this branch, will prove very acceptable.

Nisbet gives two coats as borne by the name of Fisher. The 1st, az. 3 salmons naiant l'un sur l'autre; 2nd, arg. on a chief gul., a dolphin naiant, embowed of the field. Which of these has the bearing of the Darnick branch? SIGMA THETA.

Folkestone.

Norwich Bells. — Within the last ninety years ten of the churches in Norwich have been despoiled of their bells. Six of them had peals of five, four but three. Of the forty-two bells which composed these peals about seven were broken; ten remain in their towers (or having been since split are replaced by new ones), and I have ascertained the churches at which five are now doing duty. I shall esteem it a great favour to be informed of the whereabouts of any of the remaining twenty. A copy of the inscription on any of the bells would also be very useful.

The treble bell from the church of St. Martin at Palace, Norwich, is now, I am told, at Brockdish, Suffolk. Can any Suffolk correspondent of "N. & Q." confirm this, and kindly furnish me with a copy of the inscription? VOCOR JOHANNES.

Bugs. — In the *Daily Post* of Saturday, Jan. 10th, 1730, it is said: —

> "Last Thursday at the Royal Society was read a curious Discourse, drawn up by Mr. Southwell, concerning the Original, Nature, and Propagation of Bugs, with a remedy discovered by him in Jamaica, and now much improved for the public benefit. During the Reading this Piece, the several degrees or ages of this Vermin were shown in preparations for that purpose to the Members of the Society, and the author had their public Thanks for, and Approbation of his useful Discovery."

Can you inform me whether the Royal Society ever printed any account of the Memoir here referred to? R. S. S.

Pronunciation of Words ending in oid. — I was at a lecture not long since, and heard the lecturer use the word "Anthropöid" as a trisyllable, pronouncing it as in the word *void*. Surely it should be anthropö-id, as a quadrisyllable. I think "asterö-id," "öidium," and some others of the same derivation, are always pronounced with the *ö* and *i* distinct, and not united as a diphthong. It is not necessary to urge any reasons as to the utility of pronouncing and printing words in such a way as to keep their derivation, and therefore their true meaning, in view. I may add that Canning, no mean authority, in the *Loves of the Triangles*, certainly used "conchöid," "cyclöid" as trisyllables. F. FITZ-HENRY.

Small Bells.—When in Essex a short time ago, I was surprised to see little bells hung outside the church spires about half way up. I noticed them on the spires of the parish churches of Ickleton, Great Bardfield, and Weathersfield. Will some one tell me their use, and the date of them? G. W. M.

Minor Queries with Answers.

Rev. Richard Johnson. — This gentleman was the first chaplain sent to New South Wales, rather more than seventy years ago, and there is cursory mention made of him in the Wilberforce *Correspondence*, London, 1840, vol. i., pp. 15. and 230. He was most exemplary in his ecclesiastical functions, and also directed his attention to all measures of usefulness in the colony. He remained many years in New South Wales, and returning to England, was, I believe, preferred to some benefice in this country. I should take it as a favour if any correspondent of "N. & Q."

would inform me where I can find any biographical sketch of him, and which may state what church preferment he obtained upon revisiting England.

DELTA.

[We cannot supply our correspondent with a memoir of the above clergyman, but recollect to have heard the following anecdote of him. Previous to the sailing, in May, 1787, of the large detachment of the first convicts from this country to New South Wales, it was debated whether, as nearly one-third of them were women, they might be suffered to intermarry with the male culprits on arrival in the colony, there being no doubt that many of them were under matrimonial engagements in this country. It was decided that they should be at liberty to enter the nuptial state, should they desire to do so when in the new colony. The Bishop of London (Dr. Lowth) was waited upon by Mr. Johnson on the subject, and before the close of the interview Mr. Johnson said, "My Lord, and if I wish to be married, pray who is to marry me?" to which the bishop with great *naïveté* said, "Mr. Johnson, I recommend you to get married before your departure." Mr. Johnson acted upon the bishop's advice.]

Priest in Ordinary, Chaplain in Ordinary, to the Queen.—I observe that your correspondents have lately been making some observations as to the royal confessor: may I ask what difference there is in the duties of a priest and a chaplain?

S. O.

["The chaplains in ordinary wait four in each month, preach on Sundays and holidays; read Divine Service when required on week-days, and say grace in the absence of the clerk of the closet. The priests in ordinary, properly speaking, form part of the choir."—Hook's *Church Dict*, art. CHAPEL ROYAL. There are forty-eight chaplains termed Chaplains in Ordinary to the Queen (or King): their duties are to preach one sermon annually on a particular Sunday. These are generally men of learning or position in the Church, and are appointed by the Dean. The Priests in Ordinary of Her Majesty's Chapels Royal (they are priests of *all* the Chapels Royal) are, properly speaking, the minor canons or choral-priests, and they are ten in number, five of them being in waiting every month. They *never* preach except as deputies for a chaplain when absent. They are appointed by the Dean, and their stipends are 52*l.* 8*s.* 8*d.* each.]

Religious Persecution in the Cevennes in the Reign of Louis XIV.—Where can I find a full history of the above, both as regards the political and religious phase of the events?

T. J. A.

[Our correspondent may consult the following work: "Memoirs of the Wars of the Cevennes under Col. Cavallier, in Defence of the Protestants persecuted in that Country; and of the Peace concluded between him and the Mareschal D. of Villars; of his Conference with the King of France after the Conclusion of the Peace: with Letters relating thereto, from Mareschal Villars, and Chamiliar, Secretary of State: as also, a Map describing the Places mentioned in the Book. Written in French by Colonel Cavallier, and translated into English. Dublin, 1726." 8vo.]

The Phenix.—There has come lately into my possession an 8vo. volume entitled *The Phenix.* It is a collection of tracts, and contains amongst others seemingly of interest a full account of William Penn's trial. The volume is complete in itself, but is lettered on the back Vol. I. The "undertakers," as the collectors and editors term themselves, anticipated to continue the work. Did *The Phenix* extend to more than one volume, and if so, to how many?

S. S. S.

[This work made 2 vols. 8vo. 1707—8. The Preface to vol. ii., which gives some account of the collection, was written "by the ingenious and Rev. Christopher O'Brien, a Nonjuring Clergyman." (Dunton's certificate in Lansdowne MS. 1024, p. 368. b.) A list of the Contents of each volume is given in Darling's *Cyclopædia Bibliographica.* See also "N. & Q." 2nd S. iv. 419. The remainders of the edit. 1707, were reissued in 1721, with a new and altered title-page, to which was prefixed a paper on "The Book of Sports," making 12 pages.]

Hyde Park in Cromwell's Time.—I have a copy of a curious 4to. tract wanting the title-page. The leaf A 2 commences thus:—

"A Serious Letter sent by a Private Christian to the Lady Consideration, the first day of May, 1656.

"LADY. I am informed, fine Mrs. *Dust*, Madam *Spot*, and my Lady *Paint*, are to meet at Hide Park this afternoon: much of pride will be there," &c.

It then proceeds with a description of the fashionable follies in Hyde Park on May Day in a satirical strain, curiously interlarded with quotations from the Scriptures condemning frivolity and calling to religious reflection. The tract is signed at the end with the author's initials, W. B., and has this postscript:—

"For Christ's sake do not tear nor fling this about, but tell the Lords and Ladies of it; and ask for the Green Book, or the Ladies Tryall."

I want to know who is W. B., and what is the tract's title in full, including printer's name, &c.

F.

[The work is entitled "*The Yellow Book:* or a Serious Letter sent by a Private Christian to the Lady Consideration, the first day of May, 1656, which she is desired to Communicate in Hide Park to the Gallants of the Times a little after sun-set: also, a Brief Account of the names of some vain persons that intend to be there, whose Company the new Ladies are desired to forbear. London, Printed, and are to be sold by Mr. Butler in Lincoln's-Inn-Fields, necr the Three Tun Tavern, by the Market-place, 1656." The author, W. B., is unknown. It is probably one of William Bagwell's facetious productions.]

Replies.

AMBIGUOUS PROPER NAMES IN PROPHECIES.

(2nd S. iv. 201. 352.; v. 37. 174.)

In former articles several predictions were collected, both from ancient and modern history, which misled some person of note respecting the place or mode of his death, by the ambignity of a proper name or other material word, at the same time that they professed to warn him of his danger. In ancient times such deceitful oracles were attributed to the envy or malignity of the

gods, in modern times to the wiles of the devil. The predictions of this sort are so numerous as to form a well-characterised class: the following examples may be added to those formerly adduced from antiquity: —

1. An oracle from Dodona advised the Athenians to colonise Sicily. The allusion was to a hill near Athens; but the Athenians understood the advice to refer to the island, and undertook the fatal expedition to Syracuse. This statement occurs in Paus. viii. 11. 6., from whom it is repeated by Suidas in 'Αννίβας; but no mention of the circumstance occurs in Thucydides, or other historian of the period; and it may be safely regarded as fabulous, or at least as insignificant.

2. A prophecy had warned Lysander to beware of the resounding Hoplite and the deceitful serpent. He was killed at Haliartus, near a stream called the Hoplites, and by a man who bore a serpent as an emblem on his shield. (Plut. *Lys.* 29.; *De Pyth. Orac.* 27.)

3. A Delphic oracle had cautioned Epaminondas to beware of the *pelagos*, which he understood in its obvious sense, and he accordingly abstained from embarking in any ship; but he met his death in a grove so called, to which, and not to the sea, the god alluded. (Paus. viii. 11. 6.)

4. The oracle of Trophonius warned Philip to beware of the *harma*; whence he took care never to mount a chariot. There is a double story respecting the fulfilment of this prediction. Some said that a chariot was engraved in ivory upon the handle of the sword with which he was murdered by Pausanias: others that he was slain near a Theban lake named Harma. (See Ælian, *V. H.* iii. 45.; Cic. *De Fat.* 3.; Val. Max. i. 8. ext. 9.) The assassination of Philip at Ægæ in Macedonia is one of the best authenticated facts in Greek history; the explanation, therefore, which supposes him to have been killed near a lake in Bœotia, is inadmissible.

5. Selenus Nicator was informed by an oracle that if he approached Argos he would meet his death. He avoided all the known towns of that name; but in going from the Hellespont to Lysimachia, in 280 B.C., he passed by a conspicuous altar, and learned that, either from the Argonauts or from the Greeks sailing to Troy, it was called Argos. Near this altar he was assassinated by Ptolemy. (Appian, *Syr.* 63.; Droysen, *Nachfolger Alexanders*, p. 642.)

6. Eumelus and Satyrus were sons of Parysades, King of the Bosporus. Satyrus was warned to beware of a μῦς, lest it should kill him. He allowed none of his slaves or attendants to bear that name; he was even afraid of mice, and gave orders for their destruction. He died of a spear-wound in the arm; and the prediction was interpreted of μῦς in the sense of muscle. Eumelus was warned to beware of a portable house. He caused the foundation and roof of every house to be examined by his slaves before he entered it; but he was overturned in a covered waggon, and died of the injuries which he received in the fall (311 B.C.). Diodorus speaks of these prophecies with contempt, but says that they were believed by the natives. (xx. 26.)

7. A grammarian named Daphnitas, Daphitas, or Daphidas, in order to deceive the Delphic oracle, inquired whether he should find his horse; the fact being that he had never possessed one. The oracle answered that he would find the horse, but that he would fall from it and die. Having lampooned King Attalus, he was, by the royal command, thrown from a rock of that name. (See Val. Max. i. 8. ext. 8.; Cic. *De Fat.* 3.; Suid. in Ἀαφίτας.) Strabo, xiv. 1. 39., varies the story by representing him as having been warned against a thorax, and having been crucified on a mountain so called. The story does not specify which Attalus is meant; the three kings of Pergamus who bore that name reigned from 241 to 133 B.C.

8. Antigonus, the brother of Aristobulus, was killed by the royal body-guards, through a stratagem of the queen, in a dark passage near the tower of Strato, adjoining the temple of Jerusalem, in 106 B.C. Judas, an Essene, had predicted that Antigonus would die on that day at the tower of Strato, conceiving that the town of that name on the coast of Palestine, afterwards called Cæsarea, was meant; and was surprised at hearing that the place of his death bore the same name. (See Joseph. *Ant.* xiii. 11. 2.; *Bell. Jud.* i. 3. 5.; Smith's *Dict. of Gr. and Rom. Geog.*, art. CÆSAREA, No. 4.)

9. Julian the Emperor saw at Antioch in a dream a young man with auburn hair, who told him that he was fated to die in Phrygia. When he was mortally wounded on his retreat from Assyria, he inquired the name of the place, and being informed that it was called Phrygia, he exclaimed, "O Sun, thou hast killed Julian." (See Ammian. Marcellin. xxv. 3. 9.; Zonar. xiii. 3.; and compare the barbarous version of this story in Joannes Malalas, p. 332., ed. Bonn, and the *Paschal Chronicle*, vol. i. p. 550., ed. Bonn, where the vision is said to have been at Ctesiphon, and the place of Julian's death Rhasia or Asia.) The date of Julian's death is 363 A.D.

10. The Emperor Valens was warned in a dream that he would die at Mimas. Upon inquiry he learnt that Mimas was a mountain in Asia Minor, mentioned in the *Odyssey* (iii. 172.); and he treated the warning with contempt, as a deceitful vision. But in a campaign with the Scythians he was defeated, and took refuge in a magazine filled with straw: the building was set on fire by the enemy, and all the inmates perished. When search was afterwards made for his body, an inscription was found in memory of Mimas, a Mace-

donian general. (Ammian. Marcellin. xxxi. 14. 8.; Zonaras, xiii. 16.; Cedrenus, *Hist.*, vol. i. p. 549., ed. Bonn. Concerning Mimas, the mountain, see the note of Spanheim, *ad Callim. Del.* 67.) Nothing is known of any historical person named Mimas. The name seems to be purely mythical. The death of Valens took place in 378 A.D.

11. An ambiguity of a somewhat similar nature occurred in the prediction of the Delphic oracle to the Emperor Nero, which warned him to beware of the seventy-third year. He referred this prediction to his own age; but it was interpreted of his successor Galba, who was seventy-three years old when Nero was killed. (Suet. *Ner.* 40.)

To these examples, which, whatever may be the credibility of the accounts, are taken from the historical age, the following mythological story may be subjoined.

Apollo, in compliance with the Sibyl's entreaty, promised her immortality upon condition that she should leave the island of Erythræ, where she dwelt, and never see it again. She removed to Cumæ; but after a time her body wasted away, until nothing remained but her voice. The inhabitants of Erythræ addressed her a letter upon her unfortunate condition, which was sealed after the ancient fashion with chalk. As soon as she saw this portion of the soil of the island she expired. (Serv. Æn. vi. 321.) It may be observed that Erythræ was a town on the coast of Asia Minor, but that there was no island of this name. (See Strab. xiv. 1. 34.)

It may be added that English history presents another prophecy of this class, besides that of the death of Henry IV. before mentioned.

From the detailed contemporary account in the *Paston Letters*, it appears that William De la Pole, Duke of Suffolk, being with two ships off Dover in April, 1450, was taken prisoner by the master of a large ship, called Nicholas of the Tower, sent in search of him.

> "He asked the name of the ship; and when he knew it, he remembered Stacy had said, if he might escape the danger of the Tower he should be safe; and then his heart failed him, for he thought he was deceived."

He was then removed into a boat, where his head was cut off with six strokes of a rusty sword. His body was afterwards laid on the sands of Dover, with his head on a pole near it (vol. i. p. 40.).

A similar account of the death of the Duke of Suffolk, though without any mention of the prophecy, is given in *William of Worcester*, p. 469.; *Hist. Croyland.* p. 525.; Stow, *Chron.* p. 388. (ed. 1615); Fabyan, p. 622. (ed. 1811); Grafton, vol. i. p. 640.; Hall, p. 218.; Holinshed, vol. iii. p. 220. These writers agree in stating the name of the ship to have been the Nicholas of the Tower. Stow says that it belonged to the Duke of Exeter, Constable of the Tower of London, which probably explains the origin of the name.

In this story the equivocation is made to depend upon the word *Tower:* the saying of Stacy evidently referred to the danger which the Duke had incurred of being sent as a prisoner to the Tower of London. The version of this prophecy followed by Shakspeare, a century and a half afterwards, is quite different. In the Second Part of *Henry VI.* (Act I. Sc. 4.), the spirit raised by the exorcists makes the following reply, when questioned respecting the death of the Duke of Suffolk:

> "*Boling.* Tell me what fates await the Duke of Suffolk.
> *Spirit.* By water shall he die, and take his end."

In Act IV. Sc. 1. the Duke of Suffolk is represented as a prisoner, having been taken at sea by pirates, and as being given by the captain to one Walter Whitmore, who immediately declares that he will put Suffolk to death. The following dialogue thereupon ensues: —

> "*Cap.* Be not so rash, take ransom, let him live.
> *Suf.* Look on my George, I am a gentleman;
> Rate me at what thou wilt, thou shalt be paid.
> *Whit.* And so am I; my name is Walter Whitmore.
> How now? Why start'st thou? What, doth death affright?
> *Suf.* Thy name affrights me, in whose sound is death.
> A cunning man did calculate my birth,
> And told me that by *water* I should die:
> Yet let not this make thee be bloody minded;
> Thy name is Gualtier, being rightly sounded.
> *Whit.* Gualtier or Walter, which it is, I care not;
> Ne'er yet did base dishonour blur our name,
> But with our sword we wiped away the blot."

Suffolk is shortly afterwards led away by Whitmore, who cuts off his head, and returns with the lifeless body.

The same version of the prophecy is also alluded to in Drayton's *Epistle of Queen Margaret to the Duke of Suffolk:* —

> "I pray thee, Pool, have care how thou dost pass:
> Never the sea yet half so dangerous was.
> And one foretold by water thou should'st die.
> Ah, foul befall that foul tongue's prophecy."
> Vol. iv. p. 324.

The fluctuating character of this story is shown in the wide discrepancy between its two versions. There is a similar variation in the story respecting the death of Daphnitas, related above, No. 7. The origin of Shakspeare's version is obscure. It does not appear in any of the chronicles above cited.

The prophecies which Macbeth receives in the witches' cave, from the apparitions, namely, that he would not be killed by anyone born of woman, and that he would not be conquered until Birnam wood came to Dunsinane, are represented as having been fulfilled by similar unforeseen ambiguities of meaning. When Macbeth hears that the enemy are marching from Birnam with boughs in their hands, he exclaims, —

> "I pall in resolution, and begin
> To doubt th' equivocation of the fiend,
> That lies like truth."

When Macduff declares that he was cut from his mother's womb, Macbeth replies, —

"Accursed be the tongue that tells me so!
For it hath cowed my better part of man:
And be these juggling fiends no more believed,
That palter with us in a double sense,
And keep the word of promise to our ear,
And break it to our hope!"

These prophecies were not invented by Shakspeare, but were borrowed from Holinshed, following Hector Boethius. They likewise occur in the metrical Chronicle of Wynton. The incident of the moving wood is also introduced in the *Northern History of Olaus Magnus*, vii. 20., where the stratagem is attributed to Hacho, King of Gothland: when Sigarus, King of Denmark, perceives the approach of the branches, he exclaims, "Eo sylvarum accessu sibi extrema fata portendi."

The promontory of Ather, in the island of Cephallenia, mentioned in the story cited in vol. iv. p. 201., from Anna Comnena, may be identified with the harbour of Aterra at the north-western extremity of the peninsula of Paliki in that island. (See Leake's *Travels in Northern Greece*, vol. iii. p. 67.) The existence of a large city named Jerusalem, in the little island of Ithaca, is manifestly a fable; but there may have been in Ithaca a monastery called Jerusalem — a name by which religious houses in Greece are sometimes distinguished. For these last remarks the writer is indebted to Col. Leake.

For a collection of the stories respecting Hesiod's death, see Hesiod, *Fragm.*, ed. Marckscheffel, pp. 22—32. The prophecy respecting Hannibal is recited by Appian, *Syr.* 11., who states that there was in Bithynia a river named Libyssus, and a plain near it named Libyssa. See likewise Paus. viii. 11. 6.; Solinus, c. 42. L.

THE SIGN TAURUS.

(2nd S. vii. 339.)

Mr. Bruce asks, in reference to the presumed astrological effects of the sign Taurus hinted at in *Twelfth Night*, "was Sir Andrew ignorant and Sir Toby altogether in jest?" I venture to suggest, that if your esteemed correspondent will look into that once so very popular, but now all but quite forgotten *Sheperd's Kalendar*, he will find a satisfactory answer to his question. For the better part of two centuries, beginning from about A.D. 1497 — the year Wynkyn de Worde printed it — this work, by its multifarious character, was a kind of hand-book to be met with in almost every house; and its teaching must have consequently spread itself very widely through the public mind. No doubt, its wise saws and quaint sayings, in everybody's mouth, were all well known to the so-called Shakspeare; for I am one of the unbelievers in all the length and breadth of the shadow of that personage.

The 22nd chapter of the *Kalendar* telleth

"How Shepheards by calculation and speculation know the xii. signes in their course raigning and domining over the xii. parts of man's body," &c. "Some Shepheards say that man is a little world by himself, for likenesses and similitudes that he hath of the great world, which is the aggregation of the nine skies four elements, and all things in them contained. First, a man hath such a likenes in the first mobile, that is the soveraigne skie, and principall parts of the great world. For like as in his first mobile ye Zodiake is devided to xii. parts and holdeth of the signes, every part of his signe as this figure sheweth."

This "figure" is a curious woodcut, in which the twelve signs are put, each in its place, upon a naked man, so as to exactly show the part or member dominated: —

"The first, that is Aries, governeth the head and face of man. Taurus, the neck and throate bole. . . . Aquaries the legs, and from the knees to the heeles and ancles; and Pisces hath the feete in his dominion."

While Sir Toby gets so much fun out of the capering weakness of poor Sir Andrew, by leading him into the mistake about the effects of Taurus upon the legs and thighs, instead of upon the "neck and throate bole," this same merry-making knight slips himself into a deeper blunder than Sir Andrew, as he cries out "were we not born under Taurus?" Astrology taught that mankind was brought forth, not under Taurus, nor any other sign of the Zodiac, but under one or other of the seven planets: —

"Heereafter followeth," says the *Kalendar*, "the nature of the seaven Planets with the disposition of the saide Planets after the sayings of expert shepheards. He that is borne under Saturne shalbe false, envious, and ful of debate and ful of law, he shalbe cunning in currying of Leather, and a great eater of bread and flesh. He shal not love Sermons, ne to go to the church," &c. "Next after the planet of colde Saturn is the noble planet of Jupiter, which Jupiter is very pure and clear of nature, and not very hot, but he is all vertuous, &c. The man that is borne under him shall love cleanlinesse of body, and will not use to speake of ribawdry and harlotry, he shall ever love religion and vertuous living — and he shall love to sing and to be honestly merry," &c.

After going over the seven planets, with their properties, the *Kalendar* gives us a chapter on

"Phyzonomy," which "is a science that Shepheards have to know the natural inclination of man and woman, good or evil, by divers Signes on them in beholding them only. The which inclination we ought to follow if it be good; but if it be evill, by vertue and strength of understanding, we ought to eschew and avoide it, and withstande the sayd evill inclinations, Shepheards use this science none otherwise. The prudent, vertuous, and wise man, may bee of all other as touching theyr maners; otherwise then their signes shew in their raygn. Thus the things demonstred, as to vice is not in a wiseman, though the sign be so, as an Ale-stake, or a signe is sometime hanged before a house, in the which oftentimes is no Ale," &c.

As the *Shepherd's Kalendar* is a book not ready at hand to many readers of "N. & Q.," I thought the above extracts would not be either useless nor unwelcome; and as I read the amusing scene to which Mr. Bruce calls attention, there is more salt in its wit than is tasted by many at the present day. D. Rock.

Brook Green, Hammersmith.

Leaving to the ancient and honourable Company of Stationers to reply to the query put to them especially by Mr. Bruce, I will cite, from a copy of their Almanack for 1668, what they have (or had) to say with regard to the influences of Taurus and other signs. The Almanack for the highly orthodox period just named has the following characteristic and suggestive title-page:

"The Protestant Almanack for the Year from the Incarnation of Jesus Christ 1668, and from our Deliverance from Popery by Queen Elizabeth 109. Being the Bissextile or Leap-year. Wherein the bloody Aspects, pernicious Conjunctions, and fatal Oppositions of the Papacy against the Lord Christ and the Lord's Anointed are described. Calculated according to Art, for the Meridian of Babylon, whereby the Pope is elevated ninety degrees above all Reason, Right, and Religion, above Kings, Canons, and Councils: And above everything that is called God: And may without sensible Errour indifferently serve the whole Papacy. By *Philoprotest:* a Well-willer to the Mathematicks. — London: Printed for the Company of Stationers, and are to be sold at the *Peacocks* in *Chancery Lane*, near Fleet Street. 1668."

The authority for printing this book runs thus:

"Imprimatur Joh. Hall D. Episc. Lond. à sac. Domest. Nov. 28, 1667."

In this Almanack the zodiacal signs are set down as governing the various parts of the body, exactly as they are described in the paper quoted by Mr. Bruce; but as every page is full of the most blindly ferocious attacks against popes and popery, there is given an "Anatomy of the papal body politick, as the parts thereof are governed by the twelve Diabolical, Terrestrial, and Cardinal Signs." The most of the illustrations of these zodiacal influences over the Popes are so horribly filthy, or so comically indecent, that to reprint them would be an outrage. Of the few that may be quoted, I may cite this very *Taurus*, under whose influence are said to be the "neck and throat" of such persons as are born under that sign. The illustration then says, by way of proof: "Innocent the Third was the Town-bull of Rome, who had 16 bastards; 8 males, 8 females." One other illustration may suffice: —

"*Pisces*, heels and feet. Under this sign was born Cælestine the Third, who in a Popish bravado crowned Henry the Emperour with his feet."

Allow me to add here a note on a somewhat cognate subject,—the gender of the sun and moon. These differ in gender in various countries. In France, the sun is masculine; the moon, feminine. In Germany, the sun is feminine, and the moon masculine. May not this confusion be traced to a similar confusion in the old Eastern mythology? On Olympus, Artemis, the goddess killer of the stag, was the sister of Helios, the Sun; and by right of that affinity became Selene, or the Moon. In India, Soma (the Moon) was an hermaphrodite deity, and he is to be traced to Egypt, where this godship was hailed and sacrificed to by the men as a masculine, and by the women as a female deity. Our "*man* in the moon" was, in India, the "dusky *dur* on the disk of the moon," wherein we recognise a sign of Diana. The double gender of the Egyptian god may perhaps be traced to the fact that a fusion of two or more deities occasionally took place, for political purposes; while, on the other hand, a conqueror sometimes split a god into two or more parts. Amosis, for example, thus split asunder the first Amun. Of the left half he made a *female figure*, called the *mother*. He called himself the son of the two halves, and clothing himself in the vesture of Phtha, the god of Memphis (a process which degraded this last deity to an inferior rank), he added the figure of the moon as a symbol, and, the moon being fickle and evanescent, gave to it the title of "effeminate" or "weak;" in the Greek name, Χωνσις (Chonsis). To this confusion worse confounded may, perhaps, be traced the diversity of gender to which I have alluded.

The heroes and heroines of legends have undergone changes somewhat similar. As an example, I will refer to the charming story of *Hero and Leander*, and the New Zealand legend of *Hiné-Moa and Tutanekai*. According to the European tradition it was the boy-lover who —

> ". . . from before him put
> The parting waves,"

while,

> ". . . by a window the sweet maiden sat,
> Glad with grave thoughts."

But in the Polynesian Mythology (see Governor Grey's book with that title) it is the loving girl Hiné-Moa who dashes into the waves and crosses the boisterous strait, as soon as her ear is struck by the soft measures from the horn of Tutanekai, which calls across the waters the maiden "as beautiful as the wild white hawk . . . as graceful as the sky white crane."

My memory suggests to me, at the end of this gossiping Note, an instance where a tradition is momentarily annihilated through the forgetfulness of a translator. Thus, in two passages in the 9th book of the Odyssey, does Pope destroy the characteristic feature of the Cyclops Polyphemus, whose peculiarity consisted in the one circular eye set in the centre of his forehead: —

> "Fools that ye are (the savage thus replies,
> His inward fury blazing in his *eyes*),"

and again—

"Singed are his *brows*."

To get back to the point from which I started, I will conclude by observing that the error of Sir Toby and Sir Andrew, in supposing that Taurus influenced the sides and heart, or the legs and thighs, of those born under him, instead of the neck and throat, is a more venial fault than that of so distinguished a scholar as Pope, who bestows a couple, at least, of eyes and eyebrows on the monocular chief, at whose

". . . direful yell
From all their dens the one-eyed race repair."

J. DORAN.

"*Sir Andrew Ague-Cheek.* Shall we set about some revels? *Sir Toby Belch.* What shall we do else? Were we not born under Taurus? *Sir And.* Taurus? That's sides and heart. *Sir To.* No, sir; it is legs and thighs. Let me see thee caper. Ha! higher. Ha! ha! excellent!"—*Twelfth-Night*, Act I. Sc. 3.

It is now near a century since Samuel Johnson gave a note in illustration of the above passage, and it has been graciously accepted by Malone, Steevens, Reed, and other editors of the plays of Shakspere. It shall appear once more — perhaps for the last time:—

"*Taurus? That's sides and heart.* Alluding to the medical astrology still preserved in Almanacks, which refers the affections of particular parts of the body to the predominance of particular constellations."

Now, what was the reputed influence of Taurus? The nature of the *allusion* is very obvious — but something more precise might have been given without much research. I have consulted Arthur Hopton, the "miracle of his age for learning." In his *Concordancy of yeares*, printed in 1615, he supplies the required information both in the graphic and typographic modes.

1. We have an Adonis-like figure, surrounded by the twelve signs of the zodiac. Taurus claps his hoof on the *neck* of the said figure to denote his government of that part. Sagittarius, Capricornus, Aquarius, and Pisces intimate, by various pictorial devices, their influence over the lower limbs.

2. In the calendar which precedes the aforesaid figure, we are assured that Taurus "gouerneth the *necke*, *throat*, and *voyce*;" and, moreover, that it is a "fortunate signe in most things."

The above facts, or reputed facts, serve to illustrate the characters of the two renowned knights.

Sir Toby, who is a merciless wit, artfully draws in sir Andrew to betray his ignorance, and then misleads him by a confident "No, SIR: it is legs and thighs"— in order to make him give proof of his boastful pretension, "Faith, I *can* cut a caper!"

BOLTON CORNEY.

Blagrave (1682) and Sibley (1794, or earlier?) confirm the lines in the State Paper Office; and Zadkiel the Seer, in his *Grammar of Astrology* (1833)! dedicated to Sir John Herschel!! makes no different statement.

In all such works only one plan is followed, and Taurus *does* signify "the throat and neck" in an astrological or Pickwickian sense.

But this has but little to do with Sir Toby's original remark—"were we not *born under Taurus?*"—as a reason for setting about revels. This must have been a jest upon Sir Andrew Ague-cheek's ignorance, who *ought* to have known, but Sir Toby guessed he could not know, that those "born under Taurus" were a black-browed melancholy race, not much affecting mirth: the very "diseases incident to this sign" being "cold and dry melancholic habits."

Not taking the joke, Sir Andrew connects the name of the sign only with what *he* too probably found in the almanacs, viz. that it was considered as significant of some particular part of the human body.

Unable to recollect *which*, however, but prepossessed by the idea of being in love, he guessed at "*sides and heart*," and hoped Sir Toby had meant him to understand that.

Sir Toby thereupon, whose first joke had missed fire as it rose, has nothing left for it but to make a complete fool of his friend; and following his lead of the sign as signifying a part of the body—and impressed by the oddity of the "flame-coloured sock"— he suggests, at once, that Taurus signifies "legs and thighs," and that Sir Andrew must "caper."

This explanation is offered as a solution of what the dialogue *may* have meant. Being *born under a sign*, implies that at the time of birth it was *ascending*,—was in fact the sign of the first house, or House of Nativity.

This for the benefit of those who are unacquainted with the mysteries of the yet existent science of astrology! MARGARET GATTY.

In the old almanac of 1386, from which I have before quoted, we are told that:—

"Taurus is a syne cold and drie malencoly, &c. It es il to do medcyn to the *nek*, or *to ye throte*. Beware of seythyng in y^e^ nek or in y^e^ throte, nor kit ye vayne in yo places."

J. C. J.

CABRY FAMILY.

(2nd S. vi. 70. 396.)

The Halcros are in Orkney a family that go farther back than the time when Orkney was severed from Norway and annexed to Scotland. They had large properties scattered throughout the islands. Now their possessions have passed to other names through females by marriage, or otherwise, in the course of time. One remainder

of their estates is situated in the town or district of Ireland, near the burgh of Stromness; and it is to the proprietors of this estate, of the name of Halcro, that your correspondent J. F. C.'s Query is more particularly directed. Miss Anne Halcro, afterwards Mrs. Cabry, was of that family. I enclose a letter which will lead to obtaining any private family information.

The head of the family was Halcro of Halcro, or of that ilk; situated, I believe, in the island of South Ronaldshay, where is a bold headland, Halcro Head.

In the last statistical account of the parish of Evie and Rendall, the family of Halcro is noticed; and a small property, the Hall of Rendall, then belonging to a landholder of the name of Halcro, is said to have escaped the waste of *eight* centuries.

I quote from the statistical account: —

"The mother of Ralph and Ebenezer Erskine (founders of the sect of Seceders in Scotland) was of the family of Halcro, one of the oldest in Orkney, said to be lineally descended from a Norwegian King, and connected by marriage with the Royal House of Scotland. Margaret, the daughter of Hugh Halcro, was married to the Reverend Henry Erskine of Chirnside, at the kirk of Evie, 27 May, 1696."

The following is a copy of the certificate furnished me on that occasion: —

"At the Kirk of Evie, May 27, 1696. To all and sundry into whose hands these presents shall come, be it known that the bearer hereof, Margaret Halcro, lawful daughter of the deceased Hugh Halcro, in the island of Weir, and Margaret Stewart his spouse, hath lived in the parish of Evie from her infancy in good fame and report; is a discreet godly young woman, and to our certain knowledge free of all scandal, reproach, or blame. As also that she is descended of her father of the house of Halcro, which is a very ancient and honourable family in the Orkneys; the noble and potent Earl of Airly, and Lairds of Dun in Angus; and, by her mother, of the Laird of Barscobe in Galloway. In witness whereof," &c.

Halcro, Harcus, and Fea, names in Orkney, are pure Norse; but it is curious that the last, Fea, should be found in Italy. W. H. F.

FRIESIC LANGUAGE.

(2nd S. vii. 306.)

In the Introduction to Bosworth's *Anglo-Saxon Dictionary*, much interesting information is given by a Frisian respecting the old Friesic language and its kindred dialects, which, from being unwritten, are very numerous. Wiarda, in 1786, published a dictionary of old Friesic. Rask's *Grammar*, in Danish, has been translated into German by Buss (Freiburg, 1834). It may be safely asserted that an Englishman does not know the origin of his own tongue, so far as relates to the common and necessary relations of life in its domestic state, without an acquaintance with the Friesic, — the most nearly allied to household English. Hence the saying, —

"Brod, butter, and cheese
Is gode English and gode Friese."

The following commandments nearly approximate to English of the olden time: —

"Thu skalt éria thínne feder and thíne móder,
"Thou shalt honor thy father and thy mother,
thet tu thes-te langor libbe."
that thou thereby longer live."

"Thu ne skalt nénne monslage dua."
"Thou shalt no manslaughter do."*

So the New Testament commandments: —

"Thu skalt minnia God thínne Skippere mith rénere
"Thou shalt love God thy Lord with pure
hirta, and thínne ivinkerstena like thi selva."
heart, and thy neighbour-christian like thy self."

"Thesse tvá bodo besluthat alle thá othera bo-
These two biddings include all the other bid-
da."
dings" (commandments).

There is no version of the Scriptures in *old* Friesic; it exists only in a few ancient laws, the chief of which is the A-sega-buch, Law-saying-book. Bellender Ker's ingenuity is modelled on Swift's etymologies, — Alexander the Great=All eggs under the grate, &c. A curious instance of this ingenuity (where, however, both the sound and sense concur), is given in the Epicedium ἀμφοτερόγλωσσον ("N. & Q." 1st S. xii. 418.).

T. J. Buckton.

According to Mr. Blackwell, in his valuable edition of *Mallet's Northern Antiquities*, p. 48., the most ancient specimen extant of the old Friesic language is the Asega-bók, a code of laws of the Rustringian Friesians, of the thirteenth century, from which he gives an extract, taken from J. D. Wiarda's edition, 4to., Berlin, 1805, p. 1. Then we have the *Altfriesches Wörterbuch* of the same learned scholar, 8vo. 1786, a rather scarce book, and other similar works by Rask, K. von Richthofen, and N. Outzen. In 1848, a small 8vo. was published at Copenhagen, entitled *On Nationality and Language in the Dutchy of Slesswick and S. Jutland.* The Scriptures have not, I believe, been printed in this dialect. I would also refer Sloaneus to the ninth chapter of Dr. Latham's *Ethnology of the British Islands*, where he will find some highly interesting observations on the subject of his inquiry. Wm. Matthews.

Cowgill.

* The Dutch is not so close to the Friesic as the English, *e. g.*: —

"Eert uwen vader en uwe moeder, dat gy lang moogt leeven."

"Gy zult niet dood slaan."

WEAPON-SALVE.

(2nd S. vii. 231. 299.)

I add that Birch, *Hist. Roy. Soc.* (vol. ii. p. 82.), in his list of Digby's works, mentions nothing but White's translation of 1658; but seems to transfer the date to the original French memoir. He does not give any writing on the subject as of 1644: and I suppose Watt's announcement of such a writing to be a mistake arising out of the treatise on the *Nature of Bodies* (Paris, folio, 1644: London, 4to., 1645). In this book (cap. 18.) Digby speaks of the sympathetic powder in the following way: —First, as already known, "esteemed by some to be magicall." Secondly, as known to himself only by report, and as one of several things so known: ". . . if the reports be true, they have the perfect imitation of nature in them. As for example, that the weapon's-salve or the sympathetic powder . . ." And he then refers to the effects of the powder as having been tried by men on whose judgment he can rely, but implies that he has not tried it himself. It is strange that in 1658, R. White should translate what purports to be Digby's assertion that he had obtained that powder from a Carmelite friar, had often used it, and had satisfied Charles II. and the Duke of Buckingham. If the French tract exist at all, I hope some of your readers will be able to certify it: though even then its genuineness must be matter of discussion. If not, and R. White be an impostor, he probably intended to help the deception by taking the surname of *Thomas* White, who translated Digby's *Institutiones Peripateticæ* in 1651.

A. De Morgan.

The following account of the preparation of the Sympathetic Powder may be worth quoting. It is taken from *Chymical Secrets:* London, printed for the author, 1682, —a small work by George Hartman, who states in his dedication that he "had the Honour and Happiness, for several years, to Serve" Sir Kenelm Digby: —

"*The Preparation of Sir Kenelm Digby's Sympathetical Powder, as we prepared it every Year in his Laboratory, and as I prepare it now, is only thus:* —

"Take what quantity you please of good *English* Vitriol, dissolve it in warm water, but use no more water than will dissolve it, leaving some of the impurest part at the bottom undissolved; then filter the dissolution, and evaporate it until you see a thin skin upon it, then put it in a cool place, and let it stand without stirring it for two or three days, covering it loosely only, to keep things from falling in. It will shoot into fair, green, and large Crystals, which take out, and spread them abroad in a large flat earthen Dish, and expose them to the heat of the Sun in the Dog-days, turning them often, and the Sun will Calcine them white; when you see them all white without, beat them grosly, and expose them again to the Sun, securing them from Rain; when they are well Calcined, powder them finely, and expose this Powder again to the Sun, turning and stirring it often. Continue this until it be reduced to a white Powder, which put up in a Glass, and tye it up close, and keep it in a dry place.

"As for the Vertues of this Powder, I will only say, that I have seen great Experience of it in my time, in stanching of desperate bleedings at the Nose. 2. In stanching the Blood of a Wound. 3. In curing with it any green Wound (where there is no fracture of Bones) without any Plaister or Oyntment, in a few days."

The author then narrates one of his own experiences of the efficacy of the powder: —

"A Girl about twelve Years of Age bleeding desperately at the Nose for two or three days together, her Mother having used all the means she could devise (in vain) came to me, telling me that she had heard I had a Powder that would stanch Bleeding; she desired me to let her have a little of it, for she feared her Daughter would bleed to Death. I gave her some of the Powder, and bid her put a little of it in three or four spoonfuls of fair water, and to bath her Nostrils with it with a clean Linnen rag, putting it up into the Nostrils, which she did, and her bleeding stopped immediately; the next day she did bleed a little again, and then using it again, it did stanch it, and she never bled again afterwards." — pp. 270—272.

R. S. F.

Perth.

Replies to Minor Queries.

Napoleon Bonaparte and Sir Gilbert Elliot (2nd S. vii. 364.) — The story which is here brought forward as an instance of great events springing from slight causes, is, as far as regards Sir Gilbert Elliot, entirely without foundation. At the time when Corsica came into our possession, and when Sir Gilbert Elliot was appointed Viceroy, viz. the year 1794, Napoleon had already distinguished himself in the service of France, and he was never in the island at any time while we held it. Indeed, before being sent to Corsica, Sir Gilbert Elliot had had occasion to learn something of the abilities of young Napoleon; for, at the siege of Toulon in 1793, Sir Gilbert acted as one of the English Commissioners; Napoleon commanded the French artillery, and forced us to evacuate the place.

G. Elliot.

There was never anything more absurd than this fabrication, for it can be called nothing less. It represents Admiral Cosby as telling that when Lord Minto was Governor of Corsica, Paoli introduced to him and the Admiral, Napoleon, then a young man, and willing to serve in our army, and that this offer being rejected, he entered the French service.

Now the fact is as well known, as certain as the existence of Napoleon, that we landed in Corsica for the first time in 1794, and that in 1792 Napoleon was an officer in the French army. At the siege of Toulon in November, 1793, he commanded the artillery, and eventually, in 1794, in consequence of his conduct at Toulon, was made brigadier-general, to the great discontent of older

officers, he being then only 23. He was a rising man in the French army before the English ever set foot in Corsica. E. C. B.

Fleetwood, Recorder of London (2nd S. vii. 317.) —I have stated, on the authority of Sir Henry Ellis and Dr. Lipscomb, that he was the illegitimate son of Robert Fleetwood; but I have reason to think that is an error, and I wish to inquire if there is any evidence of his illegitimacy. I have seen the will of his father, who was a solicitor or notary, and dwelt in Fleet Street, in the parish of St. Dunstan. He mentions his son William Fleetwood of the Middle Temple, but there is nothing from which illegitimacy can be inferred. The Recorder's pedigree, by Vincent, at the College of Arms, brings down the descent from his grandfather through the Recorder to his descendants, without any indication of illegitimacy; but Vincent gives the arms, which are those of the family (at Chalfont St. Giles), with a bordure, a difference which must have been made subsequently to the Recorder's time; for he used the arms of his family without any difference, as appears from his seal to a document *penes* J. J. Howard, Esq., F.S.A., who bought it at the sale of the late Mr. Gregory's collections. The Recorder's arms are also in one of the north side windows of the Middle Temple Hall. And in *Liber Fleetwood* at Guildhall, a book which Recorder Fleetwood presented to the Lord Mayor and Aldermen on resigning his office, 31st July, 1576, in which the arms of the then Lord Mayor, of all the Aldermen, and his own arms, are emblazoned, the arms of Fleetwood are those of his father's family, viz. Party per pale nebule, az. and or, three martlets counterchanged quartering, which is highly inconsistent with the notion of his illegitimacy. GEO. R. CORNER.

Lines cited by Burke (2nd S. vii. 342.) — Taken from Prior's *Protogenes and Apelles*: —

> "On the plain ground Apelles drew
> A circle regularly true:
> 'And will you please, sweetheart,' said he,
> 'To show your master this from me?
> By it he presently will know
> How painters write their names at Co.'"

M. H.

The Sapiens of the Stoics; Mistranslations of Montaigne (2nd S. vii. 355.) — The objection of J. J. J. that the translators have not given the word *sage* (i. 2.) in the singular number, applies equally to the version of Florio as to those of Cotton and Hazlitt, without, however, vitiating the sense. That of Florio appears to him to have the preference; but in this passage, where Montaigne says, "the Italians have more suitably christened *sorrow* by its name *malignity*," the versions of Cotton and Hazlitt are clearly preferable to Florio's in showing that *tristezza* means malignity as well as sorrow. This peculiarity had not been observed by Montaigne in Greek, Latin, or French, the other languages with which he was familiar. It had its origin probably from the prevalence of the doctrines of the Porch in Italy; for Plutarch (*De Stoicorum repugnantiis*, xxv.) quotes from Chrysippus the declaration that envy was a sorrow at other men's good,—its counterpart being a rejoicing at other men's misfortunes; this sorrow and this rejoicing being equally malignant. The cynical caricature of the Stoic sage, as given by Horace (*Sat.* I. iii. 124.) is not quoted by Montaigne, which he would certainly have done, had he considered it germane to his matter. Horace is a very favourite author of his, and the Latin was his mother tongue, for although born in France, he did not begin to learn Perigordin or French till his seventh year; but it is probable he silently condemned such caricature (see i. 13. *sub finem*) as inconsistent with truth and probability. His authorities for the opinions of Zeno and Chrysippus would be Epictetus, Marcus Antoninus, Plutarch, Cicero, and Seneca, — not Horace, as Aristophanes is no authority for the doctrines of Socrates. (See Tennemann's *Manual*, s. 163—5.)

T. J. BUCKTON.

Lichfield.

The Grave of Pocahontas (2nd S. vi. 316.; vii. 131.) — Under the portrait mentioned by Granger, in vol. ii. p. 57., edit. 1775, the Princess Pocahontas is styled "Matoaks, alʒs Rebecka, daughter to the mighty Prince Powhatan, Emperour of Attanoughkornouck alʒs Virginia, converted and baptized in the Christian faith, and wife to the worff Mr Joh Rolff. Æt. 21. Aº 1616."

I am, through the kindness of a friend at Gravesend, enabled to send the following extract from the register. Her grave is in the parish church of Gravesend.

"1616, May 21. Rebecca Rrolf, wyff of Thomas Rrolf, gent. A Virginia Lady borne, was buried in the Channcell."

See *History of Gravesend* (pp. 286, 287.), by R. P. Cruden, for a short but interesting account of her. G. J. HAY.

"*Sarcasm*" (2nd S. vii. 341.)—Allow me to offer "sneering praise," as a short definition of "sarcasm,"—that is, upholding anyone's defects, bad actions, or what not, in a tone of voice or mode of expression that gives the negative to approving words. And in the implied negation lies, I think, the distinction between "sarcasm" and "satire": thus, a humorous description of the said defects, &c., making censure apparent by a sneer "direct" as it were, would I conclude fall under the latter title.

Invective is, I take it, "mere passionate abuse," merited or unmerited. Κόσμος.

Oxford Ale-wives (2nd S. vii. 275. 343.)—In addition to the particulars mentioned by DR. DORAN, concerning "Mother George," other particulars are mentioned by Dr. Bliss in his note to the *Life of Anthony à Wood*. As I had referred the reader to this note, and was unable to add to it any new item of intelligence, I purposely forbore giving any account of Mother Louse's "more celebrated" contemporary. Dr. Bliss records Mother George's birth and parentage,—her marriage, and fifteen children,—the philosopher Locke's visit to her when she was 108 years old,—her death,—her portraits, &c. CUTHBERT BEDE.

Mother (2nd S. vii. 343.)—It seems that in the reign of King James I. the term "Mother" was prefixed to the surname of old women seriously, and without any intention of either ridicule or reproach. John Smyth, Esq., M.P. for Midhurst in that reign, in his MS. "Lives of the Berkeley Family" (now in the Heralds' College), seriously mentions "Mother Breton," "Mother Parnell," and "Mother Peter," who are evidently old cottagers. The passage is cited by the Rev. T. D. Fosbroke in his *Abstracts and Extracts* of those lives, p. 157. Hence the favourites of our childhood,—Mother Goose, Mother Shipton, and Mother Hubbard. Does this give us a clue to the *date* of these supposed old ladies?

F. A. CARRINGTON.

Ogbourne St. George, Wilts.

Abbreviated Names of English Counties and Towns (2nd S. vii. 257.)—What E. H. D. D. terms the "By-names of Counties," are more properly their abbreviated names, taken from their forms in legal documents, which were written in Latin. This is evident in the examples Oxon and Salop, and from this view the final *s* in Beds, Berks, &c., may certainly be taken as signifying *shira*. The Latin names of some towns are analogous: as *Sarum* for Salisbury, and *Barum* for Barnstaple; where the *um* seems to be nothing more than an unscholarly misreading by half-informed lawyers of the contracted form representing *Sarisburiæ* in the former case, and of some word not less prolix in the latter, but which I am not prepared to give *in extenso*. The bishops of English sees have been accustomed to sign in abbreviated Latin, and I believe in some cases continue to do so: though in what proportion it will be for some autograph-collector to say. The bishops of Durham have been used to sign in Latin and in French, alternately, as each succeeded to the see: thus, if the last bishop signed *Dunelm*, the living incumbent of the see would sign *Duresm*, and the next again *Dunelm*. I speak from what I have long understood to have been the practice; and, if I am not precisely accurate in my statement, I beg to be corrected. I may add an amusing anecdote with regard to Bishop Buckner, which I know from the information of one who was privy to the circumstance was an actual occurrence. The worthy promoter of one of our London charities was desirous to induce that eminent prelate to preach a sermon on its behalf: and wrote to solicit the favour. At the next meeting of the committee of the charity, he told his friends that he had written with his best pen to the bishop, who had not condescended to answer him; but, as it happened, he had just received a letter from a gentleman named *Cicest*, volunteering to give them a sermon, and he should be half inclined to accept the offer, if he could but make out who Mr. Cicest was! JOHN GOUGH NICHOLS.

Brest-summer, or Bressommer (2nd S. vii. 89.)—The derivation of this word has been a great puzzle to the philologists. Every inquiry was made when the article was prepared for the *Dictionary of the Architectural Publication Society*. No one seems to have thought of the word *brace:* and your correspondent D. is probably right as to this half of the expression; but is it not *brace-sommer?* This word (derived from the French *sommier*) signifies the main timbers of a floor. These in effect are *braced* together by the bressummer, and the floor thereby supported. The wall is also supported by it, but scarcely can be said to be braced together; while the timbers, which are framed into this beam, may be strictly said to be so. A. A.

Poets' Corner.

Richard Tuke (2nd S. vii. 279.)—Although I am unable to speak with certainty, I believe that Richard Tuke, respecting whom MR. INGLIS inquires, was a descendant of John Tooke (fl. 1418—61) of the manor of Bere, parish of West Cliffe, Kent. From him descended Ralf; William (married in 1502, and the purchaser of the manor of Pope, Herts); Walter; George (who in 1625 was captain of a band of volunteers against Cadiz, and who married Ann, daughter of Thomas Tooke of Bere); John; and, in the sixth generation, *Richard*, who may be the author in question. If MR. INGLIS has not consulted Nichols's *Literary Anecdotes*, and the *Poetical Miscellanies*, 1712, &c., he may find in these repositories the information he requires.

I should be glad if any of your readers could inform me what, if any, connection exists between the Kent and Essex families of the Tookes or Tukes, and those of Derbyshire, Nottinghamshire, and Yorkshire. Were Sir Samuel Tuke, of Cressing Temple, Essex, and his namesake, the author of the well-known work on the York Retreat, originally of the same family? A Ralf Tuke purchased his freedom of the city of York in 1612. Was he related to Ralf Tooke or Tuke who was grand-uncle of the Richard Tuke respecting whom the present inquiry is made? The last-

mentioned Ralf died, without issue, in 1635, aged 77.

From an early period a family of Tukes possessed land at Aukley and Finningley (the former on the Yorkshire, and the latter on the Nottinghamshire side of the boundary between these counties). One of this branch, William, died in 1655. Was he related to Ralf Tuke of York, above mentioned, or to a William Tuke who took up his freedom of the city of York in 1629?

MEA MILITIA MULTIPLEX.

Sir William and Sir Richard Weston (2nd S. vii. 317.) — There is a long account of Sir William Weston in Wallen's *History of the Round Church at Little Maplestead, Essex*, at p. 121., &c., and a representation of his tomb, &c. as it formerly stood in the church of the suppressed nunnery of St. Mary's, Clerkenwell. There is also a representation of the monument in Cromwell's *History of Clerkenwell*. Sir William was the last prior of the Knights Hospitallers; he died on the day of the dissolution of his house (in April, 1540), according to Mr. Wallen.

Sir William Weston was the second son of Edmund Weston of Boston, Lincolnshire. His sister Mabel married John Dingley, Esq. of that place; and their son, Sir Thomas Dingley or Dyneley, was a Knight Hospitaller, and at Malta in 1531. The Dyneley family held much property in Boston so late as 1640, and Sir John Dingley, Knight, of "East Sheen, Richmond," — whence he dates his will, 9th Oct. 1668 — was born there. An altar-tomb in Boston church, bearing the full-length effigy of a cross-legged knight, having a Maltese cross hanging from the neck, is generally supposed to represent a knight of either the Weston or the Dyneley family.

PISHEY THOMPSON.

Stoke Newington.

St. Barbara (2nd S. vii. 318.) — It is true that St. Barbara is considered the patroness of artillery; and she is often represented with cannon near her, as at Venice, in the church of Sa. Maria Formosa. The reason appears to have been, that in the accounts of her life she is recorded to have been shut up by her father in a strong tower. It may also be somewhat connected with the fate of her impious father, who was killed by lightning, after having beheaded his daughter. Hence the saint is invoked against lightning and tempests.

F. C. H.

Paraphrases used in Scotch Kirh (2nd S. vii. 358.) — SENEX will find the information he wishes in the publication I formerly referred to (p. 323.), *The Scottish Christian Herald* (vol. vi. p. 17.), where there is a long and interesting article, "The Origin and Authorship of the Paraphrases," by the Rev. Dr. Jameson, now one of the ministers of Glasgow. Permit me to add that in various Hymn Books, of Episcopalian and other churches, many of these beautiful compositions have been inserted without any acknowledgment of the source from which they have been got: the merit of their authorship by ministers of the Church of Scotland being thus unfairly ignored.

The Scottish Christian Herald has been discontinued for many years; but SENEX will probably have no difficulty in getting access to it in any library of ecclesiastical works.

G.

Edinburgh.

Lord Howard of Effingham (1st S. iii. 185. 244. 287. 309.; 2nd S. vii. 364.) — I omitted to insert the following material extract in my recent communication: —

"May 20, 1623. Earl of Nottingham to the Abp. of Canterbury. John Monson, son of Sir Wm. Monson, is a dangerous Papist; neither Garnet, Constable, nor Tobie Mathew is comparable to him. He asserts openly that the King is a Papist at heart, words for which Watson was executed at Winchester, and delights in striving to pervert people. Has turned him out of his house for tampering with a relative; but thinks it his duty, as Lieutenant of the shire, to inform against him." — *Calendar of State Papers, Domestic, James I.*

J. K.

Highclere.

Cockshut (2nd S. vi. 345. 400. 423. 512.; vii. 345.) — While fully agreeing with those of your correspondents who view the word *cockshut* as primarily referring to the catching of woodcocks, and with those also who explain the same word in its secondary signification of evening twilight by the fact that evening twilight was the time when woodcocks were caught, I have been led, with respect to the origin of the word cockshut itself, to a view not quite in accordance with any that has hitherto been offered.

Sportsmen who netted woodcocks had a "place of concealment" (as intimated 2nd S. vi. 400.) for the purpose of watching. Now, in the sporting language of France, such a place of concealment, specially used by sportsmen, went by the name of *hutte* (a hut or lodge): "Hutte, *Loge* qu'on se construit *pour se cacher* à la chasse à la pipée, et quelquefois pour d'autres chasses" (Bescherelle). "Hutte, a cote or cottage; also, the cloth or bush *behind which men hide themselves* in staulking for the wolfe" (Cotgrave).

In preference, then, to the etymological division of the word *cockshut* which has hitherto been adopted, namely, *cock-shut*, I would venture to suggest *cocks-hut;* that is, first, in the primary meaning of the term, cocks-hut, a hut, lodge, or bower where the fowler intent on netting cocks or woodcocks lay concealed, and then, in a secondary meaning, cocks-hut, any spot where such huts were usually placed, &c.

In thus netting woodcocks, the lines of the net were led into the hut, to be pulled by the fowler when the birds had struck. Such is the mode of

taking woodcocks described by Sonnini on Buffon (article BÉCASSE): "Deux fortes perches attachées aux arbres servent à tendre la pantiere (the net) au moyen de deux anneaux de fer, par lesquels passent les deux longs cordeaux qui vont s'accrocher *dans une espèce de loge que l'oiseleur s'est construite.*" Sometimes the cocks-hut was merely an arbour made of boughs: "Le chasseur *cabané sous une feuillée épaisse* . . . . les attend." (Buffon, same article.) THOMAS BOYS.

Envelŏppe (Fr.) *and Envelōpe* (Eng.) (2nd S. iv. 195.)—The sound of the final syllable is long and accented in French, short and unaccented in English. We (French) say *lŭp* and not *lōpe*, as we pronounce *glŭb* (glōbe), instead of *glōbe*. The suppression of one of the *ps*, in the Anglicised *envelōpe*, is indicative of your national long antepénultième, substituted to our own national short one. We are ever *ŭp*, and rarely *lōw*; rarely *grōping*; often *hŏpping*. Our women, though sometimes they may be *ŏff*, never *elōpe*. The long *ō* we express by the double vowel *aŭ*, not by the single one *o*. We say *hŏmme*, exactly as you say *chŭm*; in our *empāumer*, the *āu* is expressive of the exact sound *ōw* in your word *ōwn*. No less characteristic of the difference between our respective *idioms* (a word, by the bye, we pronounce *idiôme*, but with a circumflex accent [ô] pointing to the Greek root ἰδιῶμα) is the nasal twang of our first syllable in the word *ĕnveloppe*; a sound *sui generis*, never to be imitated or expressed by *āngvelope*, nor by *ōngveloppe* neither: a sound preeminently Keltic, perhaps Samskritic in its first origin, and peculiar to our most central, most Keltic, most Druidical provinces, "*le Blaisois, le pays Chartrain, l'Isle de France.*" A true Alsatian never fails to say *ānntrez*, for *entrez*; and you may be sure a Marseillese or a Toulousine is within doors, whenever you hear a powerful voice hallooing to you, in a sharp tone, *ĭnn-trāy!!*

PHILARETE CHASLES, Mazarinæus.

Palais de l'Institut, Paris, Avril, 1859.

Perpetual Curates (2nd S. vii. 297.)—The best authority that ABHBA can refer to for information as to the position of "perpetual curates," is Dr. Phillimore's edition of Burn's *Ecclesiastical Law*, article CURATE. Mr. Fonblanque talks nonsense when he speaks of an "incumbent" as having "no independent rule," &c. "Incumbent" is a popular generic name applied to all varieties of parsons having cure of souls, whether rectors, vicars, or perpetual curates. I imagine the only practical difference of position between a perpetual curate and a rector or vicar, is, that he derives his income from other sources than the great or small tithes of his parish. For which reason also he is obliged to content himself with his spiritual title of "curate," not being entitled to the financial names of honour belonging to his more favoured brethren. In modern days, the prefix "perpetual" has been added to distinguish him from the unhappy class referred to by Mr. Fonblanque in the passage quoted, and who are of so "mobile" a character, that they may be "turned off without warning" by their bishop.

I beg to ask your correspondents when "curates" (the mobile sort) first came into existence?

HILTON HENBURNY.

Torture (2nd S. vii. 359.)—Although not able to refer MR. KENSINGTON to any works illustrating the methods of torture employed in England, yet, with your permission, I may inform him that there are engravings with brief descriptions of "some of the instruments used by the heathen Romans in torturing the martyrs, &c.," in Alban Butler's *Lives of the Saints*, vol. i. ed. 1833. In Limborch's *History of the Inquisition*, also, may be found much information on the subject, particularly in B. 4. c. 29., vol. ii. pp. 212—226., ed. 1732., which also contains—facing p. 222.—an engraving of various methods employed by the successors of St. Dominic.

BERTRAND DU GUESCLIN.

The Maudeleyne Grace (2nd S. vii. 342.)—I was told about twenty years ago by one of the choristers of Magdalen College, then a boy, that the music at present sung on May-day at 6 o'clock A. M. at the top of Magdalen Tower could be procured at any of the Oxford music shops. He also told me that a great many people assembled at the base of the tower to hear the music, and that at the end of the performance the chorister boys threw down stale eggs upon them, which had been previously procured for the purpose from the various egg-shops in Oxford; and that, as soon as the stale egg shower began, the delighted listeners to the musical performance showed their activity by running away. F. A. CARRINGTON.

George III. (2nd S. vii. 372.)—In confirmation of the melancholy catastrophe related in my communication headed "George III.," I send you the following extract:—

"*Kew Register.—Burial.*

"November 1, 1774. C. H., a native of Hanau, teacher of languages, grew delirious and shot himself, as set forth in the coroner's warrant, signed by Charles Jemmet. The hamlet buried him decently."

Φ.

Unconsecrated Burial Grounds (2nd S. vii. 295.)—M. SAWARD seems to be under the impression that dissenters had not formerly any objection to burial in consecrated ground. In the parish register of Over, near Cambridge, there are several entries of "phanaticks," "Quakers," and others, buried in Mr. So and So's "orchard," "close," or "field." And I have been told by a person living there, that the objection to burial in consecrated ground was so strong, that houses can be pointed

out in which dissenters are known to have been buried in former days, for the purpose of avoiding the earth which had been made holy for ordinary Christian people to lie in. HILTON HENBURNY.

Muffled Peal on Innocents' Day.— (1st S. xi. 8.; 2nd S. vii. 245. 306.)—It was the custom a few years ago at Wick-Rissington, Gloucestershire, to ring a half-muffled peal on the Holy Innocents' Day. Half the clapper of each bell was muffled, so that every other chime had the effect of an echo. W. J. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Bibliographer's Manual of English Literature, &c., by W. J. Lowndes. *New Edition, revised, corrected, and enlarged by* Henry G. Bohn. Part IV. (Bohn.)

Mr. Bohn's new edition of Lowndes continues to deserve its character of a great improvement upon the original work. The present part, which is devoted to the letters G and H only, completes the first half of the work, and the Editor refers those desirous of knowing how much has been done for the revision of this useful book to the following articles: Galleries, Gibbon, Gilpin, Goethe, Goldsmith, Gould, Gray, Greene, Gregson, Haliburton, Hall, Halle, Hallam, Hamilton, Hearne, Herbert, Herodotus, Heywood, Hoare, Hobbes, Hogarth, Holinshed, Holland's Basiliologia, Homer, Hone, Hood, Hook, Horæ, Horace, Hume, Hunt, Hunter, and Hutton. We are sorry to learn from Mr. Bohn that the book does not pay at the present price; and that he reserves to himself the right of advancing it to non-subscribers immediately after the publication of the concluding volume. We trust before that time comes, however, the sale of the work will be such as to render that step unnecessary.

Devonshire Pedigrees. Recorded in the Heralds' Visitation of 1620; *with Additions from the Harleian Manuscripts and the printed Collections of Westcote and Pote. By* John Tuckett. (Ashbee & Dangerfield.)

This is, we believe, one of the first attempts to turn the art of Lithography to account in the reproduction of an extensive series of Pedigrees. The work is calculated to gratify all students of genealogy, but more especially those interested in the Worthies of Devonshire; and as Mr. Tuckett is very particular in giving precise references to the sources from which the pedigrees are taken, the volume must eventually become an authority on the subject of Devonshire Pedigrees.

Ulrichi Hutteni Equitis Germani Opera quæ reperiri potuerunt omnia. Edidit Eduardus Böcking. *Volumen I. Epistolæ* A. 1506—1520. Leipsic, 8vo. (Williams & Norgate.)

The present, which is the first volume of the writings of this remarkable man, contains the Epistles written by or to him during the period between 1506 and 1520, collected and annotated by Dr. Böcking, and accompanied by a vast mass of curious illustrative materials. The work is preceded by an

Index Bibliographicus Huttenianus. Verzeichniss der Schriften Ulrichs von Hutten herausgegeben von Eduard Böcking,

which is also published separately, and will be found of great use to all who collect the writings of the principal, if not sole, author of the *Epistolæ Obscurorum Virorum.*

BOOKS RECEIVED.—

Village Belles. A Tale of Country Life. By the Author of "Mary Powell." (Bentley.)

A neat reprint of one of the popular tales of this popular writer.

Evelyn's Diary and Correspondence. Vols. III. and IV. (*Bohn's Historical Library.*) (Bohn.)

This cheap revised and illustrated edition of one of the most interesting historical works in our language, is now completed in a form, and at a price, which renders it accessible to readers of almost every class.

Love Letters of Eminent Persons. Edited by Charles Martel. (Lay.)

This is a capital idea, but one which required considerable judgment in its treatment. We think that one essential point has been overlooked, namely, that no letters but those which were unquestionably authentic should be inserted. Surely, had they been authentic, Lady Henrietta Berkeley's Letters ought never to have been republished—but their genuineness is more than doubtful.

BOOKS AND ODD VOLUMES

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CAMDEN MISCELLANY. Vols. I. and II.
WOOD'S ATHENÆ OXON. Fol. Vol. I. London, 1721.
SIXTEEN SERMONS, by the Rev. Edward Lake, D.D. Edited by Rev. W. Taswell, D.D. London. 8vo. 1705.

Wanted by *John Tanswell*, 5. King's Bench Walk, Temple.

CRIMINAL TRIALS IN SCOTLAND FROM 1485 TO 1624, by Pitcairn. 3 Vols. 4to. Edin. 1833.
BANNATYNE'S JOURNAL OF THE TRANSACTIONS IN SCOTLAND, 1570—73. 8vo. Edin. 1806.
MELVILLE'S DIARY, 1556—1610, by Pitcairn (Wodrow Society). 8vo. 1842.
NICOLL'S DIARY OF PUBLIC TRANSACTIONS AND OTHER OCCURRENCES, CHIEFLY IN SCOTLAND. 4to. Edin. 1836.

Wanted by *J. G. Morten*, Mayfield House, Cheam, Surrey.

DR. FORBES' PHYSICIAN'S HOLIDAY. 1st Edition, published by Murray, 1849.

Wanted by *F. Cavanagh*, Bookbinder, 32. and 33. Wicklow Street, Dublin.

DUBLIN SOCIETY'S WEEKLY OBSERVATIONS. 12mo. Dublin, 1739.
BELFAST POLITICS, ETC. 8vo. Belfast, 1794.
STATEMENT OF FACTS PRESENTED TO PIUS VII.; and a Letter to Cardinal Litta. 8vo. [London], 1818.
TRANSACTIONS OF THE KILKENNY ARCHÆOLOGICAL SOCIETY. 8vo. Dublin, 1849. Part I.
CHURCH MISSIONARY INTELLIGENCER. 8vo. London, 1849 and 1850. Vols. I. and II.
REV. DR. SAMUEL O'SULLIVAN'S REMAINS. 8vo. Dublin, 1853. Vol. III.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

Notices to Correspondents.

In our next number we hope to publish No. I. of Dr. Rimbault's Gleanings for the History of Bartholomew Fair, *and Mr. Wylie's* New Catalogue of Shakspeariana.

F. M. O. A. *We cannot learn that there is any foundation for the report which forms the subject of our correspondent's Query,—a Query which our correspondent will, we are sure, agree with us could not with propriety be printed.*

SENEX;—ITHURIEL. *We have letters for these correspondents, where can we forward them?*

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Notes.

GLEANINGS FOR THE HISTORY OF BARTHOLOMEW FAIR.

NO. I.

Upon turning over the leaves of Mr. Morley's recent volume upon *Bartholomew Fair*, I was struck by the omission of a number of "celebrities" who have borne part, at different periods, in the great city *saturnalia*. I also observed many mistakes occasioned by a want of that intimate knowledge of the subject without which it was almost impossible to avoid falling into occasional errors. I have briefly jotted down a few "omissions" and "corrections," in the hopes that they will find favour in the eyes of some of the "least-learned" readers of "N. & Q."

Passing over the early part of Mr. Morley's book, I shall merely remark that it would have been more interesting, and certainly more to the purpose, if the author had left much of his early chapters "unwritten," and devoted more space to the "Fair!" The Elizabethan literature would have yielded him many interesting passages, and amongst them the following notice of Rayer or Rahere, which is valuable as showing the popular opinion of the founder of the Fair at the end of the sixteenth century:—

"And at that Time there liued in London a Musician of great Reputation, named *Reior*, who kept his Seruants in such costly Garments that they might seeme to come before any Prince. Their Coates were all of one Colour; and, it is said, that afterward the Nobility of this Land, noting it for a seemely Sight, vsed in like Maner to Keepe their Men all in one Liuery. This *Reior* was the most skilfullest Musician that liued at that Time, whose Wealth was uery great, so that all the Instruments whereon his Seruants plaid, were richly garnished with Studdes of Siluer, and some Gold: the Bowes belonging to their Violines were all likewise of pure Siluer. Hee was also for his Wisdome called to great Office in the City, who also builded (at his owne Cost) the Priory and Hospitall of S. Bartholomew in Smithfield."—*Thomas of Reading; or the sixe worthie Yeomen of the West.* By Thomas Deloney (printed before the year 1600).

I shall not dwell upon notices of this kind, which are abundant, but proceed to matter more intimately connected with the subject.

The pranks and conceits of Mat. Coppinger are too remarkable to be passed over in silence in the annals of the Fair. He wrote a volume of poems calculated for the meridian of the times in which he lived, and published it in 1682, with a dedication to the Duchess of Portsmouth. Many are the cheats and rogueries related of this "Bartholomew hero," who ignobly finished his days "upon Tyburn-tree" for stealing a gold watch and seven sovereigns! Mr. Morley ought to have seen

"An Account of the Life, Conversation, Birth, Education, Pranks, Projects, Exploits, and Merry Conceits of the Famously Notorious Mat. Coppinger, once a Player in *Bartholomew Fair*, and since turned bully of the town; who, receiving sentence of death at the Old Bailey on the 23rd of February, was executed at Tyburn on the 27th, 1695. London, Printed for T. Hobs, 1695."

Contemporary with Coppinger was the celebrated *Count* Haynes, the learned *Doctor* Haynes, or, in plain language, *Joe* Haynes, the practical-joking droll-player. In 1688, our hero set up a booth in Smithfield-rounds, where he acted a new droll called *The Whore of Babylon, or the Devil and the Pope.* According to Tony Aston,

"Joe being sent for by Judge Polixfen, and soundly rated for presuming to put the pontiff into such bad company, replied, that he did it out of *respect* to his Holiness; for whereas many ignorant people believed the Pope to be a blatant beast, with seven heads, ten horns, and a long tail, according to the description of the *Scotch parsons!* he proved him to be a comely old gentleman, in snow-white canonicals, and a corkscrew wig."

A number of "merry" stories of Joe and his pranks at the Fair are told in

"The Life of the late famous Comedian Jo. Hayns, containing his Comical Exploits and Adventures, both at Home and Abroad; London, printed for J. Nutt, near Stationers' Hall, 1701."

I should also add that there is an engraving of Joe, in his character of *Doctor* Haynes, mounted on a stage, which would have been worth reproducing.

Tom Dogget, that capital old comic actor, who, according to Downes, "wore a farce in his face," made his first bow at Bartholomew Fair, — a fact apparently unknown to Mr. Morley. Here is one of his bills:—

"At Parker and Dogget's Booth, near Hosier Lane End, during the time of Bartholomew Fair, will be presented a *New Droll*, called Fryar Bacon, or the Country Justice; with the *Humours* of *Tollfree*, the Miller, and his son *Ralph*, Acted by Mr. Dogget. With

variety of Scenes, Machines, Songs, and Dances. *Vivat Rex.* 1691."

Dogget was celebrated for his dancing. Tony Aston says, "He danced the *Cheshire Round* as well as the famous Captain George, and with more nature and nimbleness." There is a portrait of him, the only one known, in the act of dancing this famous *round*.

Richard Leveridge, the bass singer, was a celebrity at the Fair before the close of the seventeenth century. I have a rare broadside, with music, entitled

"The Mountebank's Song, Sung by Dr. *Leverigo* (Leveridge), and his Merry-Andrew *Pinkanello* (Penkethman) at *Bartholomew Fair.*"

There is also a print of both these worthies on a stage, probably in the act of singing this very duet.

Ben Jonson, the *actor*, is also entirely overlooked by Mr. Morley. He was connected with the booth before 1694, in which year he joined Cibber's company. He was bred a sign-painter, but took more pleasure in hearing the actors than in handling his pencil or spreading his colours, and, as he used to say, in his merry mood, left the saint's occupation at last to take that of the sinner. He was celebrated for his performance of the Grave Digger in *Hamlet*, in which character he introduced a song preserved in Durfey's *Pills* (vol. v. p. 92.). Ben Jonson's booth at Bartholomew Fair is frequently spoken of by contemporaries. Modern writers have confounded him with his more celebrated namesake. He died in 1742, aged seventy-seven.

Tom Walker, the original Macheath, is another Bartholomew hero, strangely overlooked by the historian of the Fair. He was born in 1698, and possessing an early inclination for the stage, joined a strolling company. His talent was discovered by Booth the actor, who witnessed his performance of the part of Paris in the droll of *The Siege of Troy* at Mrs. Mynns' booth. He was the author of two ballad-operas that deserve especial mention because they were written expressly for Bartholomew Fair:—

1. "The Quaker's Opera, as it is Perform'd at Lee and Harper's Great Theatrical Booth in Bartholomew Fair; London, printed for J[ohn] W[atts], &c. 1728."
2. "Robin Hood, an Opera, as it is Perform'd at Lee and Harper's Great Theatrical Booth in Bartholomew Fair; London, printed for John Watts, &c. 1730."

My copies of these two rarities possess a peculiar value, as they have the names of the actors in MS. in a contemporary hand.

Mrs. Mynns' booth was no despicable school for young actors. The author of the *Anti-Theatre*, March 10, 1720, says:—

"Whosoever will search into the annals of the Theatre will find that many heroes of but low stations in a flying company, and trained up under the discipline of *Mrs. Minns* and others of itinerant fame, have afterwards made considerable figures when lifted to the service of the Theatres, and entertained in a regular garrison."

Harper, who, in conjunction with Lee, kept the booth for which Walker wrote the plays we have mentioned, was a very timid man, and in consequence of this failing was selected for prosecution in the celebrated quarrel between the actors and the patentees of the Royal Theatre in 1733. When Harper's case came on before the Chief Justice of the King's Bench, many eminent lawyers were heard on both sides. In Harper's favour it was said that though he was a player, yet he did not wander about from place to place like a vagabond, nor was there any appearance of his being chargeable to any parish; for that he was not only a freeholder in Surrey, but a housekeeper in Westminster; and, farther, that he was an honest man, paid his debts, did no man any injury, and was well-esteemed by many gentlemen of good condition. Against Harper it was alleged that he came under the Act of the 12th of Queen Anne, and that he did wander from place to place, for that he had formerly acted at Drury Lane, and likewise at Bartholomew and Southwark Fairs. The result was that Harper was discharged upon his recognisance, and left Westminster Hall amidst the acclamations of several hundred persons who crowded it on that occasion.

Bullock is spoken of as the proprietor of a booth, but we are not informed that he was the celebrated actor, *William* Bullock. He came from York about 1694, and was engaged at Drury Lane Theatre, which establishment he quitted in 1714 to join Rich at the opening of Lincoln's-Inn-Fields. Steele frequently alludes to him in *The Tatler*, and sometimes censures him for his facility in "gagging." Thus, "you'll have Pinkethman and Bullock helping out Beaumont and Fletcher." He died on Jan. 1742, not June, 1733, as frequently stated. In 1739, he thus announces himself:—

"At Bullock's Great Theatrical Booth, the largest in the Fair; during the short time of Bartholomew Fair, the town will be agreeably diverted with variety of humourous songs, dances, and extraordinary performances. To which will be added a New Entertainment, call'd The Escapes of Harlequin by Sea and Land, or Columbine made Happy at Last. The part of Harlequin by Waters; Columbine, Mrs. Waters; Judge Ballance, Bullock; the rest of the parts to the best advantage."

In the year 1733, according to Mr. Morley, "*Cibber* first came into the Fair." This was not Colley, as he supposes, but *Theophilus*, Cibber's vagrant son. The bill now before me expressly says, "T. Cibber, Griffin, Bullock, and Hallam's Great Theatrical Booth." The play was Rowe's *Tamerlane*, and *Theophilus* played the part of Bajazet. There is no evidence to show that *Colley* Cibber ever appeared upon a stage at Smithfield.

Mr. Morley takes great credit to himself for his discovery of Fielding's connexion with Bartholomew Fair. But his researches, restricted to a few old newspapers, have been but very imperfectly carried out. Fielding did not confine himself to Bartholomew and Southwark Fairs, but erected his booth at Tottenham-Court Fair; and that too at a period subsequent to his admission into the Middle Temple!—a fact totally unknown to the historian of *Bartholomew Fair*. This piece of "new information" in the life of our great novelist is thus verified by Genest, the diligent collector of so many valuable dramatic records:—

"1738, Tottenham Court, at Fielding's and Hallam's Great Booth, near the turnpike in Tottenham-Court, during the Fair, the town will be diverted with a new Entertainment (never perform'd before), call'd the Mad Lovers, or Sport upon Sport, with the Comical Humours of Squire Graygoose and his man Doodle, my Lady Graygoose, and Capt. Atall."

A little research would show us that this was not the *last* year of Fielding's career as a booth-proprietor. Indeed I have some very curious matter on the subject now before me, but I shall reserve it for a separate paper on Henry Fielding. Having taken up so much space, I shall conclude the present article with a rhyming enumeration of the theatrical companies, and their doings, in the Bartholomew Fair of 1731. It is extracted from the 86th number of the *Memoirs of the Society of Grub Street*, and has not, to my knowledge, been quoted or referred to before. It ought certainly to have found a place in Mr. Morley's volume:—

I.

"At the great Theatrical Booth, call'd Lee and Harper's,
The only one, they say, that is free from sharpers,
An excellent new Droll will *dayly* be presented,
Call'd Guy, Earl of Warwick, *with which all will be contented.*
For it shews what perils he underwent for fair Phillis's love;
How he kill'd the monstrous Dun Cow, *which* on Dunsmore-heath did rove,
And *eke* the dreadful Dragon, and the Giant Colebrand;
And then rescued fair Phillis from a Tower; which *with brand*
The Giant's servant had set on fire, in order to burn her,
Because with all their fraud and force they could not turn her
From loving Guy *Earl of Warwick, that magnanimous hero.*
To which are added, the Comical distresses of Guy's servant Rogero.

II.

"At the great Theatrical Booth of Miller, Mills, and Oates,
A new Opera is shewn, in new scenes, gowns, and coats:
The Banish'd General 'tis call'd, or, The Distressed Lovers,
And now is proper to be seen by all inconstant rovers.
With all the humours comical, *both in mirth and in dudgeon,*
Of Squire Nicod, Hobble-Wallop, and of his rare man Gudgeon.

III.

"At the great Theatrical Booth of Fielding, Hippisley, and Hall,
A new Dramatic Opera will be shewn *to great and small;*
The Emperor of China, Grand-Volgi (*by our Court much regarded*),
Or, The Constant Couple *made happy*, and Virtue Rewarded:
Written by the great Author of the Generous Free Mason,
A greater Author, or Actors you never did gaze on:
With the Comical humours of Squire Shallow, *that great looby,*
In his Treaties of Marriage, &c., and of his man Robin Booby,
Intermixt with variety of songs, *and strange fancies,*
Set to old *famous* Ballad-tunes, and with Country dances.

IV.

"At Yeates's great Booth, which Cow-lane now faces,
Will be perform'd with *wonderful grimaces,*
And seen, we hope, e'er long by one and all,
An opera Tragi-Comi-Farcical:
The Generous Free Mason it is nam'd,
Or, Constant Lady, *for her beauty fam'd;*
Together with the humours of Squire Noodle,
And those more comic of his servant Doodle.
Note, in the Songs true men and women join,
And not, as usual here, cows, sheep, and swine.
A curious piece of fine Machinery,
Mooving by clock-work, brought from Italy,
Here never shewn before, *is shewn beside,*
Which is full nine foot high, and eight foot wide;
Above three hundred figures move to view,
In manner *wonderful*, intirely new.

V.

"At the great Booth Theatrical of Bullock,
(*Pray, Gentlemen, stop here, and take a full look,*
Tho' Bullocks *twice a week assemble here;*
This famous Bullock's seen but once a year.
In bulls, cows, calves here then is driv'n a trade:
Now Bulls *by* Cows *and* Calves *are hourly made.*)
Here you may see display'd in Tragic state
The London Merchant, or George Barnwell's *fate:*
A Tale, *which told in neither verse, nor prose,*
Discloses such a scene of real woes,
As, if your hearts are tender, needs must fit ye,
And make your eyes distill in drops of pity.
But not on such sad things too long to dwell
Our Flora's Opera, or Hob in Well,
Will every mother please, and giggling daughter,
And make them all besplit themselves with laughter."

Edward F. Rimbault.

CLIPPING THE COIN OF THE REALM.

Lord Macaulay, in the fourth volume of his *History* (p. 619. *et seq.*), gives us a graphic description of the practice of clipping the coin of the realm, and the mischievous effects it produced upon the currency, together with examples of the rigour with which the law against such offences

was carried out. I send you three documents, which may serve as a slight illustration of Macaulay's text. They tell their own story; therefore I will not add any observations of my own, except to call attention to the curious method in which Katherine Williams (hereafter mentioned) was accustomed to pass off her bad coin while travelling along the River Thames, a trick not unworthy of a "smasher" of the present day.

WILLIAM HENRY HART.

Folkeston House, Roupell Park,
Streatham. S.

"May it please your Ma'tie,

"In obedience to your Ma'ties order of refference, signified to mee the 24th of February last by the Earle of Sunderland, your Ma'ties principall Secretary of State, upon the Peticōn of John and Henry Portlocke, wherein they sett forth that abt fifteene yeares past they were in company wth one Henry Elliot, who then in theire presence did clip your Ma'ties lawfull Coine, And since the discovery of many of those great Offenders, tbe Peticōners beeing sensible of theire great crimes by the concealement of the fact, therein humbly praying (That they beeing by Ignorance and seducemt drawne in, and never beeing but once in the fact wch hath beene so long cōmitted) your Ma'ties indulgence and pardon for theire releife, I have considered the said Peticōn, And doe humbly report to your Ma'tie, That for my better Informacōn therein I referred the same to the Comrs for executing the Office of Master and Worker of your Ma'ties Mint, who have certified mee that they are informed, That the Petrs were impeached before Abjohn Stoakes, one of your Ma'ties Justices of the Peace for the County of Wilts (by one Elliot, who they heare is since dead), for not discovering the said Elliot, who in theire sight did clip your Ma'ties lawfull Coyne abt fifteene yeares past, as is sett forth in the Peticōn; but they cannot bee informed that the Petrs have beene privy to any such act since that time. That the Petrs are old men, as they are given to understand, and by a Letter they have lately seene written by tbe said Mr Stoakes, the Petrs are very much disturbed for wt they have done, Which, if the Petrs themselves had discovered, they had beene more fitt for your Ma'ties mercy, All wch I humbly snbmitt to your Ma'ties great wisdome. Whitehall, Trea'ry Chambers, 6o March, 168⅘. "ROCHESTER." *

"May it Please your Majestie,

"In obedience to your Ma'ties Order of referrence to mee of the 24 of February last, signified by the Earle of Sunderland, one of your Maties Principall Secretaries of State, upon the Petition of Eleanor Bonnett, who was indicted the last Sessions for Clipping, and praying to bee inserted in the next Generall Pardon for Convicts in Newgate, I have considered the same and referred it to Sr Thomas Jenner, Kt, Recorder of the Citty of London, to informe mec of the matter of Fact, who hath reported to me, That the Petr was this last Sessions condemned for Clipping and diminishing your Ma'ties Coyne: Tbat hee hath examined the matters of Fact relating to the Petr, and finds, as well by the Evidence as by her owne Confession, that shee was guilty of the Crime of wch shee Stood convicted, as to her being privy to the said Fact and concealing thereof, and buying some of the Instrumts used for Clipping. But it did not appeare that she clipt herselfe, but was much under the Power of Richard Cabourne, lately executed for the same Fact, shee intending to make him her Husband. Nor did it appeare that shee had beene accquainted wth him or any of his Gange above a yeare, Or that shee saw any Clipping by him or any other till she came to the House in Moorefeilds, were she lived wth the said Cabourn about three weekes before they were taken; but by some discourses shee heard betweene the said Cabourne and other his acquaintance (whose names she hath discovered), she did very much suspect the same: So that upon the whole matter, if your Ma'tie shall so thinke fitt, he doth humbly conceive she may bee a fitt object of your Royall mercy.

"All which is humbly submitted to your Ma'ties great wisdome.

"ROCHESTER." *

"May it Please your Maty,

"In obedience to your Mats Commands, signified to me the 24th of Octobr last by the Earle of Sunderland, your Mats Principall Sec'ry of State, upon the Petn of Katherine Williams to your Maty, setting forth, That the Petr in the month of March last, at the Sessions held at Croydon for the County of Surry, was fined 100. li., and ever since, for nonpaymt of the said fine, she hath remained Prisoner in the Marshalsea: That she is very poore and not able to pay the least part thereof, and alleadging that it is the first crime she was ever convicted of, wch she is truly sorry for, and will never more comitt the like offence: Therefore the Petr most humbly Implores your Maty, from your Princely Clemency and goodness, to grant the Petr, by reason of her inability, your Mats most gratious Warrt of Pardon to remitt the said Fine, I have considered of the said Petn, and doe humbly report to your Maty that for my Informacōn in this matter I referred the same to the Warden of your Mats Mint and to the Comrs for executing the Office of Master and Worker of the Mint, who have by their Report, dated the 24 of Xber last, certifyed me that they have considered of the said Petn, and doe find the Petr to be a notorius Offender deserving little favonr from your Maty, she having made it her practise to utter false Guinneys at Foxhall and severall other landing places between that and Greenewich, by stopping at such places and sending her Waterman a Shoare to change her bad Guinneys: And they doe humbly conceive that the meeke proceedings, as they stile it, agts Clippers and Coyners, and their instruments, and much more there being pardoned, and perhaps afterwards restoring their estates, is in a great measure the reason why your Mats subjects are so much infested with Criminalls of yt kind, All wch is most humbly submitted to your Mats great wisdome. Rochester, 13 Febry, 1685." †

* Treasury Warrant Book, not relating to money: No. 4. p. 7.

* Treasury Warrant Book, not relating to money: No. 4. p. 5.

† Treasury Warrant Book, not relating to money: No. 4. p. 201.

ANDERSON PAPERS.—NO. 4.

Below is a verbatim et literatim copy of a letter from T. Martine, schoolmaster at Inverary, to Rev. John Anderson, of Dumbarton; it might properly be termed two letters rolled into one, as the P. S. is a letter itself, and bears date a week later than the epistle. The original is so closely and minutely written as almost to defy decipherment; and the paper is so frail and the ink so wan that it presented a caligraphical puzzle of the toughest kind to my inexperienced eyes. I have at length unravelled it, and I venture to

think that its contents are worth the trouble, and the space it takes up in your valuable pages. We get a curious glimpse of our friend Rob Roy, and his preference of a "hotter place" to the gude town of Inverary is, I fancy, a yet unpublished *mot* of the great reiver. *Stelunbreak, Ilay, Finab, &c. &c. are territorial titles, as in letter No.* 3. There is not a single *stop* throughout.

Rd(everend) Dr(ear) Sr I hope ye received my last which was too late but that was for want of occaision I told you the Clans decamped Sabbath morning while here we find they killed a great number of Cows never asking the price or to whom they belonged they cut doūn a great number of trees and young planting destroyed hay and corn not only for their own use and the horses but also to cover their bothys where they lodged they took near a hundred horses for their baggadge they sent back about 60 of them of the worst by some hands we sent for them upon Wensday night they were at a place called Suy about 32 miles distant from this in their march for Mar's camp there was one Captain Andrew M'Lean who went down from the Clans to Lochyear to meet wt Stelunbreak but he was not at home he told they had account that Seaforth and Sr Donald had ane engadgement wt our folks in the North where Lord Rhea received two sore wounds and that Seaforth gained the victory but at a very (dear) rate others say that our folks were well nigh put to ye worst and then 400 of the Frazers came in and beat the enemy so that Seaforth and M'Donald were taken prisoners What truth is in either of these (reports) we know not but we understand 2 posts came from Mar in 12 hours time befor our Clans decamped they seemed to be in a great hurry for 2 of their targets and one syth was found *there were above* 300 *deserters from them* some of which came in to us as for the horses they refused to send back they sayd they could not want any above 100 merks price and these they would pay when they got money or let Ilay pay ym about 200 of Breadalbins men mett them att 2 miles distance from this place commanded by Glen Lyon they seemed to be angry at their decamping 300 *moe of them went to Lorn to raise the men there belonging to Bradalbin who are unwilling to the worke* this morning about 1000 of our men were detached and sent to Lorn to intercept them some say Ilay has some underhand allowance from Bradalbin so to do — they will be there tomorrow The Clans here had gratly muskets but few swords which are the armes they mostly depend on I told you while here that this place was alarmed on Friday about 8 at night the occasion of it was Rob Roy came doūn the Winter-toun Closse by the highland Kirke where was a company of men keeping guard he thought to have tak'n it but behold qn (when) he fired about 6 shot he was so warmly received by them and thereafter round all our wall that upon his return *he sayd he would go half way to hell befor he would go back again* our closse and bold firing mightely discouraged the enemy the subalterns and souldiers were utterly against attacking this place qn they seed (sic) our strength we are about 2200 men in all *Sr John Shaw** left us yesterday who is to go for Stirling by the way of Greenock wt a 100 men — we expect our detachment will go no further after they have disperst the Camp in Lorn and we are dayly looking for moe men to come to us we hear that Lochiel hase begun to raise his men but 4 principal gentlemen of the Cumrons who commands the large half of the Clan have surrendered themselves prisoners to Mr. Robert Pollock this will make his (Lochiel's) rising very thin and few—I have kept no school these 9 days all my strangers are gone home

"I am
"Your very humble servt
"ob.
"(Signed) T. Martine.
"Inverary O.br 28th 1715

"Ye doubtless heard of Mars letter that was intercept—receive 4. Shill. St. for John H . . . (obliterated)"

"Inverary Novr. 4th 1715 Sr I finding no occasion your way since the first date broke up this line to give you account of what occurred in Lorn—our men marched the day and night they left this and were up with the enemy next day about 12 we were most willing to fall on waiting impatiently for orders but in ye mean time one of our men carrys on the matter so that a conference is agreed on between betwixt (sic) Finab and their officers where he allowd the enemy after they marchd on the rear of our men about 6 miles to go home with their arms upon their parol not to rise — our officers and souldiers were extremely angry at the terms expecting at lest their arms should be taken from them and officers brought here A great many of our men went off through meer discontent Finab sends account of Ilay at qh (which) he fell in a dreadfull passion and immediately took horse being about 8 at night on Sabbath—was with them next morning but found there was no mending of ye matter since Finab had agreed so our men came home yesternight and this day Lochiel came within 20 miles of this place and there marched towards the rest of the Clans they say he was but about 300 (men) and Keppoch 120 (?) our last accounts are that ye Clans have waited about Luers and have not joined Mar yet we will be about 2600 men.

"I am
"Yours ob.
"(Signed) T. Martine."

C. D. Lamont.

* It was this enlightened nobleman who first cut, of his own free will, the feudal leading strings of his little town of Greenock, and gave it so generous a charter that it had but little to gain in 1832. I think the flourishing port of Greenock might find money enough to keep the memory of Sir John Shaw alive by a statue: no man deserves it more at their hands.

CROMWELL AND NICHOLAS LAMBE.

An autogragh of the great Protector has recently fallen into my hands, which I transcribe:

"*By his Highnesse the Lord Protector.*

"You are on sight hereof, out of the contingent money remaineing in yor hands, to pay unto Mr Nicholas Lambe the some of Twenty Pounds. And for soe dooing this, together with his Receipt, shalbe yor warrt and discharge.

"Given att White Hall, the 29th day of Septembr, 1654. "Oliver P.

"To Mr Wm Walker.

"Recd then of Mr Willm Walker the above-mentōned some of Twenty Pounds in full satisfaison of this Warrant. I say recd } 20li.

"By me, Nicm. Lambe."

Endorsement.

"Mr Walker, pray take notice that 10li of this is already pd by Mr Malyn."

It is rather interesting that the warrant should be dated on the very day of Cromwell's *pic-nic* (as Carlyle calls it) and accident in the Park, of which the diarists make so much. I have thought it just possible that Mr. Nicholas Lambe might have earned his 20*l.* by his services on this occasion. Any elucidation of the matter would be gratefully received. C. W. Bingham.

PRIORS OF BUSHMEAD, CO. BEDFORDSHIRE.

The Cartulary, now in the library at Bushmead Priory, is certainly not (as suggested in Dugdale's *Monasticon*, ed. 1830, vi. 280.) the same which in 1640 was in the possession of A. Trevor, Esq. It consists of ninety-six leaves of vellum, contains copies of above three hundred charters, and was apparently written about the close of the fourteenth century. On the first page is a list of the priors, of whom six only occur in Dugdale: —

"*No'ia o'im Prior' de Bisshemade:* —

Joseph de Copmanford.
Joh'es de Oyldebouf: qui obiit monachus Wardon. A° D'ni m'lmo cclj.
Simon de Colesdene.
Ric'us Folyot: tempe Regis Henric tercij.
Simon de Redbourne: qui resignauit post l prelaco'is sue annos. A° E. pmi et Secu'di.
Rob'tus de Lobbenham: qui resignauit post xxxiiij prelaco'is sue annos. A° E. Tercij.
Ric'us de Stokton: qui obiit post ij prelaco'is sue annos.
Simon de Grantesdene: qui resignauit post j et di' prelaco'is sue annū.
Adam de Leuerington: qui resignauit post ij et su di' prelacois sue annos. A° E. Pcy' xxix.
Johannes de Ryslee: qui resignauit post xxviij prelacois sue annos.
Will'ms de Lytlyngton.
Rob'tus Techemers, xxv prelacionis sue annu'.
Will'ms [Hann?], xxv resignauit.
Will'ms Stokton: qui obiit post octo prelaco'is annos.
Thomas Stokton: qui resignauit post octo prelacois sue annos.
Robertus de potton p'or qui resignauit post unu' Annu' p'laco'is sue.
Johannes de bosworthe, prior, qui obiit post xj et di' prelacionis sue annos.
Majist' gregory norwych p'ior q[i] resignau[t] post xvij annos sue p'laciois.
M[r] Nicholaus Smyth, p'or q[i] resignauit post xx prelac' sue annu'.
Dn's Ric' Rorgord quo'dam p'or de broke et p'or istius eccl'ie qui obiit post ij mens' prelac' sue a° Dni m° v° xxxj°, A° r' R' henrici octaui post conquestu' xxiij°.
Dn's Robt' Burre, p'or q[i]."

Joseph Rix.

St. Neots.

Minor Notes.

Photographing Sound. — Allow me to direct attention to the following passage in Sir J. Herschel's *Discourse on Natural Philosophy*, p. 248.:

"A curious and beautiful method of observation, due to Chladni, consists in the happy device of strewing sand over the surfaces of bodies in a state of sonorous vibration, and marking the figures it assumes. This has made their motions susceptible of ocular examination."

May not a misunderstanding of this method of rendering sound visible have given rise to the recent statements about "photographing sound," &c.? S. C.

"*Execution of Judas.*" — The following extract from the *Cork Examiner* of April 25, 1859, may be worth preserving in the pages of "N. & Q.:" —

"The old custom of hanging Judas, the arch-traitor, was represented on Good Friday on board a Portuguese schooner lying at our quays. About one o'clock, amidst shouts and jeers. the figure of a sailor, intended to personate Judas, was suspended from one of the yard-arms, and beaten most mercilessly, after which it was cut down and soused in the river."

Everard Home Coleman.

79. Wood Street, Cheapside.

The Poet Burns. — By the last mail from England the centenary of Burns's birth seems to have been well and fully honoured. I believe, from what I learnt in the neighbourhood, that the following fugitive lines of his have never appeared in print. I copied them from his own handwriting (so reputed) on a pane of glass in the "Globe" public-house at Dumfries, where, in October, 1857, they were still to be seen: —

"Whate'er ye seek, be 't ale or beer,
Or whate'er fits your nob,
At moderate fare ye'll find it here,
The best that's in the *Globe*."

On another pane, equally religiously preserved, and certainly in the same hand, was, —

"Gin a body meet a body
Coming thro' the grain,
Gin a body kiss a body,
The thing's a body's ain."

These two stanzas are looked upon as genuine relics of the bard. W. T. M.

Hong Kong, 30. March, 1859.

An Irish Deathbed Scene. — In the year of grace 1793, an aged peasant, whose cabin neighboured my then residence, lay *in extremis*, lovingly tended by his wife and daughter. The Christmas Eve was nearing its close, and they religiously believed that, should he pass away at its synchronism with the Christmas morning, he would escape purgatory, and directly enter paradise. The church clock began to strike *twelve*. The wife took the bolster from under the dying man's head and pressed it down on his face: the daughter seated herself on his breast: and their purpose was accomplished: no secret being made of the deed — no wonder manifested — no notice taken.

Was this a murder? So far from possessing murder's primary condition — *malice* — it was done in all affection and piety. The husband and father could not survive another hour: a mo-

ment's quickened suffering would secure to him (so these simple women imagined) a painless eternity. Can anybody tell me the origin of this superstition, which brings to one's mind the more gentle influence of Christmas Tide, as described in *Hamlet?* JUVERNA.

Hearth-Money in Dublin, 1664–5.—The following particulars from an old MS. in my possession will, I think, prove interesting to many readers of "N. & Q.," and ought to be placed on record. I give the number of chimneys in each parish in the year 1664–5, with the amount of tax:—

	Chimneys.	Tax. £	s.	d.
"St. Nicholas' parish within the Walls	446	44	12	0
St. Michaell's parish - - -	397	39	14	0
St. Warbourough's parish - -	1,042	104	4	0
St. Audoen's parish - - -	633	63	6	0
St. Bride's parish - - - }	2,448	244	16	0
St. Andrew's parish - - - }				
Ringsend and out-Liberties - -	165	16	10	0
St. Kathrine's parish - - -	1,002	100	4	0
St. Michaen's parish - - -	890	89	0	0
St. Nicholas' parish without the Walls - - - - -	627	62	14	0
St. John's parish - - - - -	812	81	4	0
Total - -	8,462	£846	4	0"

ABHBA.

Queries.

STEEL PENS.

In the *Navorscher* for 1856 (vol. vi. p. 267.), the following Query still waits for a reply:—

"In one of his *Essays* the renowned English humourist Leigh Hunt wittily maintains the hypothesis, that the literature of every century harmonises with the implements made use of in writing. We already find the same idea enounced, but not elaborated, in Dr. Martin Luther's *Tischreden*. I do not think myself qualified to inquire philosophically into the connexion just mentioned, but for years I have been engaged in an inquiry about earlier and more recent writing materials, and intend, if God spare my life, to publish the fruits of my lucubrations. In the projected pamphlet I hope the reader will find many facts hitherto unknown to him. Thus, for instance, it will be shown that steel pens, far from being, as some assert, an English or a German invention, are rather of Berber origin, and were about the year 1780 imported by our [the Dutch] consuls at Tunis and Tripoli.

"In the collection of steel pens upon which my inquiries are founded, I still want one kind, which I saw mentioned with particular praise in a London newspaper of 1837. It is Mr. Queber's *Metallic Encaustigon* [Qy. *Encausticon?*] *Pen*. The factory, formerly settled at West Reading, has, I am informed, ceased to exist for many years.

"As a curiosity concerning this sort of pens, I may as well mention that, from the report of the commissioner entrusted with the examination of the mysterious chimney-sweeper who so steadily pursued Queen Victoria, it appears that a set of such Queber's pens was found in the prisoner's bundle.

"Now, has any contributor to the Navorscher a pen of the kind in his possession? And does any of my readers also foster such a hobby as mine? Impossible it is not. But if so, and if he has both the will and the opportunity to communicate a list of his collection, he would greatly oblige one who in turn is willing to oblige, and who signs himself

"INDAGATOR."

To the special object of this Query, as I have already mentioned, no reply was given. Another of the *Navorscher's* correspondents, however (*l. l.* vol. viii. p. 297.), in his quaint, seamanlike, off-hand manner, wrote as follows:—

"Perhaps 'Indagator' would see his wish fulfilled by his trusting Dixi's assertion, that not only in 1815, -16, -17, -18 and -19, but also from 1824—1838, Dixi saw the Jewish population of Morocco, Tangier, Algiers, Bona, Tunis, Tripoli, Bengaza, Alexandria, Smyrna, Caet, and the Jews of the further-in parts of Northern Africa to boot, always using steel pens, whilst the Turkish, Moorish, and Arab inhabitants availed themselves of wooden ones. In 1827 the writer was at liberty to rummage the archives of the Dutch Consulate-General at Tripoli; these exist since 1702; and he found there a little box, which certainly had not been opened for fifty years, containing some steel, or another kind of metallic, pens. Then already they greatly arrested his attention, as being of a quite different form from those we write with in Europe. Whether now the implements Dixi mentions were of Arab or of Moorish invention and fabric, he was unable to decide, as was every one who attentively inspected them.

"If, however, 'Indagator' thought it worth the pains and small expenses, he, I dare say, could very easily procure the little Moorish box—for the make characterises it as such—from our present Consul residing at Tripoli.

"DIAL."

I need not say I consider it hardly possible that any one should give a complete list of all the kinds of steel pens existing: nor would I dare to beg for so much space in "N. & Q." as its insertion would take—but still I hope some reader of "N. & Q." will kindly help INDAGATOR forward in his inquiries, and that, perhaps, some happy possessor of a *Queber's pen* may enrich the old gentleman's collection with the specimen wanted. In both cases the kind communications could reach the Querist through Mr. Frederik Muller, the publisher of the *Navorscher*, whose London correspondent, we believe, is Mr. Nutt.

J. H. VAN LENNEP.

Minor Queries.

Hymns for the Holy Communion.—At the end of our Book of Common Prayer, among others, are four hymns for the Holy Communion; and in almost all our Hymnists, of all shades of opinion in the Church, hymns specially for that office are appointed, as also for Baptism, and other special services. In the American Church a hymn is *ordered* to be sung immediately before the reception of the Holy Communion. Can any of your readers inform me in what part of the ser-

vice those hymns are intended to be sung in our Church, and on what authority? M. W.

Sir Thomas Gresham's Journal MS.—Is it known in what collection this interesting MS. is preserved? Ward, in his *Lives of the Professors of Gresham College* (p. 27.), incidentally notices it; but does not appear to have availed himself of its contents, except in a few trifling particulars. The Rev. J. W. Burgon, in his admirable *Life of Sir Thomas Gresham* (2 vols. 8vo.), published in 1839, does not allude to it in his Preface, from which I am led to conclude that it has not been used in the body of the work.

EDWARD F. RIMBAULT.

Marks of Cadency.—1. Does a son succeed to the mark of cadency of his elder brother who died a minor?

2. Should marks of cadency be retained in ordinary cases after the death of the head of the family?

3. Is it usual to bear the marks for two generations: for instance, a mullet on a martlet for the third son of the fourth house?

4. Would the next generation drop the first difference, and place its own on the second?

There appears to be some difficulty as to the mode in which the distinction is to be kept up after the first two generations, and also some doubt as to whether a difference can be permanently retained, unless it has been authoritatively added to the original coat. Any information on the subject will oblige VEBNA.

Churches dedicated to St. Clement.—Fully expecting to find in the counties of Kent, Surrey, and Sussex, many old churches dedicated to St. Clement, the patron saint of workers in iron, I looked over the list as given in the *Liber Ecclesiasticus*, and to my surprise I found only one church in Sussex, at Hastings, and not one in Surrey, so dedicated. There are four in Kent.

Of thirty-one churches in England and Wales bearing the name of St. Clement, there are seven in the county of Lincoln, by much the largest number that are to be found in any county, Kent being the next in order.

If any of your correspondents can explain the reason of this fact they will much oblige.

R. W. B.

Clerical Labours: Whitefield.—The following are extracts from the *Gloucester Journal* of April 24th, 1739:—

"Gloucester, April 21st. On the 9th instant the Rev. Mr. Whitfield came to this city (the place of his nativity) from Wales; having preached in Usk Street, in Pontypool Church and field; in Abergavenny, from a place built on purpose against a gentleman's wall; in Caerleon Field, from a pulpit built for the famous Mr. Howell Harris, who came with him hither, and goes with him to London. He was attended from Usk to Pont-y-Pool, and from thence to Abergavenny and to Carlion, by 60 or 70 horse, so great was their love to his person and the doctrine of the NEW BIRTH. On Friday the 6th instant he preached at Trelegg; on Sunday the 8th twice, in Chepstow Church; on monday in the market house at Colford; and the same night visited the Religious Society in this city. On tuesday and wednesday he preached at the parish church of St. Michael's; but that, as well as one other *pulpit* being afterwards denied, and having no prospect of better success with the rest of his brethren, on Thursday, Friday, Sunday and Monday he preached to some thousand in a field belonginge to the Bell Inn. On wednesday and Saturday at Painswick; on Friday at Chalford; on Saturday morning in the Bowling-green at Stroud; and on Saturday, sunday, and monday nights in the Booth-hall, to about 3 or 4000 each time: and on Sunday afternoon (although wet) to a very crowded audience in Stonehouse churchyard; and on monday afternoon in Oxenall Churchyard, near Rewent. Great power has attended his preaching; and many have been pricked in their hearts; great numbers have been strengthened in their christian faith, and were exceeding sorrowful at his departure from them. Last Tuesday (having first baptized an aged Quaker) he set out by appointment for Cheltenham and Evesham; and proposes (God willing) to spend a week in Worcestershire; from thence proceed to Oxford, Northampton, and Bedford, and to be in London in about 3 weeks."

"*Mr. Whitfield is desired, when he is at leisure, to give a distinct answer to the 2 queries lately sent him, which will not only oblige the author, but several other gentlemen who have a sincere regard for true Religion.*"

Is anything now known as to this "Religious Society," or these "Queries" sent to Mr. Whitefield? Perhaps Dr. Buchanan Washbourn might be able to obtain permission to search about this time in vol. xviii. of the journal, and reply?

P. H. F.

Abp. Bramhall and Bp. Hall.—Some years ago I remember to have read, in both these divines, that Episcopacy was not essential to the being, though it was so to the well-being, of a Church. Can any reader of "N. & Q." quote the passages for me, mentioning where they are to be found? P.

Torquay.

Thomas Edwards's Correspondence.—In a copy of Edwards's *Canons of Criticism* I have found what appears to be a cutting from T. Rodd's Catalogue, dated (in manuscript) 1837. It describes with the price (sixteen guineas) a lot as follows:—

"The Literary and Miscellaneous Correspondence of Thomas Edwards, Esq., of Turrick, Bucks, 1720—1755, fairly transcribed in his own hand, in 6 vols. 4to.

"The letters are principally addressed to Dan. Wray, Onslow, J. Dyer, &c."

I should be glad to know who purchased this correspondence, or where it is now.

W. MOY THOMAS.

Ancient Entries.—In the Kalendar of a small Breviary of 1621 are a number of entries touching the deaths, &c., of various English persons. They seem to me to relate to some society or

fraternity; if so, I should be glad to know what? I should also like to find out whether any of the names are of known persons? The book appears to have belonged to Harfield Pritt. "Inter SS. Steph. et Joan. natus fui an. Dñi 1593. Harfildus Pritt."

Entries.

"Feb. 12, 1628. Rob. Br—ba—.
Feb. 25, 1627. Alice Smith obiit.
Mar. 5, 1647. Edvardus Fitter obiit.
Mar. 26, 1630. Anne Town.
Mar. 29, 1657. Brig. Moseley, ob. die Paschæ.
April 2, 1634. Mr. Town ob.
—— 6, 1652. Maria Birch, vid. ob.
—— 26, 1632. Ed. Stā[ndish], ob.
May 9, 1647. Dñs Walter Hassellus obiit.
Jun. 2, 1648. Joannes Birch ob., cujus uxor ob. Apr. 6.
Jun. 17, Dns Harf. Pritt, 1661.
July 19, 1621. Thomas grevill.
Oct. 22, 1632. Depos. ——— Orpet.
Nov. 14, Lod. Grevill.
(21), 1632. Ebn. Smith ob.
Dec. 23, 1638. Gulielm. Pritt ob."

J. C. J.

Dull Dutch Hieroglyphic.—In examining Cole's MSS. in the British Museum (Addit. MS. 5840. p. 402.), having occasion to copy a letter of John Croft, vicar of Winslow, to Browne Willis, the antiquary, I came upon the following sentence: —

"'Tis an Happiness to Men of our Order, that our Gentry is blended with some such good Friends to assist the Stemming of the threatening Torrent, wherein the Church must run the same Risque with the Monarchy, to whom the rank Whigg is a Beast of Prey: give him a Scent of Royall Blood, and a Taste of Plunder, the Catte can as easily foregoe her beloved *Mose*, as He insulting the Crowne: and if he dares not express his Words at Length, his Spight and Malice shall be represented in a Dull Dutch Hieroglyphic."

The first part of this effusion is no doubt an attempt on the part of a Tory clergyman to make court to a Tory patron; but what is the "Dull Dutch Hieroglyphic?" It may have some reference to William of Orange, though the letter must have been written long after his reign, and most likely about 1730—50.

Can any of your readers inform me whether it is likely to refer to any occurrence, or political pasquinade, of that day? B. N. C.

"*Brevis Admonitio de Re Eucharistica.*"—Can anyone give me any information respecting the following tract or its author?—

"Brevis Admonitio de Re Evcharistica, hæc continens, I. Consilium Filii Dei instituentis Eucharistiam. II. Consilium satanæ quo Dei consilium conatur euertere. III. Quibus medijs consilio satanæ possit iri obuiam. Scripta a C. Elaeodo Tyrgadae."

'Αλιεύς.

Dublin.

Turneisser's Description of a rare Plant found near Rockdale in 1548.—In the *Historia sive Descriptio Plantarvm omnivm tam Domesticarvm quam Exoticarvm à Leonhardo Thurneissero zum Thurn*, folio, Berlin, anno 1587, the author, at p. lxii., names a plant which bloomed in the beginning of May: "Quo etiam tempore à me in Anglia anno 1548, vltra vrbem Rockdali, in Monte Beck, est reperta." It is not easy to identify the plant from the author's description, although it is umbelliferous, and he says it resembles fennel in appearance; but my Queries are, 1. Where is the town of Rockdale? 2. Is there a hill near it called Beck? 3. Is a species of fennel still known in the neighbourhood?

The author was a Swiss, a disciple of Paracelsus, and, like his master, a great charlatan, but, unlike him, a good scholar. F. R. R.

Dr. Inx.—Deering (*Historical Account of Nottingham*, p. 160.) refers to a sermon preached by Dr. Inx before King James I. at Newark. Who was Dr. Inx, and when was the sermon in question preached? C. H. & Thompson Cooper.

Cambridge.

"*Catch Cope Bells.*"—In the churchwardens' accounts of the parish of S. Martin, Leicester, are various references to these bells. What were they? Thos. North.

Leicester.

Comte de l'Escalopier.—In *Mem. de Mad. de Longueville*, note p. 243., is the following statement:—

"Il n'y a qu'un seul hôtel de la Place Royale qui soit resté dans la même famille de 1612 jusqu'à nos jours, à savoir, l'hôtel qui porte le No. 25. et qui de père en fils est arrivé a son propriétaire actuel M. le Comte de l'Escalopier."

How did this hotel, and how did the family, escape the destruction and proscription of all the aristocratic families of France in the Revolution of 1793? Does the Comte retain his ancient title, or has he had one bestowed upon him by the present government? N. J. H.

B. Frere.—Will any of your Transatlantic correspondents give me any information about this author, who is thus mentioned in Allibone's *Critical Dictionary of English Literature and British and American Authors*, Philadelphia, 1859, vol. i. p. 638.?—

"Frere, B. Novels, Plays, &c., 1790—1813."*

Vryan Rheged.

Milward of Co. Sussex.—Can Mr. Lower or any other correspondent inform me whether the Sussex Milwards are a branch of the family of that name long seated in Derbyshire and the adjoining counties? They bear the same arms, but I have no means of ascertaining whether they

[* When Frere published his work, *The Adventures of a Dramatist on a Journey to the London Managers*, 2 vols. 12mo., 1813, he was residing at Handsworth in Staffordshire."—Ed.]

were assumed or granted. Any information respecting them will be welcome to your constant reader R. C. W.

Carthaginian Military Standard. — What was the Carthaginian military standard, or banner, which was carried to battle? A Correspondent.

Epigram.—I have lately met with the following epigram: —

"Two noble earls whom, if I quote,
Some folks might call me sinner,
The one invented half a coat,
The other half a dinner.

"The plan was good, as some will say,
And fitted to console one,
Because, in this poor starving day,
Few can afford a whole one."

By whom? and to whom does it refer?

Abhba.

Heraldic Query.—Ermine, a bend sable, charged with three martlets or. Can any of the readers of "N. & Q." inform me by what family the above arms are borne? B. R.

Minor Queries with Answers.

Gordon Ballad. — By oral tradition, through two generations, I have become acquainted with the following fragment of what appears a very curious ballad. I should be glad if any of your correspondents should be able from any authority to give a complete version of it, and furnish any explanation of the subject, as to whether it is purely imaginary, or founded in any degree upon family history: —

"The Duke of Gordon had three daughters,
Elizabeth, Margaret, and Jane:
They wouldna stay in bonnie Castle Gordon,
But they wad aff to Aberdeen.

"They hadna been fra bonnie Castle Gordon
But a twelvemonth and a day,
Lady Jane's fall'n in love with Captain Ogilvie,
And aff with him she wad gae.

. . . . . .

"The Duke of Gordon's writ a braid letter,
And sent it to the king,
That he should *cause hang* Captain Ogilvie,
If ever he hangit a man!

"I winna cause hang Captain Ogilvie
For ever a lord that I see:
But I'll cause him to put off the lace and scarlet,
And put on the single livery."

These stanzas bear within them strong evidence of their antiquity. For it is obvious that a pretty long period has elapsed since the royal prerogative in these kingdoms could have been vulgarly supposed to authorise a king to inflict summary *capital punishment* on an officer in the army for the crime of eloping with a young lady, although a duke's daughter! and although the ballad does not make the king actually exercise such a prerogative, it seems to take it quite as a matter of course that he could *degrade an officer to the ranks* for such an offence!

I have searched such *Peerages* (Burke, Debrett, &c.) as lay in my reach to ascertain if any Duke of Gordon ever had three daughters named as in the ballad, but have not ascertained the fact; the accounts in these peerages of the entire descent of the Gordon family being defective. Probably a *Scotch* peerage would be more circumstantial. I have not been able to find that a lady of the house of Gordon ever married an Ogilvie. It would be interesting to find that any foundation existed for the ballad of a legendary nature.

M. H. R.

[This ballad is too long for quotation, as it makes thirty-three verses. It is printed in Johnston's *Museum*, Ritson's *Scottish Songs*, and Aytoun's *Ballads of Scotland*, ii. 283. It is entitled "The Duke of Gordon's Three Daughters." Mr. Aytoun says, "The title I take to be arbitrary. The Dukedom of Gordon was created in the year 1684, and there is no passage in the history of that family of a later date which could be the foundation of such a story. No one expects to find names set down accurately, even in ballads purely historical; but in this instance the minstrel, either advisedly or by accident, has set forward names which apparently lead to identification of parties. George, Earl of Huntley, chief of the Gordons, who was killed at the battle of Corrichie in 1562, *had* three daughters, Elizabeth, Margaret, and Jean, as specified in the ballad, and Jean *did* marry a Capt. Alex. Ogilvie. So far song and history agree; but history tells us much more, and indeed gives the lie to the minstrel. Lady Jean Gordon was not wedded to Captain Ogilvie in the flower of her youth. Her first husband was the notorious James Hepburn, Earl of Bothwell; and that marriage was annulled by the contrivance of Bothwell, when he aspired to the hand of the unfortunate Queen Mary. Her second husband was Alexander, Earl of Sutherland, who died in 1594, and at his demise she was in her fiftieth year. She afterwards married Capt. Alex. Ogilvie of Boyne."]

The Waldenses. — At the time of George III. I understand an annual sum was granted for the maintenance of pastors in the Vaudois Valleys. Has such been continued up to the present time? and to what extent? Are there any good views of the valleys accessible? Any interesting particulars connected with these humble descendants of a noble band of Christians would be gladly received by Juvenis.

[Mr. Robert Baird, in his *Sketches of Protestantism in Italy, including a Notice of the Waldenses*, 8vo. 1847, p. 366., informs us that "Charles II. squandered upon his pleasures the balance, 16,333*l.* 10*s.* 3*d.*, which Cromwell had left in the hands of the government to form a fund for the future assistance of the Waldenses. To replace this, in part, and to efface the national disgrace, Queen Mary, consort of William III., gave, during her life, an annual pension of 425*l.* After her death this was for awhile withheld. But at the instance of Abp. Sharpe it was renewed and increased to 500*l.* by Queen Anne. This sum was regularly issued from the British exchequer every year until 1797, under the name of royal bounty. From that epoch it was discontinued for a period of thirty years, partly because the valleys were in the possession

of France during the former part of that period, and partly because the subject seemed to be lost sight of by those in power, as well as by others, with the exception of a few, who were unable to induce the government to restore the annuity. And when it was renewed, in 1827, the sum was reduced to 277*l.* sterling, which amounted to a little more than 21*l.* (or 523 francs) for each of the thirteen pastors." For views of the valleys the following work may be consulted, W. Beattie's *Waldenses, or Protestant Valleys of Piedmont, Dauphiny, and the Ban de la Roche*, illustrated by W. H. Bartlett and W. Brockedon, 4to. 1838.]

"*Poems and Essays*," *by a Lady.*—Can you tell me who was the author of the following work?—

"Poems and Essays, by a Lady lately deceased. Published for the Benefit of the General Hospital at Bath. 2 vols. cr. 8vo. Bath, 1786."

W. B. C.

[This work is by a daughter of Thomas Bowdler, Esq., of Ashley, co. Somerset, who died at Bath, May 2, 1785. Mr. B. left three daughters, Jane, Frances, and Henrietta; the latter, we believe, was the authoress of the above work.]

The 11,000 *Martyr Virgins at Cologne.*—That fabulous number is probably owing to a misreading of the ancient martyrological text, which stood thus:—

"XI. M. Virgines,"

(11 *M*artyr *V*irgins), but is erroneously read:

"XI. Mile Virgines."

Dr. Michelsen.

[Our correspondent has been anticipated in his conjecture. Alban Butler (*Lives of the Saints*, Oct. 21) says, "Some think this is a mistake arising from the abbreviation *XI. MV.* for eleven martyrs and virgins: for the Chronicle of St. Tron's seems to count eleven companions."—*Spicileg.* tom. vii. p. 475.]

Coverdale's Bible.—In perusing Bishop Coverdale's version of the Book of Job a few weeks ago two things struck me: 1st, the very numerous and important departures of the translator from our present Hebrew text. Did he follow some other text? And, 2nd, the very numerous archaic words contained in it. Is there any dictionary in which these words are included?

Newingtonensis.

[The original edition of Coverdale's Bible, 1535, is stated in the title-page to have been "translated out of the Douche and Latyn into Englishe," *Douche* probably here signifying *German, Deutsch.* But in the "Bibliographical description" of this edition prefixed to Bagster's valuable reprint, 1847, we find the following remarks: "The mention of its being translated 'out of Douche and Latyn' was no doubt a bookselling artifice of the time, to make the work circulate better, as being intimately connected with the reformed doctrines, which were then equally well known by the term of German or Dutch doctrines." And accordingly the reprint in question bears in its title, "faithfully translated from the *Hebrue* and *Greeke*." At the same time Coverdale himself intimates that he had availed himself of the labours of other interpreters; and this circumstance, viewed in connexion with the fact that "no one of our translators has ventured on such *bold* interpretations as Coverdale" (Scrivener as cited by Horne), will perhaps account for such "departures" from the Hebrew as Newingtonensis has noticed. Certainly Coverdale's translation will not bear a close comparison with the Hebrew text. For his archaic words, we think all requisite aid will be found in the Dictionaries of Halliwell and Wright.]

Replies.

PRETENDER'S BLUE RIBBON.

(2nd S. vii. 103.)

I observe that this is a question of sufficient importance to be recorded in "N. & Q." with reference to the authenticity of a supposed ribbon of the Order of the Garter belonging to "the Pretender," destined to be admitted to the Musée des Souverains at the Louvre, if believed to be genuine.

A call is made for more of the facts of the case; therefore I will draw the attention of the readers of "N. & Q." to a small piece of blue ribbon in my possession which was incidentally mentioned by me, thirty-one years since, in a communication to the *Gents. Mag.* for Jan. 1828 (p. 18.); and I think the pedigree of this piece of ribbon, as having belonged to the old Pretender, is rather better supported than that of the ribbon discovered at Nonancourt in France as having belonged to his son.

My communication in 1828 was with reference to an engraved ticket of admission to the private meetings of the friends of the Stuarts, very curious in design, and beautifully executed; but at that time I was not aware of its rarity. It is well engraved in the *Gents. Mag.*, and has produced many inquiries. It was exhibited in Edinburgh at the meeting of the Archæological Institute in 1856, with the piece of ribbon in question, a piece of the plaid of the young Pretender, and memorandums dated 1749, and apparently made at that time, as to the births and then ages of the old Pretender and his two sons.

The ticket, blue ribbon, and piece of plaid, came to my hands with the MS. (old, yellow, and faded, and the paper apparently stained with damp,) and no doubt has been expressed as to the authenticity of this ticket, nor has any copy been produced: therefore I claim for it the credit of being the only ticket of admission to the councils of the Stuarts.

In the *Gents. Mag.* for Jan. 1856, p. 41., I have given reasons why I believe this ticket to have been engraved by Strange (afterwards Sir Robert); and it may not be wasting the space in "N. & Q." if I give farther explanation respecting this ticket, particularly as some of your readers may not have access to the copy in the *Gents. Mag.*, Jan. 1828, p. 17. The copper-plate appears to have been cut into the shape of a large heraldic rose, engraved with five inner leaves and five outer. The turn-

overs of the outer leaves give the names and dates of the births of the two sons of the old Pretender, and the inner leaves the motto, "Fear . God . Honour . the . King." The centre, or seed part, "1746. Mart^d for K. & Count^ry." Each inner leaf contains one circle of names, and each outer leaf six circles formed of names. Of the forty persons mentioned, the time and places given in the *Gents. Mag.* for Jan. 1828, as to the executions of some of them, are I believe correct (or within a few days), and the following may be added: — Chs. Gordon of Delprey, Robt. Reid, John Wallis, Jas. Mitchel, Molineux Eaton, Thos. Heys, and Barnaby Mathews, were executed at Carlisle 15th Nov. (or Dec.), 1746; Angus McDonald at York, on 1st Nov., and David Roe and Willm. Hunter on 8th Nov. 1746; Robt. Lyon, Andrew Swann, Jas. Harvie and Philip Hunt, were executed, I believe, at Penrith.

The small portion of blue ribbon is four inches in breadth, and the quality and colour accord with the traditional reason why it has been treasured. The ticket may well be unique when the possession of it would, for many years, endanger the life of the owner. There cannot be any reasonable doubt that the Jacobite who held these articles in 1749 believed them to be genuine, and of which he probably had sufficient proof.

The ticket would be a very expensive engraving, and for no purpose if a forgery. The articles came to me upwards of thirty years since, from a gentleman at that time upwards of seventy years of age; and he had them from an old lady of a family in Yorkshire and Lancashire, of station and importance as commoners. RICH. ALMACK.

WILLIAM OF WYKEHAM.

(2nd S. vii. 197.)

Upon the much disputed point referred to by C. E. L., viz. the real surname of this bishop's father, it may perhaps in some degree help to guide opinion if attention is called to the practice of his time with regard to clerical names. Those who are familiar with the nomenclature of the fourteenth century will have observed that it was then almost the universal custom of ecclesiastics, particularly those of the higher class, to use what may be called a *sacerdotal* surname. This sacerdotal surname is no guide whatever to the father's surname. Holinshed, explaining the reason why Bishop William *of Waynflete* was so called when his father's name was Patten, says —

"It was a fashion in those days for a learned spirituall man to take awaie the father's surname (were it never so worshipfull or ancient), and to give him for it the name of the towne he was borne in."

After producing several instances, he adds that this in like manner happened to Wm. Waynflete, "a matter right proveable."

Instances might be supplied, literally by hundreds, from the pages of episcopal registers in the middle of the fourteenth century. In those of Salisbury (printed by Sir Thomas Phillipps under the name of "Wiltshire Institutions"), by far the greatest part of the clergy then instituted to livings are described simply by their Christian name, with the well-known name of some parish annexed, as John de Wilton, William de Lavington, Henry de Blunsdon, John de Swyndon, &c. Where a family surname is given, the place of birth is still annexed; as Peter Oliver de Tidcomb, William Maudyt de Shalborne, Richard Att Grove de Trowbridge, Stephen le Haiward de Newton. Where the parish had a double name, the double name is annexed in full, as Peter Thurborn de Wyvelesford Bohun, Thomas de Chalfield-Magna, Thomas de Compton-Winteryate, Peter de Somerford Keynes. In whatever variety of form the priest's name appears, it is clear that the last word in it, preceded by *de* (of or belonging to), indicated the birth-place or home of the priest, and was adopted as his *sacerdotal* surname. Now and then the sacerdotal became the family name. Thomas *de Ken* (co. Somerset), instituted 1349, dies soon afterwards as Thomas *Ken;* and the same happens with others, as Wilton, Blunsdon, &c. This custom of a sacerdotal surname was at its height in the time of William *of Wykeham:* and whatever his father's surname may happen to have been, there can be no doubt that he followed the fashion, and that "William *of Wykeham*" tells us nothing more than that he was a William born at some place so called.

Some of your readers may perhaps be able to produce instances in which it is quite certain that the sacerdotal surname of a bishop was adopted by his kindred. One such instance I believe I can produce, in Wykeham's predecessor, Bishop William de Edyndon. His origin was humble, and his father's surname uncertain; but that he was born at the village of Edyngdon, near Westbury, co. Wilts, is well-known both from other authorities, and from his epitaph:

"Edindon natus Wilhelmus hic est tumulatus," &c.

Under the adopted and sacerdotal name of William de Edyndon, he rose to be Lord Treasurer and Chancellor, and was one of the greatest men in the great reign of Edward III. I have never met with Edyngdon as a *family* name in Wiltshire *before* his time; but *at* and *after* his time I find it, used by his brother and his nephew, both being laymen and knights.

That William of Wykeham's was a parallel case I am by no means prepared to say: because this is just the very point in dispute. It is maintained on the one hand that his family name was already Wykeham. This may have been so: but the evidence for it requires to be derived from sources

wholly independent of the name which he *used* — "William *of Wykeham;*" for this was undoubtedly his *sacerdotal* name, derived (as shown above in the practice of the times) from his place of birth. *Per se*, it proves nothing whatever as to his father's surname. The arguments for his *family* name having been Wykeham may be found in the works to which your correspondent C. E. L. refers; and it must be acknowledged that some of them are very much to the purpose, and difficult to be got over.

On the other side of the controversy, an ancient pedigree is produced to show that his father's surname was Longe; Hampshire his county; his condition humble. C. E. L. is evidently a champion for the pedigree; and he now corroborates his view of the case by showing, on the authority of documents, first, relationship between the bishop and the Ringborne family; and next, connexion between the Ringebornes and the Longes, both of Hampshire.

The object of my present remarks has been, not by any means to enter into the controversy, still less to pronounce any decided opinion upon it, but merely to point out that, according to the usage of the times, the bishop's *sacerdotal* surname is not, in itself, the slightest index to his real surname; and, therefore, to suppose, as many do, that "de Wykeham" means "of the *family* Wykeham," is altogether inadmissible. J. E. J.

WILLIAM CODDINGTON.

(2nd S. vii. 235. 344.)

Since I wrote my last paper, I have come upon one or two historical points which favour the assertion that William Coddington, rather than Roger Williams, must be considered the true founder of the colony of Rhode Island. I gave it the other way, but I was under a false impression, and I am now anxious to produce the new evidence. I remarked that Williams purchased his estate on the main land of the Indians, on the 24th of March, 1637; and that Coddington and his associates bought their island on the 29th, being five days afterwards. I ran away with the notion that the purchase of a private estate was the founding of a colony — a very erroneous idea; and remarked that Williams could claim priority to the honour, at all events by the space of five days. But to found a colony it required a charter or patent, granted by the English government at home. Here Coddington has the advantage.

In a *Collection of Papers* (Boston, N. E. 1769), a volume serving as an Appendix to the *Hist. of Massachusetts*, is preserved a letter from Edward Winslow, then in London, directed to the Commissioners of the United Colonies in America. The letter is dated April 17, 1651; and the writer sends out information of what is going on in England. At this period Coddington was again also in England. He had come over in order to procure from the government a patent for the legal foundation of his colony. At p. 229. Mr. Winslow says: "yesterday (as I am informed) Mr. Coddington had something done for him at the counsell of state, which I believe was his patent confirmed."

The "yesterday" above, was April 16, 1651, the day on which Coddington seems to have got his charter; and if so, that is the day on which the colony of Rhode Island was legally founded.

William Arnold, another writer at p. 237., under date 1st of 7th month, 1651, says:

"Whereas Mr. Coddington have gotten a charter of Rhode Iland and Conimacucke Iland to himselfe, he have thereby broken the force of their charter that went under the name of Providence, because he have gotten away the greater part of that colonie.

"Now these company of the Gortonists that live at Showomut, and that company of Providence, are gathering of 200*l.* to send Mr. Roger Williams unto the Parlyament to get them a charter of these partes; they of Showomut have given 100*l.* already, and there be some men of Providence that have given 10*l.* and 20*l.* a man, to helpe it forward with speede."

We here see it confessed that Coddington had secured his charter in England—that the fact had then in due time become known in America—and that, consequent upon this, great efforts were being made by subscriptions of money to enable Williams to get a charter too. These points could doubtless be more fully established by research among the archives in the places themselves: nevertheless, what is here given is perhaps enough to prove that the honour of founding the colony belongs rather to William Coddington than to Roger Williams; and this point receives farther force, when we remember that the name of Coddington's Island has predominated, and that the whole is now comprehended under the general term — the State of Rhode Island.

P. HUTCHINSON.

COCKADE.

(2nd S. vii. 158. 246. 284.)

The custom of wearing badges in the bonnet is of ancient date. This is shown by the legend of the derivation of the name of Plantagenet from *Planta genista*, — a sprig of which was the badge of that house. From these followed the custom of favours, or cockades; the colours of which were usually derived either from the earlier badges, or, like liveries, from the armorial blazon of the family. The royal favour of Charles I. was scarlet; but upon the Restoration white was assumed, derived from the white rose, the badge of the House of Stuart. This was subsequently confirmed by the marriage of James III. (*de jure*)

with the Princess Maria Clementina Sobieski, grand-daughter of John, King of Poland, of which country it was also the badge. The white cockade thus became the distinctive mark of the adherents of the exiled family, in opposition to the *orange* of Nassau and the *black* cockade of the House of Hanover: —

" There's a rose in Kenmure's cap, Willie,
There's a rose in Kenmure's cap,
He'll steep it red in ruddie heart's blude,
Afore the battle drap.
Here's him that's far awa, Willie,
Here's him that's far awa,
And here's the flower that I lo'e best,
The *rose that's like the snaw.*
A feather is in his bonnet, a rose aboon his bree,
He's a bonnie bonnie laddie, an you be he."

" White was the rose in his gay bonnet,
As he faulded me in his broached plaidie,
His hand whilk clasped the truth o' luve,
O it was aye in battle readie.
. . . . . .
My father's blood's in that flower tap,
My brother's in that hare-bell's blossom,
This white rose was steeped in my luve's blood,
And I'll aye wear it in my bosom."

" My love he wears a bonnet,
A bonnet, a bonnet,
A snawy rose upon it,
A dimple on his chin."

" O leeze me on the philabeg,
The hairy hough and gartered leg!
But aye the thing that blinds my e'e
Is the white cockade aboon the bree."

The black cockade is generally supposed to be English, but it was not known in this country before the accession of George I., who bore it as a vassal of the Empire. Black, with some distinction, is the universal cockade of the great Germanic body: thus, the Austrian is black and yellow; the Prussian black and white; the Hanoverian black. The other European nations use bright colours: *e. g.* France and Poland, white; Spain, scarlet; Portugal, white and blue; Holland, orange. These coloured and parti-coloured cockades may frequently be seen worn in the streets of London by the servants of the ambassadors from the Continental States. In Austria and Bohemia many of the great families, like our own Scottish clans, use their own family cockades according to their special badges or armorial blazon.

Having thus seen the derivation and nature of the black cockade, there would seem to be little difficulty in determining who has a right to carry it. The limitation of its use to military and naval officers, as supposed by STYLITES, is evidently incorrect. All retainers of the crown are entitled to the distinction; and upon this ground I conclude that it is, and may be, used by Privy Councillors, magistrates, deputy-lieutenants, and gentlemen holding distinct offices under the sovereign, or belonging to the great public departments of the state.

JOHN MACLEAN.

Hammersmith.

The distinction between army and navy cockades as worn by officers' servants given by J. A. P. N. is not, I think, generally known or acted upon. I do not remember ever to have seen an *English* servant's cockade without *a fan* on the top. Its projecting above the crown of the hat or not is, I apprehend, a matter of fancy or of convenience; those which project being very liable to accidents. Deputy-lieutenants of counties are in the habit of putting cockades in their servants' hats, probably because they are held to rank with lieutenant-colonels in the army.

J. P. O.

PARAPHRASES USED IN THE SCOTCH KIRK.

(2nd S. vii. 358.)

Your correspondent, SENEX, expresses a desire to know something more than what has been given as to who the authors of the others, and for the most part beautiful Paraphrases, were. I beg leave to subjoin the following list of names of those who are understood to have been the authors, translators, or compilers of such; and also of the five Hymns, viz.: —

No. 1. Dr. Isaac Watts, but altered by Wm. Cameron, minister of Kirknewton, in Linlithgowshire.
2. Dr. Doddridge, altered by the Rev. John Logan, minister of Leith.
3. Watts, altered by Cameron.
4. Robert Blair (author of "The Grave"), slightly altered by Cameron.
5. Watts, but considerably altered.
6. Not known, but has been ascribed to Watts.
7. Watts, altered by Cameron.
8. Logan.
9. Ditto.
10. Ditto.
11. Ditto.
12. Watts, but ascribed with greater probability to Dr. Martin of Monimail, Fifeshire.
13. Watts, but considerably altered.
14. Cameron.
15. Watts, slightly altered.
16. Dr. Thomas Blacklock.
17. Cameron.
18. Logan.
19. Dr. John Morrison, minister of Canisbay, Caithness.
20. Watts, considerably altered by Dr. Blair.
21. Morrison.
22. Watts, considerably altered.
23. Not known, but altered by Logan.
24. Watts, very much altered.
25. Rev. William Robertson, minister of the Old Grayfriars Church, Edinburgh.
26. Not known, but altered by Cameron.
27. Logan and Morrison, jointly.
28. Ditto ditto.
29. Morrison.
30. Ditto.
31. Logan,

32. Not known, but altered by Cameron.
33. Blair.
34. Ditto, but altered by Cameron.
35. Morrison.
36. Not known, but altered by Cameron.
37. Not known.
38. Logan.
39. Doddridge.
40. Watts, very considerably altered by Cameron.
41. Ditto ditto.
42. Robertson, but altered by Cameron.
43. Robertson.
44. Blair.
45. Ditto, but altered by Cameron.
46. Watts, ditto, ditto.
47. Ditto ditto.
48. Logan.
49. Dr. Rundal, minister of Stirling, slightly altered by Cameron.
50. Watts, but altered by Cameron.
51. Ditto ditto.
52. Not known, but ditto.
53. Logan.
54. Watts, slightly altered by Cameron.
55. Ditto ditto.
56. Ditto ditto.
57. Blair, but ditto.
58. Logan.
59. Not known, but altered by Cameron.
60. Watts, but ditto, ditto.
61. Ditto ditto.
62. Dr. John Ogilvie, minister of Midmarr, Aberdeenshire.
63. Watts, but altered by Cameron.
64. Not known.
65. Watts, very much altered by Cameron.
66. Ditto ditto.
67. Ditto ditto.

HYMNS.

No. 1. Addison.
2. Ditto.
3. Ditto.
4. Watts, slightly altered.
5. Logan.

This probably will enable SENEX to follow up his inquiries as to what he is in want of.

T. G. S.

Edinburgh.

Replies to Minor Queries.

Carthaginian Passage in Plautus (2nd S. vii. 393.)—The most recent books for reference are the *Palæographia* of Gesenius (Leipzig, 1835, 4to.); his *Scripturæ Linguæque Phœniciæ Monumenta*, &c. (Leipzig, 1837, 4to.); also the *Foreign Quarterly Review*, No. xliii. p. 445.) For the Pœnulus in particular consult Bellerman's *Versuch in Pönulus des Plautus zu erklären* (Berlin, 1809, 8vo.), and Vallancey's *Essay on the Antiquity of the Irish Language* (Dublin, 1772, 8vo.). These authorities, however, are only of value when treading in the steps of Bochart's *Canaan*. It may be proper to add that, in addition to the Carthaginian (v. 1.) interpreted by Hebrew, there are six lines in Lybian not yet recognised; but it is clear they are merely a repetition of the Carthaginian and Latin, from the proper names of Antidamas and Agorastocles occurring in this unknown tongue; and that it was a kindred dialect appears from the commencing words being very like to the Carthaginian. T. J. BUCKTON.

Lichfield.

The latest edition of Plautus will perhaps supply the most recent interpretation of the Carthaginian passage. But the *best* dissertation on the subject is probably that of Gesenius, the first of Hebrew lexicographers, in his valuable work *Scripturæ Linguæque Phœniciæ Monumenta quotquot supersunt*, 4to., Lipsiæ, sumptibus Vogelii, 1837. See pp. 357—373., in which Gesenius, after giving an account of previous translations, and of the different readings of the passage in various manuscripts, offers his own interpretation, with notes of considerable length. E. T.

John Rutty, M. D. (2nd S. vii. 147. 264.)—Whether the *Dublin Quarterly Journal of Medical Science* was right in this particular instance in giving Dr. Rutty's Membership in the Society of Friends as a reason for not furnishing his portrait or not, I cannot say, but certainly there are quite sufficient portraits of celebrated Friends published to prove that they have no scruple against such a practice, *e. g.* J. J. Gurney, Samuel Gurney, Elizabeth Fry, Dr. Fothergill, Richard Reynolds, Wm. Allen, Peter Collinson, Joseph Sturge.

N. J. H.

Nathaniel Hooke, the Roman Historian (2nd S. vii. 375.)—There is a notice of Hooke and his writings in Nichols's *Literary Anecdotes*, vol. ii. pp. 606—617. A brief account of the Fasti Capitolini may be found in Dr. Smith's *Dict. of Ant.*, art. FASTI. A complete edition of them, with the last discovered fragment, was published by J. G. Baiter, at Zurich, in 1838. L.

Quotation Wanted (2nd S. vii. 376.)—The lines of which your correspondent is in search are identified with two of our greatest modern poets. They form the motto of Sir Walter Scott's romance of *Rob Roy*, and are to be found in Wordsworth's poem, "Rob Roy's Grave:"—

> "For why? because the good old rule
> Sufficeth them, the simple plan,
> That they should take, who have the power,
> And they should keep, who can."

C. W. BINGHAM.

Old Style.—In illustration of what you mention (2nd S. vi. 526.) as to the superstitious clinging of poor people to the Old Style, I can assure you that the preference for the Old Style is far from extinct. I met an old man only three or four years ago, who, on my remarking that it was cold weather for April, informed me that he believed it to be "God Almighty's March:" for that he remembered how his old mother used to tell

him that people had somehow altered the time. "But, Sir," he added, "you may alter the times just as often as you like, but God Almighty He don't take no count of that; you can't make Him go no faster nor no slower, do what you will."

R. E. B.

Note on Mr. Froude's "History of England" (2nd S. vii. 383.) — Your correspondent LAICUS has, I think, missed the intention of my remarks at pp. 274–5. of this volume. My object was, not to call in question the use, or misuse, of theological terms by Mr. Froude, but rather to show that, giving him the utmost freedom to place what construction he pleases on the terminology he adopts, he has committed himself to a dilemma from which it is not easy to see how he can escape. I have already observed that Mr. Froude is not alone in using the term "real presence" as equivalent to "transubstantiation;" and LAICUS informs us that in this case he is borne out by the original documents. On any supposition as to the employment of phrases, Mr. Froude's observations on Lambert's trial amount to this: that Lambert was condemned and executed for denying reasons which had been held orthodox since A.D. 38, that is to say, during, as well as subsequent to, the times of the apostles. Thus, in a rhetorical flourish, Mr. Froude insinuates a statement which strikes at all eucharistic doctrine; for, I presume, all sects of Christians would be content with what was received as orthodox in A.D. 38. I may observe that I first read the passage in the 1st edition, and thought it must be a printer's error. But when I referred to the 2nd edition of Mr. Froude's work (which professes, I believe, to be revised and corrected), and found the words precisely as in the former impression, I then was obliged to accept it as a deliberate assertion of the author of the *Nemesis of Faith*.

ARCHIBALD WEIR.

Enfield.

The Imprisonment of Queen Isabella (the Fair) (2nd S. vii. 319.) — Historians relate that she was incarcerated for a period of twenty-eight years, and until the time of her decease; but if she were imprisoned, it would seem not to have been altogether without some relaxation, as appears from the subsequent authority. In the British Museum there is a Cottonian MS. (Galba, E. 14.), labelled *Compotus Hospitii Reginæ Isabellæ, 32 Edw. III.*, which is of indubitable authenticity. This book begins with Monday, 1st January, 135$\frac{7}{8}$, the first of April following having been Easter-day, and it is recorded that on Friday, the 20th of that month, Isabella was at Shene, when Le Comte de Tancarville*, the Countesses of Pembroke and Warren, *et alii Magnates*, dined with her; and it is stated she left Shene the next day. On the following Thursday, 26th April, she was at Shene again, where she received Joan her daughter, who was married to David Bruce, King of Scotland. Three days later, viz. Sunday, 29th April, Edw. III., with Isabella, his eldest daughter, and the Earl of March (restored), supped with her. Isabella being the hostess, and entertaining such noble guests on these occasions, would indicate that she was then at least free from restraint. Φ.

* The Count de Tancarville was taken prisoner at the battle of Poitiers, on Monday, 19 September, 1356, nineteen months anterior.

Scottish Capital Punishments (2nd S. vii. 357.) — Had R. S. F. examined vol. ii. of Chambers's *Domestic Annals of Scotland*, from vol. i. of which book I suppose the extracts given in his Note were taken, as they are to be found there — he would have seen (p. 243.), under the date of June, 1657, that —

"Offences of a horrible and unnatural kind continued to abound to a degree which makes the daylight profligacy of the subsequent reign shine white in comparison. 'More,' says Nicoll, 'within these six or seven years nor within these fifty years preceding and more.' Culprits of all ages, from boys to old men, are heard of every few months as burnt on the Castle Hill of Edinburgh, sometimes two together. Young women, who had murdered their own infants — on one occasion it was 'ane pretty young gentill woman' — were frequently brought to the same scene of punishment. John Nicoll states that in one day, the 15th Oct. 1656, five persons, two men and three women, were burnt on the Castle Hill for offences of the several kinds here glanced at; while two others were scourged through the city for minor degrees of the same offences."

Mr. Chambers then continues: —"Burnings of warlocks and witches were of not less appalling frequency."

All who wish to understand the history of Scotland during the sixteenth and seventeenth centuries should read Mr. Chambers's work.

J. G. MORTEN.

Vergubretus, Mandubratus, Cassivelaunus (2nd S. iii. 91.) — *Brent, brentat* in modern Armorican signify a "pleading," to "plead." *Breth, breith, brauth, brès*, in Irish and Kymric, are a "sentence," a "judgment." *Breith, brawdwr, brodit*, in Cornish, signify a judge. Isidore of Seville, in his Glossary, explains *Virgobrethus* by the Latin words *nomen magistratûs;* and in a glose of a MS. from the convent of Bobbio, *Firbrithem* is translated by *verus judex*. So the sense of the last syllable of the two words *Vergo*bret and *Mandu*brat, seems to be ascertained beyond any reasonable doubt. *Mand, mant*, signifies *high*, "mountainous": hence, *Mantua, Mantala, Mandubii, Mantes, Cartismandua*. A roof, in Kymric, is *Mando*. The translation of *Mandubrat* would be "High Judge." — As to *Vergobret*, the word is to be decomposed into three parts: *Vir-go-bretus*, or *Fer-co-breith*, perhaps *Feer-guerg-breith*. The marvellous uncertainty and fluidity of Keltic orthography is well known. *Ver*, the initial sylla-

ble of *Veromandui*, *Wortigern*, *Veragri*, *Vergobius*, *Vergasillaunus*, *Vercingetorix*, indicates greatness, intensity, perhaps solidity and truth. *Co*, *Go*, or *Guerg*, an old Keltic expletive, perhaps analogous in sense and origin to the German *gern*, gives an idea of efficacity, reality. The *Fer-guerg-breith* would be the "*High-real-judge*." — *Cassivelaunus* may be reduced to *Cassi-beolach*, the "soldier of the gods *Cassii*," old Gallic deities of uncertain authority and origin (see Orell. 1979, Hefner, 119.) Such are the few and very vague lights thrown by the persevering efforts of Mone, Davies, Pictet, Zeuss, and others, on the almost unscrutable darkness of Druidic and Keltic times.

PHILARÈTE CHASLES, Mazarinæus.

May 6, Palace of the Institute, Paris.

Commencement of the Year in April (2nd S. vii. 375.) — Mr. Scoble, the learned editor of *Philip de Commines*, being abroad, I venture to refer N. to Sir Harris Nicolas's *Chronology of History*, where, at p. 41. (edit. 1833), it is stated that in France —

"From the end of the 11th century to the year 1563, the usage has been nearly universal for the monarchs in their public instruments, to begin the year at *Easter*," &c.

In a table (at p. 63.) showing the day of the month of Easter Day from the year 1000 to the year 2000, it will be found that Easter Day, 1482, fell on April 7. J. C. W.

Temple.

The "Five Great Powers" (2nd S. vii. 356.) — By a reference to Lenfant's *History of the Council of Constance* (vol. i. p. 112.), we learn that, with the view of "voting by *nations*," so as to nullify the preponderance of Italian votes, *four* Powers were recognised, viz. those of *Italy*, *Germany*, *France*, and *England* (1st Session). The *Spanish* nation had not, as yet (A. D. 1415), withdrawn from the obedience of Benedict XIII., and therefore had not joined the Council. At a subsequent Session of the Council (A. D. 1417), when the *Spaniards* had relinquished their allegiance to the deposed and obstinate Benedict and had joined the Council (28th Session), they challenged the right of voting, and disputed it with the *English*. The Italians opposed any augmentation of the "*Nations*," so as to reduce the number of votes, and the French supported the claim of the Spaniards against the English, prompted thereto by the angry feelings "engendered by the war, which at that time flamed out more than ever betwixt France and England, and by their recent defeat at Agincourt." (Vol. ii. p. 41.) The "Memorial" of the French against the claims of the English to be recognised as a "Nation," and the "Reply" of the latter, may be read with interest at the present day by every member of the Church of England. The result was, that by an Act of the 31st Session, the "English were maintained in the possession of their right, and made a *fifth* nation, as they had formed the *fourth* before the union of the Spaniards." (Vol. ii. p. 53.)

E. C. HARINGTON.

The Close, Exeter.

In modern times Austria, France, Great Britain, Prussia, and Russia have been so considered, as the following statement will show, — their armies being reckoned on the peace establishment: —

	Army.	Naval Guns.
Austria	405,000	600
France	265,463	8,000
Great Britain	129,000	18,000
Prussia	121,000*	114
Russia	700,000	7,000
The secondary powers are:		
Spain	160,000	721
The Netherlands	50,000	2,500
Belgium	90,000	36
Portugal	38,000	700
Sardinia	38,000	900
Naples	48,000	484
Bavaria	57,000	—
Turkey	220,000 †	800

The other forty-two European states have aggregate armies of 368,185 men, and 4,250 naval guns, including Denmark (20,000 men, 1120 guns), and Sweden (34,000 men, 2,400 guns). Of the fifty-five independent European states, five only are accounted "Great Powers." This statement is founded on an extract from the *Kölner Zeitung* in the *Companion to the British Almanac* for 1852.

T. J. BUCKTON.

Lichfield.

Bordyke (2nd S. vii. 359.) — Although raised at Tunbridge School (floreat!) and well acquainted with the town and all its localities as it was in the early part of the present century (1801–8), I have not the slightest recollection of any such spot or name as *Bordyke*. Tunbridge Castle, however, according to Hasted, had formerly three *moats*; and the two exterior ones enclosed the then town of Tunbridge. One of these moats, probably the outermost, I well remember tracing as a schoolboy, having antiquarian blood. Westward the moat was distinctly traceable through a willow-bed with shelving sides; then, to the N. W. of the town, through a hollow garden or orchard, till it crossed the road at the top of the main street. Then, to the N. E., it was marked first by a bank in a garden, running by the side of the cross-road to Hadlow, and next by a long pond, at the back of the church and churchyard; and so it passed down eastward through private grounds towards the river.

This moat, I would submit, was the original Bordyke, or Bord-dyke. "Bord" was in old English a border, as "the bord of a shield." "Bord"

* Her war footing is 492,000 men.

† Turkey has held aloof from the great European confederation, and has suffered accordingly.

was also specially, in old French, *the bank or border of a pit or moat:* "Sur le bord de la fosse," Cotgrave; "Le bord est comme un digue qui contient l'eau," Landais. In this latter and more modern authority we have both the terms of which Bordyke appears to consist, *bord*, and *digue* or *dyke*.

Since the early part of the present century the town of Tunbridge has been greatly enlarged and improved; and when I paid a flying visit to the old school in 1850 time would not allow of my ascertaining what traces of the moat had survived recent changes. But the willow-bed was there.

Hasted states that the outermost moat had a *drawbridge* over it at the N. end of the town. This was probably at the spot where, as I have indicated, the moat crossed at the top of the main street. The street, as I remember it, narrowed at its upper end; the opposite houses had there far less breadth of roadway between them than lower down. This contraction of a street or roadway is no unusual indication of the spot where once was the *entrance* of a mediæval stronghold.

THOMAS BOYS.

"*An Ould Facioned Love*" (2nd S. vii. 375.)—Malone wrote on the fly-leaf of his copy of this book, "This is not a translation of *Amyntæ Gaudia;* and Watson's *Amyntæ Gaudia* is not a translation of Tasso's *Amintas*." The same writer attributed the authorship of this poem to John Trussell, who has some commendatory verses prefixed to Robert Southwell's *Triumph over Death*, 1595. EDWARD F. RIMBAULT.

Spelling of the Name Dryden (2nd S. vii. 233. 301. 384.)—In the burial certificate of Sir John Phillipps, the first baronet of Picton Castle, which is preserved in the College of Arms, it is stated that "Sir Richard Phillipps his sonne and heire, now Barronet, married Elizabeth, Da^r. of Sir Erasmus *Drayden*, of Cannons Ashby, in y^e county of Northampton, K^t. and Barronet." Lady Phillipps was aunt to the illustrious poet.

JOHN PAVIN PHILLIPS.

Haverfordwest.

Pedigree of our Saviour (2nd S. vii. 377.)—The best modern commentators, following all antiquity, and in later times Patritius, *De Evangel*, have decided that both S. Matthew and S. Luke trace the genealogy of our Saviour through Joseph: the former giving his pedigree by royal succession, the latter by direct personal descent. S. Matthew desired to show that Christ was King of the Jews: he therefore traces his descent from those who were *by right*, though not all *in fact*, Kings of David's line. S. Luke intended to exhibit our Lord as the Son of Man, the promised seed of the woman, and accordingly furnishes us with his natural and personal pedigree up to David, and thence to the first man, Adam. And if it be asked what has Joseph's genealogy to do with Christ, seeing that he was not Joseph's natural son, the answer is obvious. In the first place, he was Joseph's son by law, and from him inherited legally all his supposed father's rights. And, secondly, Joseph being "a just man," married, according to law, his nearest of kin—so that his and Mary's ancestors were in fact the same. The difficulty respecting Jacob and Heli is met by the supposition that these were brothers; and that, on the death of one of them without issue, the survivor married the widow, and Joseph, the son, was called indifferently son of Jacob and son of Heli. See Wordsworth's *Greek Test.*, S. Matthew, i. 1. W. J. D.

Dr. Wolcott (Peter Pindar) (2nd S. vii. 280.)—Although the Query relating to Dr. Wolcott refers only to his artistic performances, the following brief notice of his boyish days may not be altogether without interest to some of your readers. Edward Long, the historian of Jamaica, a native of Cornwall, thus speaks of him in a MS. memoir of his (E. L.'s) early life. After alluding to the kind disposition of Mr. Wolcott, the family medical attendant, a bachelor, and living with an elder sister of the name of Roberts at Fowey, he mentions that

"There came an aunt of the doctor, from Biddeford I think, and brought with her a clumsy but arch-looking boy, since his age of manhood well known by the name of Peter Pindar. He, at this early period, showed a degree of quickness in repartee and sarcastic jokes, which was the first dawning of that satiric humour he afterwards displayed. As he was removed to Liskeard we soon became schoolfellows. I do not recollect that he was remarkable there for anything so much as negligence of his dress and person."

C. E. L.

Hatchis, or Hachich (2nd S. iii. 96.)—M. De Lamartine wrote no book on that subject. Only his name was most daringly appended to the English translation of Dr. Lallemant's excellent and fanciful, though very serious and scientific work on *Indian hemp* (*Hashisch*) and its effects; a very well-written and suggestive book, rather in the style of your own Opium-eater's studies, vagaries, and exquisite fancies.

PHILARÈTE CHASLES, Mazarinæus.

May 6, Palace of the Institute, Paris.

Impression of Seal (2nd S. vii. 85.)—The Italian jewellers do this by holding a card over the flame of a taper, and placing the end of the stick of sealing-wax on the top of the card till a sufficient quantity is melted off to form the seal. By this means the wax is not inflamed, and is free from the blacks which will arise more or less in combustion, or by contact with the flame of a candle. The card is slowly moved about so as not to catch fire, and is then split, and the blackened part thrown away. A. A.

The Consular Calendars (2nd S. vii. 375.) — As Noel Hooke Robinson "should like to know whether the *Capitoline Marbles* or *Consular Calendars* are still in existence," he is informed that they incrust the walls of the upstair rooms in the southern wing of the Capitoline Museum at Rome, where I have often seen them. Daniel Rock.

Brook Green, Hammersmith.

Miscellaneous.

NOTES ON BOOKS, ETC.

Correspondence of Charles, First Marquis Cornwallis. Edited, with Notes, by Charles Ross, Esq. *In Three Volumes. Second Edition.* (Murray.)

When it is considered that the distinguished nobleman whose correspondence is here given to the world, was actively engaged in a military and political career which extended from 1776 to 1805 — that during that time he held an independent command in the American war — that he was twice Governor-General of India, and that the revenue, judicial and police regulations promulgated by him on the first occasion are nearly all still in force in the Presidency of Bengal — that he was Lord-Lieutenant of Ireland at that important period when the Union between that country and Great Britain was successfully carried out—and that to him was entrusted the task of endeavouring to restore tranquillity to Europe, by completing the Peace of Amiens — when all these things are considered, the value of this extensive series of Correspondence as a contribution to the History of England during forty momentous years will be readily appreciated. That value has indeed been already very generally recognised; and it says much for the taste of the reading public, that within a few short months a second edition of these three goodly octavo volumes should be called for. Some portion of this success is unquestionably due to the care and attention with which the editor has executed his task: his short biographical notes on the various persons mentioned in the Correspondence contain just the information which is wanted, and nothing more. The work is moreover rendered complete by the addition of a very full and carefully compiled Index; so as to make it in every way a fitting companion to the *Chatham Correspondence*, and the no less important *Grenville Correspondence*, issued by the same publisher.

The Mothers of Great Men. By Mrs. Ellis. (Bentley.)

Mrs. Ellis may well speak of her book as one which boasts a good title and a noble subject. Her biographies are confined to the Mothers of St. Augustine, Alfred the Great, Henry VII., Francis I., and Henri Quatre, John Wesley, Napoleon, Cowper, Byron, Göthe, and Richter. It will be seen at a glance how much this list might have been extended; and we may add, that in proportion to such extension would have been the increased interest of Mrs. Ellis's sketches.

A Catalogue of the Portraits of King Edward the Sixth, both Painted and Engraved. By John Gough Nichols. (*Printed for private Distribution.*)

This interesting little Catalogue — a sequel to the biographical Memoir of Edward VI. prefixed to Mr. Nichols' edition of his *Literary Remains*, lately printed for the Roxburghe Club—is valuable, not only for the curious information which Mr. Nichols' industry has collected together, but for his suggested scheme for the arrangement of Historical Portraits.

Catalogue of the Pictures in the National Portrait Gallery.

Mr. Nichols' tract has reminded us of this useful and well-executed Catalogue. The Trustees of the National Portrait Gallery are doing their work well, and we expect that this Gallery will, at no very distant day, be regarded as one of the most interesting exhibitions in the metropolis.

Books and Pamphlets received.—

Our space compels us to confine ourselves to the titles of —

The Parian Chronicle subversive of the Common Chronology. By F. Parker. (J. H. Parker.)

Two Lectures on the Currency delivered in the Year 1858. By Charles Neate, *Professor of Political Economy in the University of Oxford.* (J. H. Parker.)

On some of the Grounds of Dissatisfaction with Modern Gothic Architecture. By E. B. Denison, M.A., Q.C. (J. H. Parker.)

Sketch of the Life of Walter de Merton, Lord High Chancellor of England, &c., Founder of Merton College. By Edmund, Bishop of Nelson. (J. H. Parker.)

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Elementary Notes on the History of France. By Mrs. Edmonds. (Tallant & Allen.)

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Notices to Correspondents.

Among other articles of great interest which will appear in our next Number, we may mention Bishop Bedell, *by Rev. J. E. B. Mayor; Mr. Wylie's* New Catalogue of Shaksperiana; Anniversary Ceremonies of the Preservation of the Roman Capitol, &c.

An Inquirer *will find in Job* xxx. 35. "*that mine adversary had written a book.*"

M. A. D. *The derivation of* Finkle Street *is discussed very fully in* 1st *and* 2nd *vols. of our* 1st *Series.*

Emily's *Query is not of a character for discussion in these columns.*

I Trow Not. *The oft quoted couplet—*

"Immodest words admit of no defence,
For want of decency is want of sense,"

is from Lord Roscommon's Essay on Translated Verse.

Antiquarius. *For "Easter Eggs," see "*N. & Q." 1st S. vols. i. *and* ii.

Ein Fragen. *There are several Clerical Peers in the House of Lords, see "*N. & Q." 2nd S. vi. 100.

Sioma Theta. *The question could only be satisfactorily answered by a knowledge of where and when the two brothers died.*

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LONDON, SATURDAY, MAY 23. 1859.

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Notes.

BISHOP BEDELL.

By the kindness of Joshua Wilson, Esq., I am enabled to communicate Kennett's notes on Burnet's *Life of Bedell*.

After referring to the Tanner MS. 278., which is sufficiently described by Dr. Cotton, Kennett proceeds: —

"See An examination of certaine Motives to Recusancy by W. Bedell, 1628. 8vo. pp. 61. wth Ep. ded. to the right worshipfull my very good friend Sr Thomas Barker. MS. T(anner). 505."

He next makes two long extracts from —

"Bp Burnet in his Vindication of Himself from the Reflections made on his fun. Serm. for ABp. Tillotson, 8vo. 1696," pp. 68. 88, 89.

Some of the sentences are worth citing here; the whole should be reprinted in any future edition of Burnet's *Life of Bedell*, or in any complete *History of the Censorship in England*.

"He reproaches me for adding a Marginal Note to a part of Bp. Bedell's Book, in wch he treats of *Subjects resisting their Princes*..... When I writ Bishop *Bedell's Life*, his Book against Wadsworth was found to be so well written, and was so much out of Print, that it was thought fit to reprint it, and bind it up with his Life. I could not but take notice of the Case of Subjects resisting their Prince, fully stated and justified by him [pp. 445, 446.]; and that in a Book dedicated to King Charles the first, then Prince of Wales ..... I thought myself bound to warn Mr. Chiswell of that Passage; he was much threatned at that time for having printed *Julian*, and he was afraid of raising a new Storm against himself. I told him, I would not suffer the Book to be printed, unless that Passage were printed in it. He shewed it to Sr *Roger L'Estrange*, who would not let it pass, till several words were scatter'd quite through it to give it an Air, as if Bedell had been only repeating the arguments of other Men. And yet even that did not serve [the] turn. A marginal Note was to be added to the end of that Paragraph (in p. 446.), wch was framed by Sr Roger himself. . . . . All I could do was to get those words between Crotchets, so that the Reader by passing them over might have seen the thread of Bedell's Discourse."

On the passage referred to (p. 445.), Kennett notes: "The words in crotchets were added by Sr Roger Lestrange or his Order;" and on the next page: "this marg. Note was framed by Sr Roger himself." Neither Burnet nor Kennett seem to have been aware that some copies of Burnet's book (1685) were struck off before Sir Roger added his note.* I have an early copy which wants the note, and in which p. 446. begins thus: —

"and inviolable, as was *Sauls* to *David*. Lastly, if the inraged Minister of a lawful Prince,"

In Kennett's copy these two lines have been pushed back to p. 445., in order to allow room for the censor's note to overflow its margin.

The second extract from Burnet's tract proves, if proof be needed, that his *Life of Bedell* can only be tolerated as a makeshift, and ought to be superseded by the original memoirs, whose place in our libraries it has so long usurped.

"He again reproaches me for the Life of Bishop Bedell. Mr. Fulman sent me Remarks on some parts of it, and I made no Answer; and these have fallen into the Author's hands, and he has printed them wth great triumph. I publisht that Life just when I went out of England. Mr. Fulman sent a Packet after me to Paris, for which I paid very dear. I had neither the conveniencies nor the inclination to answer it at that distance. Since I came into England a Copy of it was sent to me by him into whose hands Mr. Fulman's Papers came, for he was then dead. I sent him a full Answer to them, to be printed or not, as he thought fit. He judged it better to let the matter sleep, and so returned all back to me again. I will only say this for my part in that work. The whole Materials were prepared for me many years before I medled with them by an ancient and Reverend Clergyman, Mr. *Cloggy*. I was apprehensive that some might take exceptions to my writing on that Argument, and so declined to do it for some years; but repeated Importunity overcame me at last, so I undertook it: I had then separated myself from my Books, which I had bestowed in a place where I knew they would be preserved safe for me: I upon that took no sort of care to examine the matter of those Papers, I only put them in Form: I am not answerable for any mistakes that may be in the first Part of them, which my Author may have misremembred: So if any of these are wrong, they are another Man's Errors, they are not mine."

On p. 1. of the *Life*, Kennett has given two extracts from the Lambeth registers: —

"Commissio Matthei Cant. Arcpi Mgro Robto Weston, LL.D. Curiæ Cant. Officiali ad admittend. Willum Bedle

* The note is sufficiently curious to deserve a place at the foot of the page: "This *Passage* above, is to be considered as a *Relation*, not as the Author's Opinion: But yet for fear of taking it by the wrong Handle, the Reader is desired to take notice; That a Subject's resisting his Prince in any cause whatsoever, is *Unlawful*, and *Impious*."

Notariū publicum in numerum Procuratorum generaliū ejusd. Curiæ. dat. xxviii. Octob. 1564. Reg. Parker. 250."

"Henry Bedell Clerk Parson of St. Pancrase London. 1566. ib. p. 260."

The next note is on fol. S 2 *b*, after "The Contents" of the second part.

"See the Memoirs of Mr. James Wadsworth (son of this James) a Jesuit that recanted, &c., giving an Account of his Father's Apostasy and his own Conversion of (sic) Popery much owing to y^e^ Letters he found in his Father's Study from Dr. Hall and Mr. Bedle. 4to. Lond. 1670. penes me W.K."

At the end (p. 487.) Kennett, with business-like exactness, has noted the dates of his two perusals of the book: —

"Lect. Mar. 22. 1706-7.
Apr. 3. 1712."

On the fly-leaf at the end: —

"Of the good endeavours of Bp. Bedell to convert the Native Irish by learning their Language, and translating the Scriptures into it, &c., there is a good (and in some points a fuller) Account given by Mr. Richardson in his Short History of the Attempts to Convert the Irish. 8^vo^. 1712. p. 20."

The passage is long, and the book common, and therefore I need not transcribe it.

I should add that the title-page bears Kennett's signature and most appropriate motto: —

"Wh. Kennett.
Verba animi proferre, et vitam impendere vero."

I have met with the following materials for *Bedell's Life* since I last wrote: a letter to Sir Robert Cotton in *The Court and Times of Charles I.*, vol. i. p. 301. *seq.*; verses to Bedell from Bishop Hall (*Works*, ed. Peter Hall, xii. 329.); letter to him, from the same (*ibid.* vi. 143); on Bedell and Alablaster, see Add. MS. Brit. Mus. 10,055.

J. E. B. Mayor.

St. John's College, Cambridge.

ANNIVERSARY CEREMONIES OF THE PRESERVATION OF THE ROMAN CAPITOL.

It was shown in former volumes of this series (2nd S. i. 473. 495.; ii. 134.) that the received Roman tradition represented the Capitol as having been preserved, from the nocturnal assault of the Gauls, by the screams of geese, while the dogs failed to give the alarm; and that the memory of this event was kept alive by various observances. These were, 1. That the censors gave out the tender for the food of the public geese before any other tender; 2. that, on the anniversary of the attack on the Capitol, a goose was carried round in a richly ornamented litter, and a slaughter of dogs took place. It was further shown that the vigilance of the goose, and its sensitiveness to sounds, is in accordance with the natural history of the bird.

Schwegler, in the third volume of his *Roman History*, published since his death, adverts to these customs, and, following the indications of Schwenck, in his work on *Roman Mythology*, conjectures that the religious ceremonies in question originated in other causes, and that they gave rise to the traditionary story, instead of having grown out of it.

"To slaughter dogs, and to offer them as sacrifices, was customary in other festivals and rites of the Roman religion; and that the goose was from an early period, and prior to the preservation of the Capitol, a bird sacred to Juno, is implied in this story itself." (*Röm. Gesch.* iii. 259.)

It is certain that the explanatory stories adduced by the Romans to account for the origins of their festivals and other religious observances—of which the *Fasti* of Ovid and the *Quæstiones Romanæ* of Plutarch present a copious collection—are for the most part fictitious, and have no claim to be regarded as resting on a historical foundation. The doctrine, therefore, which Dionysius lays down (*Ant. Rom.* vii. 70.), that the accounts of the Roman historians respecting the early period admit of corroboration by the religious ceremonies which existed in his own time, must be received with large qualifications: nevertheless, it must not be assumed that the rule as to the fabulous character of these explanatory stories is universal, and admits of no exceptions.

The capture of Rome by the Gauls is unquestionably an historical event, and, without reference to the native tradition, is attested by Heraclides Ponticus, Aristotle, and Theopompus, who were nearly contemporary writers. The incident of the watchfulness of the geese, while the dogs slumbered, is in itself probable, and consistent with the natural history of the two animals. The story of the preservation of the Capitol by the cries of the goose is as old as Ennius (*Propert.* iii. 3. 12), who was born in 239 B.C., about a century and a half after the event, and is alluded to by Lucretius. The crucifixion of dogs upon an elder-tree, between the temples of Juventas and Summanus, and the carrying round of live geese, upon a litter ornamented with purple and gold, are represented to us not as religious acts, but as memorial observances on the anniversary of the preservation of the Capitol. Moreover, they do not stand alone; but they must be taken in connexion with the priority given by the censors to the contract for the food of the geese (see Plut. *Q. R.* 98.); and with the *dies Alliensis*, the annual commemoration of the disastrous defeat which opened the gates of Rome to the Gauls. This *dies nefastus* was strictly observed by the Romans as a day of humiliation and abstinence from work. There is nothing improbable in the continued observance of the custom of annually impaling the dog and carrying round the goose, from the year

390 B. C. to the period of the Empire. The custom of carrying round a figure of Guy Fawkes on the 5th of November has now lasted in England above 250 years; and its maintenance cannot be ascribed to the influence of written history: it has doubtless been perpetuated by a genuine popular tradition.

It is true that the dog was sometimes slain, both by the Greeks and Romans, as a peculiar sacrifice during the dog-days, from a fanciful connexion with the dog-star; and also as a victim for purposes of lustration. Thus the Cynophontis was an Argive festival celebrated at the period of the dog-days, at which dogs were killed (*Athen.* iii. p. 99.); the day and the festival at which the Argives killed the dogs is likewise stated to have been called Arnis, for which name a fabulous cause was assigned. (Conon. *Narr.* 20.; Ælian, *Nat. An.* xii. 34.) Plutarch states that it was a universal Greek custom to kill a dog as a purificatory sacrifice: he adds that puppies were offered to the goddess Hecate, together with other rites of lustration; and that persons who required purification were touched with puppies—a purificatory rite which was called περισκυλακισμός (*Q. R.* 68.) In another place Plutarch states that the ancient Greeks did not regard the dog as a clean animal; for which reason it was never sacrificed to the Olympian gods, and was only used as an expiatory victim in the rites of the infernal goddess Hecate. He adds that the Lacedæmonians sacrificed puppies to Mars; and that the Bœotians performed a public purification by cutting a dog in two portions, and by passing between them. (*Ib.* 111.) According to Pausanias each troop of the youths at Sparta sacrificed a young dog to Mars, believing that the most courageous of animals would be an acceptable offering to the most courageous of gods. These were the only Greeks known to Pausanias who sacrificed this animal, except the Colophonians, who sacrificed a black puppy to Hecate. Both at Sparta and Colophon these sacrifices took place at night; which indicated that the worship was considered as relating to the terrestrial gods (iii. 14. 9.) The sacrifice of a dog was so characteristic of the rites of Hecate that she is called by Lycophron, v. 77., the "dog-slaying goddess."

At Rome, dogs were sacrificed at the Lupercalia, a lustratory festival (Plut. *Q. R.* 68. 111., *Romul.* 21.); the entrails of a dog were also offered to the goddess Robigo, in order to avert her wrath from the corn. The reason of this custom is thus delivered in the *Fasti* of Ovid: —

> "Est canis (Icarium dicunt) quo sidere moto
> Tosta sitit tellus, præcipiturque seges.
> Pro cane sidereo canis hic imponitur aræ;
> Et quare pereat, nil nisi nomen habet."
> iv. 905—948.

There are two articles in Festus which allude to the sacrifices of dogs at Rome for appeasing the anger of the dog-star: —

> "Catularia porta Romæ dicta est, quia non longe ab eâ ad placandum caniculæ sidus frugibus inimicum rufæ canes immolabantur, ut fruges flavescentes ad maturitatem perducerentur."—P. 45.
>
> "Rutilæ canes, id est, non procul a rubro colore, immolantur, ut ait Ateius Capito, canario sacrificio pro frugibus deprecandæ sævitiæ causâ sideris caniculæ."
> P. 285.

Sacrifices of dogs also occurred in the worship of the goddess Mana Genita and of the Lares, which deities were of the terrestrial or infernal class. (See Plut. *Q. R.* 51, 52.; Plin. xxix. 14.; Ovid, *Fast.* v. 137—142.)

These testimonies suffice to explain the nature of the religious rites in which the sacrifice of a dog was introduced. The dog was sometimes a symbolical offering to the dog-star: sometimes a victim suited to the god of war; and sometimes, as an unclean animal, he was devoted to the infernal deities. The annual crucifixion of a dog, at Rome, which was said to be a commemoration of his failure to give alarm at the assault of the Capitol, has no affinity with any of these rites; and the singular custom of carrying round a goose in an ornamented litter is not explained by saying that this bird was sometimes sacred to Juno. A slaughter of dogs still took place at Rome every year on the 3d of August in the sixth century after Christ, and was considered as commemorative of their omission to save the Capitol: at that time, however, some persons thought that this custom was intended as a preservative against canine madness; while others believed that it was designed for the benefit of the numerous sick persons, who, during the unwholesome season of autumn ("autumnusque gravis, Libitinæ quæstus acerbæ," Horat. ii. 6. 19., "letifer autumnus," Juven. iv. 56.), would be incommoded by the barking of the dogs which prowled about the streets. (See Lydus *de Mens.* iii. 40.; *De Mag.* i. 50.; *De Ostentis*, c. 7.) L.

THE OLD COUNTESS OF DESMOND.

If you and your readers are willing to hear more of the old Countess of Desmond, I can add something in corroboration of what has been told by your correspondents W. S. G. and Hugo. The first Duchess of Leinster, born in 1731, was aunt to my present wife. The Duchess received from her mother-in-law, the widow of the 19th Earl of Kildare, the following as a family tradition (the Kildares and Desmonds having been connected in former days). The father of this 19th Earl was born in 1616, only eleven years after the death of the old Countess in question; and he had known an elderly lady who had been acquainted with her. The Countess was fond of telling of her having

danced with the Duke of Gloucester (Richard III.), adding, "Not a bit crooked; he was as straight as an arrow, and he danced like a demigod."

This account leaves four retainers of the tradition between the Countess of Desmond and my wife: the former born in 1465, and the latter living in 1859. HENRY BUNBURY.

Barton.

HANDELIANA.

Handel's Residence at Acton. — Handel, it is well known, taught the Princesses Amelia and Caroline, and in Chamberlayne's *Magnæ Britanniæ Notitia*, 1755, his name is thus entered: —

"Musick-Master, *Geo. Fred. Handel*, Esq. . . . *Salary per Ann.* 200*l.*"

It now appears that Handel, in order to be near his royal pupils, resided for a certain period at Acton, in Middlesex. This fact, which has never been noticed in connection with the biography of the great musician, is thus mentioned in *Recollections of the Life of John O'Keeffe, written by Himself*, 2 vols. 8vo. 1826 (vol. ii. p. 57.): —

"Princess Amelia, daughter of George the Second, frequently passed my house at Acton, to and from Gunnesbury Lane, where she lived; her house stood on the left-hand going from Acton to Turnham Green. I have often seen a large group of poor people, men, women, and children, at a side-door in the wall at Gunnesbury-house, receiving portions of soup, beef, and bread distributed to them by her Royal Highness's order.

"About half a mile from my house, at Acton-Wells, lived HANDEL; and that place thus became the grand rendezvous of the Court and all the lovers of sublime music of his day."

EDWARD F. RIMBAULT.

Roubiliac's Statue of Handel. — A paragraph inserted in the *London Daily Post* of the 15th of April, 1738, says: —

"The effigies of Mr. Handel the famous composer of Music, is going to be erected in Vauxhall Gardens, at the expense of Mr. Jonathan Tyers."

And on the 18th of the same month, —

"We are informed from very good authority, that there is now, near finished, a statue of the justly celebrated Mr. Handel, exquisitely done by the ingenious Mr. Roubillac (*sic*), of St. Martin's Lane, statuary, out of one entire block of marble, which is to be placed in a grand niche, erected on purpose, in the great grove of Vauxhall Gardens, at the sole expense of Mr. Tyers, conductor of the entertainments there; who, in consideration of the real merit of that inimitable master, thought it justice and propriety that his effigies should preside in that place, where his harmony has so often charmed even the greatest crouds into the most profound silence and attention.

"It is believed that the expense of the statue and niche cannot cost less than 300*l.* The said gentleman, likewise, at Mr. Handel's benefit, very generously took fifty of his tickets."

These notices are worth recording in the pages of "N. & Q.," as they have escaped the researches of the writer of the Memoir of "Roubiliac's Statue of Handel," inserted in the Report of the Sacred Harmonic Society.

I may add, as bearing upon the popularity of Handel's music at Vauxhall Gardens, that the "Firework Music," composed for the celebration of the Peace of Aix-la-Chapelle in the Green Park, was rehearsed at this popular place of public amusement on Friday the 21st of April, 1749, by a band of 100 musicians, before an audience of 12,000 persons, admitted by tickets at half-a-crown each. The throng was so great, according to a contemporary account, as to occasion a stoppage of London Bridge, then the only transit for carriages, which lasted for three hours.

EDWARD F. RIMBAULT.

The Handel Festival of 1784 (2nd S. vii. 370.) — In my notice of this commemoration a trifling *misprint* occurs which I beg to point out. The number of the bassoons is printed 25, instead of 26; with this correction the total is right.

A discrepancy occurs between my account and that of my friend MR. HUSK, as regards the number of Cantos. My number is 59, MR. HUSK's 60. I believe the error has arisen from that gentleman having inadvertently included in his enumeration Signor Pacchierotti, who, although his name is given among the trebles, is said by Burney to have sung "at the Pantheon *only*."

EDWARD F. RIMBAULT.

Victor's Notices of Handel (2nd S. vii. 370.) — Benj. Victor's *Original Letters*, quoted by MR. SCHŒLCHER, were pointed out to the notice of MR. W. CHAPPELL by myself. MR. SCHŒLCHER should have quoted the previous part of the letter dated Dublin, Dec. 27, 1752, as it adds to the proof that the "Messiah" was *originally* performed in that city. Victor says: —

"Mr. Handel, when he was here, composed this excellent oratorio, and gave it to a charitable musical society, by whom it is annually performed for the relief of poor debtors, and very well, as we have good cathedral singers to whom this music is chiefly adapted: the performance is just over, and you will conclude I am never absent."

EDWARD F. RIMBAULT.

PASSAGE IN ST. MATTHEW.

St. Matthew xxiii. 24.: "Which strain at a gnat and swallow a camel." Dean Trench observes: —

"Yet it may well be a question here, whether the inaccuracy complained of [in regard to the preposition at"], lies at the door of the translators or the printers. For myself, I feel strongly convinced that we have here a misprint, which, having been passed over in the first edition of 1611, has held its ground ever since; and that our translators intended, 'which strain out a gnat and

swallow a camel.'"—*On the Authorised Version of the New Testament*, edit. 2. p. 172.

It is a remarkable confirmation of this conjecture, that in a copy of the Bishops' Bible (fol. Lond., 1602), preserved in the Bodleian, "which has the original MS. corrections prepared for the new edition appointed by K. James" (*Bodleian Catalogue*), it stands thus: "which straine out a gnat," &c., there being no MS. correction to the preposition. But in the folio, 1611, it is "at."

It may be seen by a mere glance at the pages of this copy how much more frequent the alterations from the former translation are in the Old Testament than in the New; and the course which is seen to have been adopted by our translators might serve as an useful guide in any new revision. All the books are not corrected.

In connexion with this subject, I would notice a variation from the edition of 1611, which prevailed for a time, but has now been corrected, at least in the Oxford Bibles, to which alone I have referred; but which still remains in the Prayer Book (Epistle for Good Friday), corresponding with the original sealed books. I mean the punctuation of Hebrews x. 12., where the comma should be after the words "for ever," connecting them with the clause which precedes, and not with that which follows them, as was printed for some time. The comma is placed rightly in the common Bibles, at least down to 1647; but was changed before 1769, and so continued till 1840 at least, in the editions also of Scott and Mant. It was altered by 1850. The stopping is correct in the Scotch Prayer Book of 1637.

There is also an incorrect rendering of a word in the same Epistle (x. 23.), which neither Trench nor Scholefield mention. It is "the profession of our faith" in our translation, whereas, according to the Greek, it should be "the profession of our hope,"—ἐλπίδος. There is so slight a trace of MS. authority for πίστεως—for Tischendorf (edit. 7th) does not notice it—that there could not have been an intention to substitute that reading. Hammond corrects the translation in his margin.

E. M.

Oxford.

Minor Notes.

Alliance of Secondary with Great Powers.—In July, 1797, Bonaparte wrote to Talleyrand:

"Do you wish to annex Piedmont to the Cisalpine Republic? The best means to effect this without a shock, without breaking the treaty, without impropriety, is to mix with our troops a body of 10,000 Piedmontese, who are the flower of the population; six months after, the King of Sardinia will be dethroned. *It is the giant who embraces a pigmy, and who smothers him in his embrace, without being suspected of any guilty intention.* This is the true policy of a great nation, which is called to high destinies."—(Vieusseux's *Napoleon Bonaparte*, i. 107.)

T. J. Buckton.

Novelties in Clockwork.—In the *Diary* of John Evelyn I find the following entry:—

"24th February, 1655. I was showed a table-clock whose balance was only a crystal ball, sliding on parallel wires, without being at all fixed, but rolling from stage to stage till falling on a spring concealed from sight, it was thrown up to the utmost channel again, made with an imperceptible declivity, in this continual vicissitude of motion prettily entertaining the eye every half minute, and the next half giving progress to the hand that showed the hour, and giving notice by a small bell, so as in 120 half minutes, or periods of the bullet's falling on the ejaculatory spring, the clock part struck. This very extraordinary piece (richly adorned) had been presented by some German prince to our late King, and was now in possession of the Usurper; valued at 200*l.*"

Few persons would imagine that similar pieces of mechanism, still to be seen in the clockmakers' windows, were the invention of two centuries previous; or that what in Cromwell's time was valued at 20*l.*, could now be bought for one-tenth of the sum. John Pavin Phillips.

Haverfordwest.

Quadrature of the Circle.—Of the mistakes on this subject, the following is not the least amusing:—In the *Dictionary of Greek and Roman Biography, &c.*, it is said that Philo of Gadara extended the quadrature of the circle to *ten thousand places of decimals*. The authority given is Eutocius, as cited by Montucla, vol. i. p. 340. Montucla's words are "jusqu'à des 10000mes," as far as *ten-thousandths*: that is, to *four* places of decimals. I notice this because the mistake is one of a kind which has occurred before, and may again. The fourth place of decimals is the *place of ten-thousandths*, which is easily confounded, so far as idiom is concerned, with the *ten-thousandth place*. A. De Morgan.

The Talking Fish is one more illustration of the trite axiom, that "there is nothing new under the sun," for, between two and three hundred years ago, there was a work on the subject written by one Thomas Scot (with a frontispiece by Elstracke), bearing the following quaint title: *Philomythie, or Philomythologie, wherein Outlandish Birds, Beasts, and Fishes are Taught to speak True English plainely*, 1622. W. J. Stannard.

Hatton Garden.

A Fanatical Citizen's Prayer.—William Cole says, "This was brought to me, Aug. 21, 1776, by Dr. Ewin of Cambridge, from Dr. Colignon, who took it out of an old *Fog's Journal*."

"O Lord, thou knowest that I have nine houses in the City of London, and likewise that I have lately purchased an estate in fee simple in the county of Essex. Lord, I beseech thee to preserve the two counties of Essex and Middlesex from fires and earthquakes; and as I have a mortgage in Hertfordshire, I beg thee likewise to have an eye of compassion on that county. And, Lord,

for the rest of the counties, thou mayest deal with them as thou art pleased. O Lord, enable the Bank to answer all their bills, and make all my debtors good men. Give a prosperous voyage and return to the *Mermaid* sloop, which I have ensured: and, Lord, thou hast said, 'That the days of the wicked are short,' and I trust thou wilt not forget thy promises, having purchased an estate in reversion of Sir J. P., a profligate young man. Lord, keep our funds from sinking; and, if it be thy will, let there by no *sinking* fund. Keep my son Caleb out of evil company, and from gaming-houses. And sanctify, O Lord, this night to me, by preserving me from thieves and fire, and make my servant honest and careful, whilst I, thy servant, lie down in thee, O Lord. Amen."

J. Y.

Minor Queries.

Peg Tankard. — Can any of your readers give me the probable date of a peg tankard which I now describe?

The tankard is of a dark wood, resembling oak, polished outside and half way down the inside, but the other half rough as cut. It stands about eight inches high, on four carved lions couchant, each holding a ball between its fore feet. The handle is of the same wood, massive and chased, is fastened to the tankard with two wooden pegs inside, and with a hinge of the same wood. On the top of the handle is a lion couchant and crowned, holding a ball between its fore feet. On the lid, encircled by a wreath, is a lion rampant, with one of its fore and hind feet resting on a halberd, curved nearly to a semicircle. On its head is a fleur-de-lis or crown. The tankard has seven pegs inside, and holds about two quarts. On the under side of the tankard is carved the date, 1763, with the letter P.

I cannot think that is the proper date of it, but perhaps some of the readers of "N. & Q." will give their opinion. T. B. W.

Vowtes, or Vows, over Altars. — In 1549 the churchwardens of S. Martin's, Leicester, credit their account with sums received "for the vowte ov^r Sent Kathern's alt^r," and for "the vowte ov^r sent George aulter." Were these votive offerings made at the altar of the saint for some supposed benefit received? if not, what were they?

Thos. North.

Leicester.

The Precious Ointment. — Will any of your readers kindly inform me if "the very precious ointment" with which our Saviour was twice anointed — see St. Matthew, xxvi. 60., St. Mark, xiv. 30., and St. John, xii. 30., and again in St. Luke, vii. 37. — is the "holy ointment," the compounding of which is so minutely detailed in Exod. xxx. 22., and following verses? The odour, in both cases, is noticed as being very powerful. The prohibition that it should be poured on man's flesh — see v. 32., "Upon man's flesh shall it not be poured" — is no answer to my question, as it was expressly compounded for the anointing of the priests. M. C. H.

Book Note. — On an old black-letter copy of the 39 Articles, in the library of the Dean and Canons at Windsor, is the following note: —

"These articles were distinctly read in y^e Parish Church of Odstock in y^e County of Wilts, uppon y^e thirteenth day of August, Anno Dni. 1637, by Christofer Yonge, y^e Rector and Parson of y^e s^d Parish of Odstock, whereunto he gave his full assent and consent in the Audience and psence of us, vizt.

"Simon Barker, Curate.
Stephen Bankes (his mark), Churchwarden.
Wm. Hooker.
John Presse, Clarke of the Parish att that time."

Was it usual to read the Articles on institution to a benefice, or on any other occasion, at the above date? R. C. W.

Baptism for the Dead. — A story has been communicated to me, so strange, that, had not its source been unimpeachable, it should never have been repeated. It is this. Some time ago it was a custom among the poorer and more ignorant of the Jews, when any of them were dangerously ill, to send for a rabbi, and to have the sick man's name changed. The object being, that in case the evil one should come and claim the patient — Moses Abrahams we will call him — the bye-standers might answer with truth: "Ah! this is not Moses, it is Michael Abrahams." And so, after apologising for calling at the wrong house, "auld Clootie" might go somewhere else in quest of his man. Is there any truth that this strange superstition ever existed? and does it, or any relic of it, prevail at the present day? F. S. A.

On buying a Bible. —

"'Tis but a folly to rejoice or boast
How small a price thy well-bought purchase cost,
Until thy Death thou shallt not fully know
Whether it was a Pennyworth or no.
And at that time, believe me, 'twill appear
Extremely Cheap or else extremely Dear."

Copied from a MS. in an old Pocket Book.

Is it known that these lines are in print, and by whom composed? The reference to any authority must go back fully seventy-five years. G. N.

"*The Wonderful Discovery of Witches in the Countie of Lancaster.*" — Since the publication of Harrison Ainsworth's *Lancashire Witches*, the noted trials and executions at Lancaster and York in A.D. 1612, have been well known to most readers; but the more minute details are familiar to those only who have had access to Mr. Potts's *Wonderful Discovery*, republished some years ago

by the Chetham Society. At the end of the latter work I find "The Arraignment and Triall of Jennet Preston of Gisborne, in Craven, in the Countie of Yorke," who was tried and condemned to death, "before Sir James Altham, Knight," and "Sir Edward Bromley, Knight," of "his Majesties Court of Exchequer;" and from some expressions there used, I am led to inquire whether Mr. Potts wrote his book for the benefit of the public, or as an apology for the conduct of the judges.

In the early part of the Arraignment he talks of "*satisfying the world*" how "dangerous and malitions a witch this Jennet Preston was," and, "how unfit to live;" of being "*directed*, for example sake, with that which [he has] to report of her;" and he also alludes to the current opinion of the inhabitants of Craven, "that she was maliciously prosecuted by Master Lister and others." At the close of his Essay he says: "*looke not upon things strangely alledged*, but judiciously consider what is proved against them" [the witches]; and concludes with the following strange prayer on behalf of those who tried them: —

"God grant us the long and prosperous continuance of these Honourable and Reverend Judges, under whose government we live in these North parts: for we may say, that God Almightie *hath singled them out, and set them on his seat, for the Defence of Justice.* And for this great deliverance, let us pray to God Almightie, that the *memorie of these worthie Judges may bee blessed to all posterities.*"

These clauses appear to me so like an attempt to allay a storm of indignation excited by the execution of so many reputed witches, that I feel anxious to ascertain whether such was really the case. Probably some of your readers will be able to supply some contemporaneous extracts illustrative of the matter. T. T. W.

Burnley, Lancashire.

Montejo Family. — In a letter of Mr. Oglethorp to the Governor of St. Augustine, dated Georgia, 1735–6, Feb. 15, the following passage occurs: —

"The gentleman who delivers this is of an ancient and noble family in Ireland: he has letters to you from the Countess of Montejo, and from Sr Th. Fitzgerald, who is now charged with the King of Spain's affairs in England."

What relation did this lady bear to the present Empress of the French? Ithuriel.

Lost Brass: Emneth Church. — In the nave of Emneth church, Norfolk, is a large slab which formerly contained a fine brass of a cross-legged knight under a canopy, supposed to be the monument of Sir Adam de Hackbeach, who lived in the time of Edw. I. The indent of the brass is well preserved, and a drawing of it will probably appear in a future part of the publications of the Norfolk and Norwich Archæological Society. I am desirous to ascertain whether any drawing of the lost brass itself is in existence. I have seen it stated that such a drawing was preserved in the library of one of the Colleges at Cambridge, I think Pembroke College. I cannot recollect where this statement appeared, but I am inclined to suppose it was in one of the early publications of the Cambridge Camden Society. I should be much obliged if any of your readers could refer me to this statement, or to the supposed drawing of the brass. There is no sketch either in Kerrich's MSS. or Cole's MSS. in the British Museum. C. R. M.

Number Superstition. —

"On Friday a frightful murder, followed by suicide, was committed in a house on the Corso. A man, employed as cook in a private family, had for some time been on bad terms with a young woman, his fellow-servant. On this occasion words somewhat higher than usual had passed between the two, and the man, goaded to fury by some irritating expression used by his companion, inflicted on her a deadly blow with a large kitchen-knife, and then threw himself out of a high second-floor window into the street, fracturing his skull upon the pavement below. An immense run will accordingly be made this week by lottery gamblers upon the 'numbers' which, by popular superstition, are supposed to correspond with a fractured skull, a kitchen-knife, a window, and other prominent features of this lamentable crime."

The above is taken from a letter, dated Milan, May 6, in *The Standard* of May 17. I think the superstition is not known in England, and shall be glad to have a farther notice of it.

Fitzhopkins.

Garrick Club.

Sir Anthony Poulett, eldest surviving son and heir of Sir Amyas Poulett, Knt., was constituted Governor of the Isle of Jersey on the death of his father, Sept. 26, 1588; he was likewise Captain of the Guard to Queen Elizabeth, who conferred the honour of knighthood upon him; and in 1600 he died. Qu. Where was he buried?

W. H. Hart.

Folkestone House, Roupell Park, Streatham, S.

Anderson Papers. — Will Mr. Lamont kindly give me a list of "Origines Andersoniana," if I may call them so? That is to say, all the works he is acquainted with which give any information about this branch of the family. Sigma Theta.

Officers in the Army of Charles I. — Is there any complete list of persons who held commissions in the royal army *temp.* Charles I., and where can it be referred to? I have looked at Harl. MS. 6804., but it does not appear to contain "Lists of Officers in the Army of Charles I.," as stated in Sims's *Manual*, p. 438. C. J.

Iona. — Can anyone give me information as to any part of the ancient library of Iona? Besides being the repository of the oldest Scottish records, it was said to contain a chest of books brought by Fergus II. from Rome, where he was present, as

the ally of Alaric the Goth, at the sacking of that city. The monastery of Iona was three times burnt (twice by the Danes and once accidentally), but many of the books and records have been traced after that time. Some were seen at Drontheim during the last century; some Edward I. took to England; some the fugitive monks of Iona, at the Reformation, took to Rome; some were seen in the Scotch college at Douai; some at Ratisbon; some were said to have been purloined by the Campbells, and deposited at Inverary. One MS. was known to be preserved in the family of Beaton at Pennicross in Mull. One was in the possession of Mr. Lambie, minister of Kilmartine, in the last century. Some were seen in Barray, and one in Benbecula. It is said there is one preserved in the library of Trinity College, Dublin. Where are all these relics now? and is there any other tradition of the fate of other parts of that once famous library? Could the remains be collected, examined, and deposited together in one place — in Scotland, so as to be preserved from farther decay and loss? L. M. N. R.

Rev. W. Fowler. — In a modern work (*Annals of Hawick*, James Dalgleish, Hawick, 1850) some account is given (p. 322.) of the Rev. William Fowler, a Scotch divine, who went to England with Queen Anne, whose secretary he was at the accession of her husband James I. to the English crown. Fowler, whose name has now become rather obscure, is stated, besides other writings, to have composed verses, translated the *Triumph of Petrarch*, &c., the MS. of all which are in the College of Edinburgh. Fowler was thus a contemporary, and probably acquaintance, of Shakspeare. Have any of your readers examined these MSS.? and do they contain any allusions to our immortal bard? J.

Burghfield-Regis, Manor of, Co. Berks. — Particulars of the descent of the above down to 19 Henry VI., when it was sold to John Wenlok and Elizabeth his wife, will much oblige.

R. W. Dixon.

Seaton Carew, co. Durham.

Captain Sir Thomas Byard. — I should feel much obliged if any of your readers could inform me of any particulars of the birth-place, or family, or early life of the late Capt. Sir Thomas Byard, a brave and experienced officer, who distinguished himself in command of the Bedford, 74, in the memorable battle of Camperdown, 11th October, 1797, and also commanded the Foudroyant, 80, at the capture of the Hoche, 74, &c., off the Coast of Ireland, October, 1798, under Sir J. Borlase Warren.

It is believed that the name was originally "Bayard," and the family were French Protestants, and on the revocation of the Edict of Nantes, left France and settled in Yorkshire. The arms assigned to the name are "Erm. three lions rampant." Could any of your numerous readers inform me to whom, and when, the grant was made? Inquirer.

Basil, Attorney-General for Ireland, 1632. — I should like to know of what family the above was.

R. W. Dixon.

Seaton Carew, co. Durham.

The Rev. Gerald Valerian Wellesley. — Can any of your readers give me any information regarding the burial-place of the Hon. and Rev. Gerald Valerian Wellesley, D.D., brother to the late Duke of Wellington? He died at his house in the college, Durham, Oct. 1848. If any monumental inscription can be found, a copy of the same would be acceptable. F. G.

Minor Queries with Answers.

Scandal against Queen Elizabeth. — I have not the book now in my possession, nor do I know where to obtain a sight of it; but I recollect that Cobbett, in his *History of the Reformation*, states that Queen Elizabeth caused an act of parliament to be passed, the effect of which would have been to legitimate any offspring she might have had that should have been born out of wedlock. Now, although I should not accept Cobbett as an authority on so important a point, unnoticed as far as I know by most historians, I should think he would hardly have ventured on such a statement without some foundation. N. J. A.

[Cobbett (*History of the Protestant Reformation*, edit. 1829, Letter x.) states, with a malevolence only exceeded by his ignorance, that "Elizabeth had, in the 13th year of her reign, assented to an Act that was passed, which secured the crown to her 'natural issue,' by which any bastard that she might have by anybody became heir to the throne; and it was, by the same Act, made high treason to deny that such issue was heir to it. This Act, which is still in the Statute Book, 13 Eliz., cap. i. sect. 2., is a proof of the most hardened profligacy that ever was witnessed in woman, and it is surprising that such a mark of apparent national abjectness and infamy should have been suffered to remain in black and white to this day." Again, in the same letter he says, that 'when the parliament could not prevail upon her to marry, it passed an Act to make any bastard ('natural issue') of her's lawful heir to the throne." Cobbett does not appear to have consulted the Act himself, for the passage occurs, not in the second, but in the fifth section, where we read "That whosoever shall hereafter declare and affirm, that any one particular person is or ought to be the right heir and successor to the Queen's Majesty that now is, except the same be the *natural issue* of Her Majesty's body, shall for the first offence suffer imprisonment for one year." Cobbett could scarcely have been ignorant that the word *natural*, which in modern times denotes illegitimacy, had formerly a different, and to a certain extent a contrary meaning. "The term," says Mr. Hubbock (*Treatise on the Evidence of Succession*, p. 252.) "appears to have been used in a sense consistent with legitimacy, namely, that of real or genuine, in contradis-

tinction to spurious, adopted, and supposititious. In the Spiritual Courts the word is still used in its ancient sense, in conjunction with the word 'lawful:' as in a grant of administration to A., 'natural and lawful son' of B. the intestate." We hope, however, that our readers will pardon us for having noticed at all in our pages this *bastard* production of William Cobbett — a production only remarkable for its palpable falsehoods and its malignant abuse. And no doubt many, like ourselves, are curious to know by what mysterious influence this pugnacious oracle of radicalism became all at once the champion of Romanism, and the lampooner of the Reformers. The *secret* history of Cobbett's History would form a curious chapter.]

Hebrew Old Testament and the Septuagint. — In the Preface to a volume entitled *An Enquiry into the present State of the Septuagint Version of the Old Testament*, by Dr. Henry Owen, rector of St. Olave, Hart Street, and F.R.S., 1769, is the following (p. iii.): —

"Nor can I think that anything farther needs be added to convince the more candid and ingenuous of all parties, that I have done no injustice to the character of the Jews in charging them with having wilfully corrupted their Scriptures," &c.

Also, Bishop Lowth's *Preliminary Dissertations to Isaiah* (p. 75., 8vo. edit., Glasgow, 1822): —

". . . A prejudice even more unreasonable than the former, is the notion that has prevailed of the great care and skill of the Jews in preserving the text, and transmitting it down to the present times pure.",

Can any of your readers inform me where I can obtain any information on the subject of the unfaithfulness of the Jewish nation to their trust?

NEWINGTONIENSIS.

[1. With regard to our correspondent's inquiry, as it affects the Hebrew text of the Old Testament, we would refer him to Horne's *Introduction to the Holy Scriptures*, edit. 1856, vol. ii. pp. 44, 45., particularly to the following remarks: "Little alteration has been made in it [the Hebrew text] since settled by the Masoretes; and the earliest Targums show that about the time of Christ it was essentially what it afterwards appeared in the Masoretic period. When we try to go up further to the time when the canon was completed, and onward to the return of the Jews from exile, in search of what the primitive text then was, we cannot conceive of it as differing much from its present condition. The Jews, after the exile, *were very careful in preserving it.* They *guarded it against corruption with watchful jealousy.* Everything conspires to show that we have the original now in a correct state. *The genuine text has been handed down with purity.*" — 2. With respect to the Septuagint, if the learned Dr. Owen intended to charge the Jews with *wilful* corruption of their Scriptures in that version, he must have seen good reasons for changing his opinion afterwards, for in a subsequent work he writes thus: — "There is no room to doubt, but the LXX. interpreters followed closely the reading of their copies; and translated as faithfully as their knowledge of the Hebrew language enabled them to do." (*Brief Account*, 1787, p. 20.) No one pretends that the LXX. version faithfully represents the Hebrew Bible; but if, with many blunders, it does occasionally bear tokens of *wilfully* falsifying the text, it strikes us that the falsifications are not always such as a *Jew* would be likely to make. This, however, is a subject not quite congruous to the pages of "N. & Q."]

"*Bowdled.*" — Can you oblige me with an explanation of the word *bowdled*, in the following passage from Holinshed? —

"If a man be weasel-beaked, then much hair left on the cheeks will make the owner look big like a *bowdled* hen, and so grim as a goose."

A STUDENT OF OUR OLDER LITERATURE.

[*Bowdled* means swelled out, ruffled with rage. Jamieson has, "To BOLDIN, BOLDYN, to swell": —

"For joy the birdis, with *boulden* throats,
Agains his visage shein:
Takes up their kindlie musike notes
In woods and gardins grein."

Hume, *Chron. S. P.*, iii. 386.]

Sir William Alexander, &c. — Can you tell me who the "Sir Wm. Alexander" was, on whom Drummond of Hawthornden wrote his *Pastorall Elegy?* It could not have been the "Monarchic" Earl of Stirling; unless, indeed, Drummond was determined to give him a Roland for his Oliver in return for the Alexander verses "On the reputed Death of the Author," prefixed to Drummond's *Works* (1711). I fancy that there must have been another William Alexander, extant in those days; certainly a "Walter," about which I should like to know more. G. H. K.

[The edition of 1656 of William Drummond's poem is erroneously printed as "A Pastorall Elegie on the Death of Sir W[illiam] A[lexander]," whereas the correct reading is "To the Exequies of the Honovrable Sr Antonye Alexander, Knight, &c. A Pastorall Elegie. Edinbvrgh, Printed in King James his College, by George Anderson, 1638." Sir Anthony Alexander was the second son of the Earl of Stirling, and Master of the King's works in Scotland: ob. August, 1637.]

Lists of M.P.'s. — Where shall I find a list of the members of the House of Commons from an early period, say the accession of Henry VIII. to the present time, arranged either in parliaments or under counties and boroughs? K. P. D. E.

[A list of the members of the House of Commons from 33 Henry VIII., 1542, to 12 Charles II., 1660, arranged in parliaments, is printed in Willis's *Notitia Parliamentaria*, vol. iii. pt. ii. In the Postscript, Mr. Willis says, "There having been so many lists of the Parliaments between 1660 and the present year [1750], published either in separate sheets or in books, particularly in *The Present State of England* [by Chamberlayne], renders it needless to carry the account lower than 1660." Beatson's *Chronological Register*, 3 vols. 8vo. gives the members of both Houses from 1708 to 1807. From which period the information must be worked out from the *Royal Kalendars*, and the well-known publications of the late Mr. Dod.]

Witchcraft. — Among the modes of incantation and magic forbidden by Archbishop Theodore, are the following: "Angelos nominare et congregationes facere," and "facere ligaturas." Can any of your readers tell me what these ceremonies were? T. H. R.

[Of the three practices here specified, we find the two former prohibited by the Council of Laodicea, cap. 35.

Οὐ δεῖ χριστιανοὺς . . . ἀγγέλους ὀνομάζειν, καὶ συνάξεις ποιεῖν. 1. With respect to the *naming of angels*, it is to be observed that the same Council expressly prohibits the naming of any but three, *Michael*, *Gabriel*, and *Raphael* (though it does appear that the faithful occasionally had or took the liberty of mentioning a fourth, *Uriel*): and it is well known that conjuration was often practised by naming or invoking the *evil* angels, Sammael, &c. 2. The "*congregationes facere*" (συνάξεις ποιεῖν) refers to the prohibited practice of assembling for purposes connected with magic. It was also termed "collectas facere," which, besides its proper signification of celebrating divine service, was sometimes used in the sense of holding unlawful meetings. 3. The *ligaturæ* (καταδέσεις, obligamenta magica, alligaturæ, suballigaturæ, &c.) were charms or amulets worn round the neck, or tied to some other part of the body, for curing disease or preventing infection. See Du Cange on *Angelorum ignota nomina*, *congregatio*, *collecta*, and *ligaturæ*.]

Replies.

NEW CATALOGUE OF SHAKSPEARIANA.

(2nd S. vii. 335.)

As so much of what would formerly have been issued in the shape of a pamphlet appears, in these days, in the pages of the periodical, no future list of "Shakspeariana" will be complete, as W. W. R. points out, without an indexed reference to the various sources of information he names, to which add the *Athenæum*, which contains many most interesting communications from Mr. J. Payne Collier, the late Mr. Singer, and others.

The editions of the plays published since 1841 may, to follow Mr. Halliwell's plan, form a separate list.

To make a beginning to a continuation of the "Commentaries, Essays," &c., I send you the following, and if other correspondents will take the matter in hand, I have no doubt the titles of all that has appeared since 1841 will soon find their way into your columns: —

1. Shakspeare Society's Publications, 47 vols., 8vo. 1841—53.

2. On the Character of Falstaff. (Halliwell.) 12mo. 1841.

3. Reasons for a New Edition of Shakspeare's Works, pointing out the lately acquired means of illustrating the Plays, Poems, and Biography of the Poet. (J. P. Collier.) 8vo. 1841.

4. Shakspeare, Biography of. (C. Knight.) Imp. 8vo. 1842.

5. Oberon's Vision in Mid-night's Dream, illustrated by a Comparison with Lilius Endymion. (Rev. N. J. Halpin.) 8vo. 1843.

6. Shakspeare, Songs of, illustrated by the Etching Club. Fol. 1843.

7. —— Library; a Collection of Novels, Romances, Poems, &c., used as the foundation of his drama. (J. Payne Collier.) 2 vols. 8vo. 1843.

8. —— Catalogue of a Series of Cabinet Pictures (93 in number) illustrating the Plays of. 1843. (Painted by Henry Singleton; with Memoir and Introduction by Jos. O'Leary.) (Published without Memoir, 1839.)

9. Account of the only known MS. of Shakspeare's Plays, comprising some important Variations and Corrections in the *Merry Wives of Windsor*, obtained from a playhouse copy of that play recently discovered. (J. O. Halliwell.) 8vo. 1843.

10. Shakspeare, Remarks on J. P. Collier's and C. Knight's Editions of. (Rev. A. Dyce.) 8vo. 1844.

11. —— New Illustrations of Life, Studies, and Writings of, supplementary to all Editions. (Hunter.) 2 vols. 8vo. 1845.

12. —— Complete Concordance; a Verbal Index to all the Passages in the Dramatic Works of the Poet. (Mrs. Cowden Clarke.) Imp. 8vo. 1845.

13. —— Dramatic Art, and his Relations to Calderon and Goethe, translated from the German of Dr. Ulrici. 8vo. 1846.

14. Gallery of Shakspeare's Heroines, with critical and literary Notices by eminent French Writers. 46 Portraits by Kenny Meadows. Imp. 8vo. 1846.

15. Essay on the Character of Macbeth. 1846.

16. Shakspeare, Criticism applied to. (C. Badham.) Post 8vo. 16 pp., all printed (never published). 1846.

17. Who was Jack Wilson, the Singer of Shakspeare's Stage? (Dr. F. Rimbault.) 8vo. 1846.

18. Shakspeare, Studies of, with Observations and the Criticism and Acting of certain Plays. (G. Fletcher.) Cr. 8vo. 1847.

19. —— Religious and Moral Sentences culled from the Works of, compared with Sacred Passages. 8vo. 1847.

20. —— Inquiry into the Philosophy and Religion of. (W. J. Birch.) Cr. 8vo. 1848.

21. —— Heroines. (By C. Heath.) 45 Portraits, with select Letter-press. 1848.

22. —— Seven Ages of Man Illustrated. Square 8vo. 1848. (Published in 4to. 1840.)

23. —— Readings from the Plays of, in illustration of his Characters. Thick 12mo. 1848.

24. —— Life of, including many Particulars never before published. (J. O. Halliwell.) 8vo. 1848.

25. —— Studies of; a Companion Volume to every Edition. (C. Knight.) 8vo. 1849.

26. —— Essays on Merits and Characteristics of. (J. Britton.) Roy. 8vo. 1849. (A separately issued Appendix to Britton's *Autobiography*.)

27. —— Dramatic Unities of. (Rev. N. J. Halpin.) Sm. 8vo. Dublin. 1849.

28. Remarks on an Article inserted in the Papers of Shakspeare Society on Massinger's Play of "Beleeve as you List." (J. C. Croker.) Privately printed. 1849.

29. Shakspeare, Notes and Lectures on, and some of the old Poets and Dramatists, with other literary Remains. (S. T. Coleridge, ed. by Mrs. W. H. Coleridge.) 2 vols. post 8vo. 1849.

30. —— Seven Ages of Man illustrated by Maclise. (Art Union.) Imp. fol. 1850.

31. —— Remarks on Moral Influence of his Plays, with Illustrations from Hamlet. (Rev. Thos. Grinfield.) 8vo. 1850.

32. —— Pilgrimage to Stratford-on-Avon. (Dr. C. G. V. Grinfield.) 12mo. 1850.

33. —— a new Boke about, and Stratford on Avon. (J. O. Halliwell.) Facsimile of Shakspeare's Marriage Bond. (Only 75 copies printed.) 1850.

34. —— Will, Copies from the Original in the Prerogative Court, preserving the Interlineations and Facsimiles of the three Autographs of the Poet, with a few preliminary Observations. (J. O. Halliwell.) 4to. 1851.

35. —— Essay on Dramatic Character of Sir John Falstaff. Reprint. (M. Morgan.) 8vo. 1852.

36. —— Mr. Halliwell's Account of his Collection of Antiquities, Coins, MSS., rare Books, ancient Documents, and other Reliques, illustrative of the Life and Works of. (Only 80 copies printed.) Roy. 4to. 1852.

37. Shakspeare and his Times, an Essay on the Life and Works of, &c. (Guizot.) 8vo. 1852.

38. —— Emendations from the early MS. Corrections in the second folio Edition in the possession of J. P. Collier. 8vo. 1852.

39. —— Notes on, and Remarks on the MS. Emendation of Mr. Collier's folio. (Rev. A. Dyce.) 8vo. 1852.

40. —— his Times and Contemporaries. (Geo. Tweddell.) 12mo. 1852.

41. A few Remarks on the Emendation "Who smothers her with painting," in the Play of Cymbeline, discovered by Mr. Collier in a corrected Copy of a second edition of Shakspeare. (J. O. Halliwell.) 8vo. 1852.

42. The Text of Shakspeare vindicated from the Interpolations and Corruptions advocated by J. P. Collier. (Singer.) 8vo. 1852.

43. Shakspeare Repository, interleaved, and illustrated with Portraits and Engravings, including coloured View of Shakspeare Jubilee. (Edited by J. H. Fennell.) Fol. 1853.

44. Observations on the Shakspearian Forgeries at Bridgwater House. (J. O. Halliwell.) 4to. 1853.
(Only 25 copies printed.)

45. Shakspeare Restored (Macbeth, with a Comment, &c.) (Hastings Elwin.) 4to. 1853.
(Only 100 copies privately printed.)

46. —— Old Lamps or New? A Plea for the Original Editions of the Text of. (C. Knight.) 12mo. 1853.

47. —— Observations on some of the MS. Emendations on the Text of. (J. O. Halliwell.) 8vo. 1853.

48. —— A Few Words in reply to Mr. Dyce's Few Notes. (Rev. Jos. Hunter.) 8vo. 1853.

49. Curiosities of Modern Shakspearian Criticism. (J. O. Halliwell.) 8vo. 1853.

50. —— Versification and its apparent Irregularities explained by Examples from early and late English Writers. (W. Sidney Walker, edited by W. N. Lettsom.) Fcap. 8vo. 1854.

51. Garland of Shakspeariana. (Halliwell.) 4to. 1854.
(Only 25 copies privately printed.)

52. Shakspeare, Kenny Meadows' Illustrations of, with selected Letter-press. Imp. 8vo. 1854.

53. Moor of Venice, Clinthio's Tale, and Shakspeare. (J. E. Taylor.) Post 8vo. 1855.

54. Literary Cookery with reference to Matter attributed to Coleridge and Shakspeare. A Letter addressed to the *Athenæum*. 8vo. 1855.
(Suppressed after circulation of a few copies.)

55. Hamlet. An Attempt to ascertain whether the Queen were an Accessary before the Fact in the Murder of her first Husband. 8vo. 1856.

56. Shakspeare Story Teller; introductory Leaves, or Outline Sketches, with Choice Extracts in the Words of the Poet himself, with an Analysis of the Characters. (George Stephens.) 8vo. 1856.

57. A Lyttle Boke gevinge a True and Brief Accounte of some Reliques and Curiosities added of late to Mr. Halliwell's Shakspeare Collection. "With Facsimile of the Unique 'Booke of Riddles' mentioned by Slender in 'Merry Wives of Windsor.'" 4to. 1856.
(Only 25 copies printed.)

58. Catalogue of a very valuable Collection of Shakspearian and Dramatic Literature, chiefly consisting of the Books used for the first Five Volumes of Mr. Halliwell's Folio Shakspeare. 8vo. 1856.

59. Hamlet of 1603. The last Leaf of the lately discovered Copy, reprinted with a Narrative of its Discovery. 8vo. 1856.

60. Letter on her Adaptation of "As You Like It," by G. Sand, translated by Lady Monson. 1856.

61. Was Lord Bacon the Author of Shakspeare's Plays. A Letter to Lord Ellesmere. (W. H. Smith.) 8vo. 1856.

62. Shakspeare, Cursory Notes on "Beaumont and Fletcher," as edited by Rev. A. Dyce; and on his "Few Notes on Shakspeare." (Rev. John Mitford.) 8vo. 1856.

63. Shakspeare's England, or Sketches of our Social History in the Reign of Q. Elizabeth. (G. W. Thornbury.) 2 vols. post 8vo. 1856.

64. Lodge's Rosalynde, the Foundation of Shakspeare's "As You Like It," an Unique cancelled Reprint of Part of this Romance. Fol. 1856.
(Set up by mistake, in large type, for Halliwell's Shakspeare.)

65. Shakspeare, the Philosophy of, delineated in 750 Passages from his Plays, &c. Post 8vo. 1857.

66. Bacon and Shakspeare, an Inquiry touching Players, Playhouses, and Play-writers in the Reign of Q. Elizabeth; to which is appended an Abstract of a MS. Autobiography of Tobie Matthews. (W. H. Smith.) Fcap. 8vo. 1857.

67. Shakspeare not an Imposter. (By an English Critic.) 1857.

68. Pericles, Prince of Tyre; a Novel, by George Wilkins, printed in 1608, and founded upon Shakspeare's Play. Edited by Prof. Tycho Mommsen; with a Preface, including a brief Account of some original Shakspeare Editions extant in Germany and Switzerland; and a few Remarks on the Romance of "Appolonius of Tyre," with Introduction by J. P. Collier. 8vo. 1857.

69. Lectures on English History and Tragic Poetry as illustrated by Shakspeare. (Henry Reed.) 1858.

70. Shakspeare and the Bible. (Rev. T. R. Eaton.) Post 8vo. 1858.

71. Letter to the Editor of *Notes and Queries* on the questionable Credit of that Periodical and the Shakspeare Adulterators. (W. R. Arrowsmith.) 1858.

72. Shakspeare a Lawyer. (Rushton.) Post 8vo. 1858.

73. Life of Sir John Falstaff, illustrated by George Cruikshank; with a Biography of the Knight from authentic Sources. (R. B. Brough.) Royal 8vo. 1858.

74. Shakspeare's Legal Acquirements considered. (Lord Campbell.) 1859.

75. Romeo and Juliet, Texts of 1597 and 1599. (Dr. Tycho Mommsen.) 1859.

76. Shakspeare, Sentiments and Similes of. (Henry Noel Humphreys.) 1859.

77. Strictures on Mr. Collier's New Edition. (Rev. A. Dyce.) 1859.
(Announced as preparing for publication.)

78. Notes and Criticisms on the Text of Shakspeare, by the late W. Sidney Walker, edited by J. N. Lettsom. 1859.
(Announced as preparing for publication.)

79. Shakspeare, New Exegesis of. Interpretation of his principal Characters and Plays on the Principle of Races.
(Announced as preparing for publication.) 1859.

I do not put this forward as a complete list, but as a step towards forming one, and in the hopes that my omissions will be supplied by those of your readers interested in the subject.

My having been the first ("N. & Q." 2nd S. vi. 91, 92.) to point out how desirable it would be to continue Mr. Halliwell's catalogue to the present time, may perhaps excuse me for making an attempt, which otherwise I should have preferred leaving to abler hands, to put the plan into execution.

CHARLES WYLIE.

50. Devonshire Street, Portland Place, W.

P. S. The foregoing having been in a great measure compiled from various catalogues, I can-

not be altogether answerable for the dates of publication. I have verified them, however, as far as I can from such materials as I have at command.

CAXTON RELICS.

(2nd S. vii. 391.)

I forward herewith a list of the printed sheets extracted from the covers of Caxton's *Boethius*, belonging to the library of the Grammar School, St. Albans. Two sizes, folio and quarto, are represented. All the folio specimens are printed on both sides of the paper, and are nearly all in separate half-sheets, which however can, with few exceptions, be matched together. For example, a single leaf, which, we will say, is signed *b. j.*, is sure to be suited with another, unsigned, representing the eighth leaf of the same quaternion. Among the quartos a few are cut into single leaves, but the majority consists of half-sheets, the same size as the folios, having two printed pages on each side of the paper. In two instances they have not been *perfected*, being printed on one side only.

The folios are from the following seven works:—

1. *The Life of Jason* (1476–77). Ten leaves, including Caxton's own Epilogue.

2. *The Dictes or Sayings of the Philosophers*, 2nd edit. Dated 1477, but not printed till three or four years later. Three leaves.

3. *The Chronicles of England*, 1480. Six leaves.

4. *The Description of Britain*, 1480. Eight leaves, being the whole of the second quaternion.

5. *The Works of Sapience* (1481?), by Lydgate. Two leaves. Only two copies of this book are known, viz. at Althorpe and St. John's College, Oxford.

6. *Tully on Old Age and Friendship*, 1481. Seven leaves, including the Prologue from Caxton's own pen.

7. *The Life of our Lady*, by Dan John Lydgate (1483?). Part of two leaves.

The quartos, which are far more interesting than the folios, comprise specimens from five different works.

8. *The Assembly of Fowls, &c.*, by Chaucer (1478–80?). Fourteen leaves, or seven half-sheets. Of this tract the only copy, or fragment of a copy, known besides the present one is in the Public Library, Cambridge.

9. *The Chorle and the Bird* (1478–80?). The third leaf and part of the sixth. The only copies known are in the Public Library, Cambridge, and the Chapter Library at York.

10. *The Horse, the Sheep, and the Goose* (1478–80?). Four leaves, of the same rarity as the last.

11. Horæ (1478–80?). *Unique.* Unfortunately four leaves only of this hitherto unknown edition have been discovered, and of these two are much injured. There is a head-line, Ne reminiscaris, over the Penitential Psalm, Domine ne in furore tuo occupying two pages, the remaining pages being filled with short prayers or collects. The whole is in Latin, and printed in the same bold type as that used by Caxton for the heads of chapters, and for proper names in his "Cordial" and "Tully;" and of which the longest specimen hitherto known may be found in the two pages of Chaucer's Epitaph at the end of Caxton's *Boethius*. These fragments have twenty lines to a page, and the lines are about three inches and a half in length. Blank spaces have been left for the illuminator to fill in the initial letters.

12. Directorium (1478-80?). *Unique.* Eight leaves or sixteen printed pages. The whole of this confused work is in very contracted Latin. Whether it is a Pica Sarum I have not yet discovered. It does not agree with the *Directorium Sacerdotum*, printed by Caxton about 1489, although the only apparent difference is that in the latter the directions are more numerous. The type is the same, and the general typographical appearance similar to the *Horæ*. The rubrics are all filled in, showing that this operation was not always postponed till the binder had done his work. These editions of the *Horæ* and *Directorium* are quite unknown to any of the bibliographical authorities.

13. An Indulgence or Dispensation to those rendering assistance against the Turks. *Unique.* The year 1481 appears upon it, with blanks left for the day and month to be filled in according to necessity. Two slips of parchment printed on one side only in the same type as that used by Caxton for his Chronicles and other works.

The readers of "N. & Q." will admit that this is a goodly number to come from the covers of a single volume; and I only wish that I could report them as being in tolerable condition, but as both boards had one corner rotted away, the fragments are all more or less injured. The worm, too, has been hard at work.

Before concluding, a few words on the means used by Mr. Tuckett, binder to the British Museum, for reducing the covers to their component parts may not be uninteresting. His first task was carefully to separate the covers from the book. They were immediately placed in hot water (about 100° Fahr.), and allowed to soak for many hours. The water having dissolved the material used for making the sheets adhere, the various layers were with a gentle persuasion parted. They were then like wet blotting-paper, quite unfit for handling, but when carefully dried, passed through some vellum size, and pressed, became firm and good specimens of early Flemish paper, and will remain, I hope, for ages to come as specimens of clever restoration.

William Blades.

11. Abchurch Lane, London.

CARTHAGINIAN PASSAGE IN PLAUTUS.

(2nd S. vii. 393. 423.)

As your learned correspondents T. J. BUCKTON and E. T. have not exactly fulfilled the request of A. A. R. to be informed of the *most recent* work in which the Carthaginian passage in the *Pœnulus* of Plautus is discussed, will you allow me to name, as the most recent, to my knowledge, the following: "*The Interpretation attempted of the Phœnician Verses found in the Pœnulus of Plautus*, by William Beeston of the Honourable Society of Lincoln's Inn, and sometime of Queen's College, Cambridge (London, Charles Cox, 1850.") Mr. Beeston's conclusion is, that of the sixteen verses which constitute the Punic portion of the soliloquy, the first two are Phœnician or Canaanitish, and the remaining six with the shorter non-Latin speeches of Hanno and the Nurse, are in the Libyc dialect of the speaker. The interpretations of Bochart and Gesenius, Mr. Beeston shows to be contradictory and subversive of each other; and, holding that the substantial integrity of the text has been unjustly impugned, he proceeds to demonstrate how, with but few emendations (chiefly literal), good common sense is to be made of the lines which have puzzled so many. I will cite a translation of one of these verses, the sixth, only to show by what (if I may so speak) an Ossianic *circumbendibus* the intimation is made that Antidamas is *dead*, viz.: "Of the troop that perambulate darkness is he, — the hosts that in darkness have homes." By brief but lucid critical examination, Mr. Beeston establishes such similarity between the Carthaginian of Hanno and the Hebrew of Moses, as to identify both languages with the Phœnician, and he then adds: —

"The identity of the Phœnician and the Hebrew tongues established, it follows that the Israelites received their language from the descendants of Canaan, the son of Ham; and that the Hebrew of the Bible is no other than the Canaanitish or Phœnician tongue, expressed in the Chaldaic character, the character brought (we may well believe) by Abraham himself from Ur of the Chaldees. But the books of Moses offer us evidence, hardly to be resisted, that the language of his writings was also the language of the Antediluvian world; and hence it follows further, in the grand confusion of languages at Babel, the primitive tongue was continued to mankind in the line of Canaan; and so by a circuitous providence, the language spoken by the SECOND ADAM was (in the main) the language of THE FIRST."

Pursuing this subject, Mr. Beeston finds that the analysation of Carthaginian names will prove the truth of early Carthaginian history. Thus, he derives DIDO from the same root as that of the royal Psalmist, signifying *Beloved One*; ELISA is *El-Ishsha*, that is, "Woman-hero" or "heroine;" BURSA, is *Bira-Ishsha*, "Woman's Citadel;" and CARTHAGE, a contraction of *Kereth-Haggo* (*Karthhaggo*, *Karthago*), "Central City" or "Metropolis."

But I am straying from the object had in view by A. A. R., who may recall me (as the ancients did the reciters of legends at the Dionysiac festivals, who told stories that had not Dionysus for a hero), with *οὐδὲν πρὸς Διόνυσον*! I will only add that if he has any difficulty in procuring Mr. Beeston's little but useful work, I shall be very happy to lend him my copy. J. DORAN.

21. Royal Crescent, Notting Hill, W.

See *The Punic Passage in Plautus collated with parallel Passages of the Hebrew Scriptures*, by the Rev. W. Hamilton, A.M. of Trinity College, Dublin, — a paper in the *Transactions of the Royal Irish Academy*, vol. xviii. 1838. J. H. T.

ΥΠΟΣΤΑΣΙΣ.

(2nd S. vii. 393.)

The warning of Whately (*Logic*, 2nd edit. p. 295.) applies to such as think the original root of a word limits the sense; but etymology is useful in retaining words in their original meaning, and preventing writers unversed in linguistics from wandering too far from the original idea conveyed by the root: the way in which some persons, who ought to know better, use the word *eliminate*, for example, is discreditable.

In explaining the three words, *ὑπόστασις*, *substantia*, and *substance*, it is well to take their meanings from dictionaries of reputation, and thus see how they have diverged from the radical idea of *standing under* proper to all three.

Thus, Liddell and Scott say as to the word *ὑπόστασις*, that it means, I. a standing under. II. 1. A stand, base, bottom, prop; 2. dregs, mud; 3. ground work, subject matter; 4. substance, reality; 5. person of the Godhead. III. 1. Quality of undergoing or undertaking; 2. undertaking, enterprise.

So Scheller, on the word *substantia*, says it means, I. that in which a thing consists, substance, essence, divided into, 1., substance or contents of a thing, property, wealth, goods, effects; 2. argument, subject matter; 3. the right to anything; 4. the firmness or solidity of a thing. II. That by which anything subsists, food.

Then Johnson defines the word *substance* as, 1., being, something existing; 2., that which supports accidents; 3. the essential part; 4. something real, not imaginary, 5., body, corporeal nature; 6. wealth, means of life.

It will be seen clearly, then, that the notion of *standing under* is carried through all the various meanings of these three words. The difficulty of Archbishop Whately appears to lie mainly in the Greek word *ὑπόστασις*, in relation to the doctrine of the Trinity; but as God appears *under* the

persona, mask or character of the Father, of the Son, and of the Holy Ghost, the word ὑπόστασις well represents such appearance or manifestation (according to the Athanasian Creed) of the three several persons or characters, and carries out also the original idea of *standing under*. The Greeks have another word, often met with in Aristotle and the metaphysicians, οὐσία, which we translate *substance*; but which does not convey the notion of *standing under*, meaning *existence*, from ὄντα, *being*.

T. J. BUCKTON.

Lichfield.

COGLAN'S ART OF MEMORY.

(2nd S. vii. 257. 304.)

Your correspondent F. C. H. (*antè*, p. 304.) says "Nearly fifty years ago" he attended lectures on memory by a respectable man whose name was "Colgan, or something like it," and "that he had used his system ever since with great satisfaction," &c. I also attended lectures on mnemonics previous to the year 1815, given by a gentleman of the name of *Coglan*, not *Colgan*, and which I take to be the same person that F. C. H. refers to. Mr. Coglan was an itinerant lecturer, and had obtained permission from the Principal of the University of King's College, Old Aberdeen, to give lectures for a few evenings in one of their halls, and it was during those lectures that I became his pupil. He was a clear-headed clever man, and a pleasing lecturer. I have never heard that his "system" was published. Soon after the time of which I am writing, Mr. Coglan settled in Liverpool, not as a lecturer, but as a public bath-keeper. About the same time Mr. Sadler of balloon notoriety also kept public baths in Liverpool. Some time afterwards Mr. Coglan extended his baths to the river. He procured a large vessel, and converted her into a floating-bath. It was anchored in the Mersey between Seacombe and Liverpool, and for many years was well frequented by the inhabitants from either shore, and a few people of note from town. Among the latter was the well-known Mr. Egerton Smith of the *Liverpool Mercury* and *Kaleidoscope*. He visited the bath daily, and with other literati and an artist or two enjoyed the summer's evenings on deck in the open river. There was, besides other apartments, a spacious room below, where refreshments could be procured, and where many an evening have Messrs. Smith, Coglan, & Co. enjoyed their stout and cigars.

On the "floating-bath" many subjects were discussed that afterwards appeared in print, and inventions were suggested and perfected at these evening meetings.

Among others, Mr. Egerton Smith invented his celebrated *cork collar* used by bathers and by persons going to sea, and which has saved many lives. Mr. Smith in some things was in advance of the age in which he lived. You will have observed in the article upon "Cheap Literature" in the *British Quarterly* for this month that Mr. Smith was the first to introduce cheap periodicals in England. The *Kaleidoscope* was published by him at threepence a number. It contained articles on science, history, the *Belles Lettres*, &c., and, according to the *Review*, was the precursor of all the cheap periodicals that have followed. Mr. Coglan continued in the closest friendship with Mr. Smith up to the close of their lives. I forget which died first, but the other soon followed, and they sleep in the same burying-ground — the Low-hill Necropolis.

Mr. Coglan became a sharebroker before his death. He had many good qualities, was a shrewd and able man, and deserves to be remembered.

W. B. S.

MAJOR-GENERAL WILLIAM ROY.

(2nd S. vii. 358.)

I wish to inform your correspondent ABHBA, who inquires respecting Colonel (afterwards Major-General) Roy, that the interesting document in his possession, entitled "Observations made by Colonel Roy during a short Tour in Iceland, 1766," has not appeared in print. Anything by Roy must be valuable; and it is to be hoped that ABHBA will not allow what he has had the good fortune to procure, to remain in its present state of comparative obscurity.

Many particulars may be found in the yearly *Army Lists*, from about 1750 to 1790, Roy's promotions being duly recorded. He was Deputy-Quarter-Master-General in England, Major-General (October 19, 1781), and Colonel of the 30th regiment (November 15, 1786), still holding the first-mentioned appointment. Particulars of his death, and a biographical sketch, appear in the *Gentleman's Magazine* for July, 1790, p. 670. No mention of him is made in any Army List subsequent to that year; and, besides, he was succeeded in the colonelcy of his regiment, in the month of July, by Sir Henry Calder, Bart.

Watt, in his *Bibliotheca Britannica*, enumerates several publications by him, but he does not include his "Observations in Iceland." I have searched the library of Trinity College, Dublin, where there is a very fine copy of his *Military Antiquities of the Romans in Britain*, royal folio, London, 1793. It is a posthumous publication; the MS. having been presented after his death to the Society of Antiquaries; and I may safely say that it does no little credit to the author, and to those who had discernment enough to commit it in so handsome a shape to the judgment of the public.

I do not know to what family he belonged; but

having at this moment before me a copy of a *Memoir of Sir John King, Knight*, written by his father in 1677, and first published by Messrs. Bell and Daldy in 1855, I would suggest the probability of General Roy having likewise sprung from Jean Le Roy, who left Rouen for England in 1572, and died in London in 1615. S. O. R.

Replies to Minor Queries.

(*Alleged*) *Superstitions regarding the Blossoming of Plants* (2nd S. vii. 312.)—It is true that our forefathers connected the blossoming of plants with festivals and saints' days. The practice was common all over Christendom. The instances are far too numerous to be mentioned here; but a few may be added to those enumerated by Notsa, and his inaccuracies rectified. The snowdrop was called *Fair Maid of February*, or *Purification Flower*, from its blossoming about the Feast of our Lady's Purification. The flower of St. Margaret's day was the *Herb Margaret*, not *La Belle Marguerite*, which is a modern misnomer. There was the *Lent Lily*, or daffodil, the *Pasque flower*, or anemone, *Herb Trinity*, *Herb Christopher*, *St. Barnaby's Thistle*, *Canterbury Bell*, in honour of St. Augustin of England, *Herb St. Robert*, and many more. The White Lily blossoms, not about the Feast of the Annunciation, which is the 25th of March, but near that of the *Visitation*, the 2nd of July. But Notsa mistakes when he supposes that our Catholic ancestors imagined that flowers expanded at certain festivals in honour of those days. The fact was, that their piety led them to name the plants after the saints' days and festivals on or about which they blossomed. Had Notsa given this matter just consideration, he would have found no reason to head his Note with the odious charge of "Superstition." He would rather have seen cause to admire the pious feeling which sought to excite devotion from the annual concurrence of certain flowers with certain festivals; a practice certainly more edifying than the modern practice of calling plants after Pagan associations, or adopting such improved names as "Venus' Navelwort," "*Lycoperdon*," or "*Phallus impudicus*." F. C. H.

Father Paul's "History of the Council of Trent" (2nd S. vii. 351.)—I cannot answer Mr. Yeowell's Query respecting the alleged tampering with the text of this noble book better than by citing the preface to vol. i. of the new edition (Firenze, 1858, 4 vols. sm. 8vo.), an edition which, if I remember rightly, the intolerant party ineffectually attempted to suppress: —

"Primo nostro pensiero, accingendoci alla ristampa della *Storia del Concilio Tridentino*, fu di far eseguire in Venezia un riscontro di alcuna delle moderne stampe col manoscritto che tiene luogo di autografo, il quale conservasi nella Biblioteca di San Marco: e già erasi dato mano al lavoro, quando fummo avvertiti da persone degno di fede e dotte nelle istorie venete, che simil riscontro omai era superfluo, e che prendendo a modello la prima edizione, eravamo certi di aver dinanzi il manoscritto Marciano."*

Accordingly the editors have followed exactly the text as printed by John Bill in 1619. Without such authority I should not have ventured to speak on any point of criticism respecting a book written in what is to me a dead language; I am now encouraged to say that, after a careful perusal of the London edition, I too formed a very favourable opinion of the care and accuracy with which it was executed. J. E. B. Mayor.

St. John's College, Cambridge.

Dr. John Leyden (2nd S. vii. 236. 384.)—Your correspondent C. B. will be glad to learn that an edition of the poetical works of Leyden, with the Memoir by Sir Walter Scott, and supplementary notes by Mr. Robert White of Newcastle, the historian of the battle of Otterburn, was published by Messrs. Rutherford of Kelso last year.

E. H. A.

In a late publication (*Hawick and its Old Memories*, James Dalgleish, Hawick, 1858) it is stated that this distinguished man sat for his portrait before leaving England, and that the half-finished likeness found its way afterwards into the possession of the late Mr. Heber. As there is no other likeness of the poet in existence, can any of your readers point out where it is likely to be found? J.

Farren Family (2nd S. vii. 279.)—Edward, 12th Earl of Derby, whose second wife was the daughter of Mr. George Farren of Cork, impaled *argent*, a fesse *gules*, between three horse-shoes. F. G.

Hugh de Calverley (2nd S. vii. 386.)—Sir Hugh de Calvelegh of Lea, near Chester, seems almost too distinguished a warrior to be a subject of inquiry. Your correspondent may refer to the Index in Johnes's *Froissart*, also to biographical notices in Fuller's *Worthies*, Lysons's *Magna Britannia* (vol. ii.), and Ormerod's *Cheshire*.

The *proper orthography* is as above, but Sir Hugh sometimes occurs as "de Calverley" in Records, as in his appointment as "Capitaneus villæ Caleis," 1375.

He died issueless on St. George's Day, 1394; but the descendants of his brother's heirs general, namely, of the Cottons of Combermere, and the Leghs of Lyme, are still connected with the mili-

* "Nel secolo scorso fu la prima edizione riscontrata con il manoscritto Marciano, che tiene luogo di autografo, dal Foscarini, nel presente dal Gamba; ed entrambi la trovarono fedelissima: cosa a dir vero maravigliosa di un libro stampato in paese straniero.—Vedi Bianchi-Giovini, *Biografia di Frà Paolo Sarpi*, Bruxelles, 1836, vol. ii. pp. 312—314."

tary service of England. The Cottons are represented by Field-Marshal Lord Combermere, in blood and estate; and the representation of the Leghs of Lyme (in blood) has descended through Ormerod and Hargreaves to Mrs. Thursby of Ormerod and to her sister, the lady of the Hon. Major-Gen. Sir James Scarlett, K.C.B.

LANCASTRIENSIS.

Epigram (2nd S. iii. 368.; v. 344.) —

"How wisely Nature, &c."

I have always understood, and think the fact may be verified, that the author of these lines was the Chancellor, Lord Erskine. W. T. M.

Hong Kong, 30th March, 1859.

Satirical Verses on the Jesuits (2nd S. vii. 250.) — In these very smart verses there are evidently the following misreadings: — In the 5th stanza, for *qua* read *quæ*. In the 8th, for *Divitium* read *Divitum*. In the 10th, for *Iræ dicando* read *Prædicando*. In the 10th stanza of the English version, for *cherisance* read *chevisance*, the old term for the acquisition of property. In p. 251. the lines *De Musica* (not *Du Musica*) should have been printed as Sapphic stanzas, with capital letters to *Cupido* and *Citharea*. Besides several obvious misprints, there is one of more importance to the sense, *medicis* for *modicis*, in the last line.

J. G. N.

Sir Thomas Lawrence (2nd S. vii. 296.)—Major William Read Lawrence was the brother, not the father or grandfather, of the artist. His father was Thomas Lawrence, who married Lucy, daughter of the Rev. William Read, and his grandfather was William Lawrence, who married Mary, daughter of Henry Horne, of Newbury, Berks. The latter, namely, William Lawrence, was buried at Wallington; but, the parish register of that time having been lost, all inquiries respecting him or his family have hitherto proved fruitless.

ONE INTERESTED IN THE FAMILY.

Major Read Lawrence was brother to Sir Thomas Lawrence, the painter. See *Life of Sir Thomas Lawrence*, by Williams, vol. i. p. 16., note *. JOSEPH RIX.

"*Pightle*" (2nd S. vii. 157.) — In the southern counties this name is given to any small corner of a field, sometimes planted with trees, but more commonly overgrown with underwood. Is it not the Anglo-Saxon Pyðel, *arbustum*, a thicket?

A. A.

Poets' Corner.

A Point of War (2nd S. vii. 337.) — In the second vol. of *Waverley*, at the end of Chap. V., Sir Walter Scott informs us of the town drummer of Anderton, who was with the force commanded by Gifted Gilfillan under a banner inscribed COVENANT KIRK KING KINGDOMS in 1745, "that he protested that he could beat any march or *Point of war* known in the British army."

F. A. CARRINGTON.

Brother Jonathan (1st S. iv. 123.) — The origin of this name, as applied to our American brethren, is traced by a correspondent, at the reference given above, to one Jonathan Trumbull, Governor of Connecticut, upon whose judgment and prudence Washington placed great reliance. That the appellation is, however, (as might probably be supposed,) of much earlier date, appears from the following passage, which is quoted by Mr. J. Russell Smith (of 36. Soho Square) in his April Catalogue. It is taken from a pamphlet satirising the puritan innovations in the arrangement and furniture of churches, entitled, —

"The Reformado precisely characteered by a transformed Churchwarden at a Vestry, London,"

and printed (not, as Mr. Smith conjectures, about 1650, from the date having been, I suppose, cut off in his copy, but) in the year 1643:

"Queene Elizabeth's monument was put up at my charge when the regal government had fairer credit among us than now, and her epitaph was one of my Brother Jonathan's best poems, before he abjured the University, or had a thought of *New England*."

W. D. MACRAY.

Spinny or Spinney (2nd S. vii. 149.) — This word is evidently derived from *spinetum*, a thicket of thorns, a word resembling *dumetum* (from *dumus*, a briar), which occurs in Horace. There are many words in our language which were adopted from the Latin of the monks and lawyers of mediæval times, of which this is one. Another is *causey*, which has been corrupted into *causeway*, the English of *calcetum*, a roadway raised with chalk. An ancient causey leading into the town of Arundel in Sussex gave a distinctive name to a small contiguous religious house, called *de Calceto*. J. G. N.

Steel Pens (2nd S. vii. 415.) — I am sorry I cannot at present afford to gratify INDAGATOR with one of "Queber's" pens, but possibly I may in a short time. I remember those pens very well. Whatever praise may have been bestowed on the pens, I have a clear recollection that they were very bad. The first steel pen I ever saw was in 1824, when I was a schoolboy in Ireland. I paid *one shilling for two pens* and a handle; the latter was pretty, the pens abominable. S. REDMOND.

Liverpool.

Fat Beasts (2nd S. vii. 277.) — The same story is told in *Hudibras*, Part II. canto 1. of "a Saxon Duke." Can there be any authority for such statements? Surely if the adipose matter could be supposed to be insensible, the cutis and epidermis would retain their sensibility to pain.

PATHOLOGICUS.

Drowning as a Punishment for Women. — MR. BOYS, in 2nd S. vii. 384., throws a doubt on the statement of Jamieson that "pit and gallows," in the old law of Scotland, was the privilege of a baron to have on his ground a pit for drowning women, and a gallows for hanging men, convicted of theft. There seems, however, to be no ground for this doubt. Sir Walter Scott, in his *Essay on Border Antiquities*, has the following passage: —

"Drowning is a very old mode of punishment in Scotland; and in Galloway there were pits of great depth appropriated to that punishment, still called murder-holes, out of which human bones have occasionally been taken in great quantities. This points out the proper interpretation of the right of pit and gallows (in law Latin, *fossa et furca*), which has, less probably, been supposed the right of imprisoning in the pit or dungeon, than that of hanging. But the meanest baron possessed the right of imprisonment. The real meaning is, the right of inflicting death either by hanging or drowning." — *Prose Works*, vol. vii. p. 109.

Grimm, in his *Antiquities of German Law*, says that drowning was peculiarly the punishment of women and witches. He states that the ancient custom was to inflict capital punishment on women, not by hanging, but by burning, drowning, or stoning. The following are two maxims of law quoted by him: "Qui furabitur per collum suspendatur, et, si sit mulier, in igne comburatur;" "Den Dieb soll man henken, und die Hur ertränken" (*D. R. A.*, pp. 687. 696.) This difference in the mode of punishment was doubtless founded upon motives of decency. L.

Weapon-Salve (2nd S. vii. 402.) — I am able to remove PROF. DE MORGAN'S doubts, by assuring him that I have now in my hand a copy of Digby's treatise in French, bearing the same date (1658) as the translation by White. The title runs thus:

"Discours fait en une célèbre Assemblée, par le Chevalier Digby, Chancelier de la Reine de la Grande Bretagne, &c. Touchant la Gverison des Playes par la Poudre de Sympathie. Où sa Composition est enseignée, et plusieurs autres Merueilles de la Nature sont déueloppées.

'*Fœlix qui potuit rerum cognoscere causas.*'—Virg.

à Paris, chez Angustin Courbé, en la petite Salle du Palais, à la Palme, et Pierre Moet, Libraire Juré, proche le Pont S. Michel, à l'Image S. Alexis. MDCLVIII. Avec Privilege du Roy. Small 8vo."

With reference to White's translation, of which I have a copy also before me, I notice that the PROFESSOR speaks of it as the *second* edition. This probably is in deference to the mention by Watt of an edition in 1644. White's title-page, however, offers no evidence of any earlier edition than 1658; and indeed it is clear from the royal licence, dated 21st Dec. 1657, given both in the original and translation, that no prior publication had appeared. The French work terminates with this colophon, "Acheué d'imprimer, le 15. Féurier, 1658." White's satisfactory, though not strictly literal. The passage noticed by PROF. DE MORGAN (p. 300. of your present volume) for example, would be more intelligible by substituting the word "sequel" for "circumstances." The original is as follows: —

"Cecy fut aussi tost raporté à Monsieur de Bouguaingan, et peu apres au Roy; qui furent tous deux fort curieux de scauoir la *suitte* de l'affaire; qui fut," &c.

R. S. Q.

Dr. Florence Hensey (2nd S. vi. 244. 335.) — Turning over the *Public Advertiser* for July 18, 1781, a few days since, I came across an account of this traitor; and though late, it may be worth MR. W. B. MACCABE'S knowledge. As to his birth and education, it corresponds with that extract from the *Grand Mag.* quoted by A. B. S. It gives the date of his trial June 12 (not 14), 1758. And as to his subsequent career it says that Dr. Hensey was reprieved on the morning appointed for his execution; afterwards he continued above three years in Newgate (this does not agree with the extracts from the *London Magazine* quoted by MR. MACCABE), and then embarked for France on obtaining a free pardon; so that he was not pardoned till after the accession of George III.

TEE BEE.

Parn. Prometh. (2nd S. vii. 394.) — The lines commencing "Him Ætna binds," are a translation from Pindar's *Pythean Ode*, vv. 35—46., and refer to Prometheus. This may possibly explain the abbreviated reference of your correspondent on the subject.

I await an answer on my inquiry in a previous number for an illustration of Shakspeare's the "Parish top" from some of your antiquarian readers. FRANCIS TRENCH.

Islip, near Oxford.

Inscription at Abingdon (2nd S. vii. 130. 226.) — In the notes to Hearne's edition (1769) of Leland's *Itinerary*, vol. vii. p. 78. this inscription is stated to have been, at that date, in the hall of St. Helen's Hospital at Abingdon. Hearne calls it the "Rebus" of Abingdon. It is printed at p. 83., with some variations from Ashmole's version. Instead of "V." before "A. B. I. N. D. O. N.," Hearne gives "r," and says, "this letter 'r' stands for *rebus*, unless I am mistaken." "Youre foure Fader, with A," is printed *without* the comma, and this makes the sense more easy, as "youre foure Fader with A," can only mean *Adam*, whose initial is the letter required. "The worker of wer" is printed, "The worker of wex." And the date is "xxxvi.," not "xxvi." Hen. VI., viz. A.D. 1457.

J.

Rollright, Rollwright, otherwise Rowlandwright, or properly Rowlanwright.—The article by A. J. D. (2nd S. vii. 393.) on this much vexed question of the etymology of this name, attracted my attention. In old deeds it is described as Rowlan-

wright, three syllables. Although I have been often in the neighbourhood, I have never been able to spare time to walk up there, but I have seen the stones from a distance. I may say that I am no scholar of the British language, but simply know the meaning of some few Welsh names of places. As, however, A. J. D. has supplied me with a suggestion by mentioning the remains of earthworks enclosing the "King's Stone," I will venture to give a derivation. We have a name of a place of three syllables. We have three things before us,—a banky hill side, "Rhiw;" we have an enclosure "Llan," containing the *King's stone*, "Righ" or "Reg." Probably a Welsh etymologist will trample my guess in the dust; but here we have Rhiw Llan Reg, = the hill on bank of the King's inclosure. Knowing the situation so well, I prefer "Rhiw" to "Rhos" for the first syllable, as more applicable. In the immediate neighbourhood the local surname "Baughan" is always pronounced "Boffin." CESTRIENSIS.

Rev. H. de Luzancy (2nd S. vii. 377.)—A letter from de Luzancy to Samuel Pepys, dated 18 Jan. $168\frac{8}{9}$, accompanying an account of the election at Harwich, is printed from Bodl. MS. Rawlinson A. 179. in the Correspondence attached to Pepys' *Diary*, quarto edition, vol. ii. pp. 103—5. A letter to Sir A. Deane, in French, dated 9 Aug. 1688, on the subject of the same anticipated election, is also contained in the same MS.; and in vol. 185. of the same collection, there is a curious document which throws great doubt upon the sincerity of M. de Luzancy's conversion from the church of Rome, and the purity of his motives. It is an entire recantation of Protestantism, and petition to be received again into the Roman church, written in French and addressed to a rev. père, by whom the writer desires that his present confession may be made as public as was his former abjuration. It is endorsed by Pepys with the date of Oct. 1675. The reason for its suppressal does not appear; but one may well imagine from hence that there may have been only too much ground for the charges of dissimulation, &c. alleged against Luzancy by Du Maresc. W. D. MACRAY.

Saillir à Pes (1st S. xii. 88.) is neither *to jump for joy*, nor *to issue out on foot*. I beg leave to refer your two very learned commentators of that expression to the Roman or Latin etymology, *saliens, quod salit*, anything "arising," "emerging," taking at once an "erect" position. The Irish king, being overcome with satisfaction at the news he receives, *arises* (*saillir*) abruptly from his seat or throne, and finds himself *on his feet*. Literally you may translate *et de joie sailli à pès* by, "and with joy he sprung to his feet."

The English or Anglo-Saxon word *springing* is exactly *saillir*, though *to spring* is more vivid than *saillir*, as all expressions *sprung* from the wild Saxon source naturally are. Our modern French language, more elaborate and polite, has completely lost the power of rendering either *saillir à pès* (the old Norman idiom), or the more energetic Anglo-Saxon one (*springing on to one's feet*). The grammatical file and social polish have emaciated and enervated to an high degree the archaic strength of our idiom. Here you see expressed, in Norman French, with great rapidity and vigour, the peculiar movement of a man who, being seated, arises on a sudden, and is at once on his feet. He does *not jump for joy*, a very incongruous, indecorous kind of ballet, even for an Irish king. He does not *step forth from his palace*, as he very well knows he can issue as he pleases his orders from the very place where he is. Our Norman-French word *saillir* is now become obsolete, though very useful, as you see. Thanks to your English *conservatism*, you have preserved, and carefully keep even now, the Anglo-Saxon expression, *jumping on* or *to* one's feet; the only one which is adequate to the image the poet had in his mind and wished to *faire saillir*.

PHILARÈTE CHASLES, Mazarinæus.

Palais de l'Institut, 29 Avril.

The Maudelayne Grace (2nd S. vii. 342.)—Ackerman gives the common tradition respecting the origin of the Latin hymn sung on the top of Magdalen Tower, Oxford, on May morning. I have endeavoured to investigate this matter, and have come to the conclusion that the hymn was composed by Dr. Thomas Smith, a very learned Fellow of Magdalen College, soon after the Restoration; and that it was not sung on the top of Magdalen Tower till about the middle of the last century. I believe that this was the opinion of the late venerable President of Magdalen, Dr. Routh. MAGDALENENSIS.

Small Bells (2nd S. vii. 394.)—The little bells on the outside of church spires, referred to by your correspondent G. W. M., are common in Suffolk and Essex, and are used for the clock to strike upon. Small as they are, it is astonishing how far the sound of them reaches. Placed at some distance from the ground, and with nothing to impede their vibrations, they are heard at quite as great a distance as the large bells in the towers. About their date I know nothing.

W. J. D.

Ashen, Essex.

The Cup of Love (2nd S. vii. 278.)—Nothing is more common in wills of the seventeenth century, than bequests of tankards, silver cups, and other plate; but I have never met with them under the designation of "Cup of Love," or any similar name. P. P.

Epigram (2nd S. vii. 418.) — I do not know who was the author of the epigram quoted by ABHBA, but the noblemen alluded to are the Earls of Spencer and Sandwich; the former of whom devised (or is said to have done so) an overcoat without skirts, much worn by elderly gentlemen within my remembrance, and called after its inventor a *Spencer*. Lord Sandwich brought into fashion the luncheon of seasoned meat between slices of bread and butter which goes by his name. JOHN PAVIN PHILLIPS.

Haverfordwest.

"When Tom Macaulay's Indian sits,
Where London's ruins stretch afar,
Little he'll think of England's fame,
Of Waterloo and Trafalgar.

"Yet England's Earls e'en then shall live,
Remember'd by our tawny censor,
Whilst yet he boasts his '*Sandwich*' box,
And wraps him in his '*Spencer*.'"

From an old contributor, the gravity of whose character and profession shelter themselves under the mask of EPISCOPUS (which he hopes to be).

Brest-summer, or Bressommer (2nd S. vii. 89. 404.) — On a term like this, which has excited so much inquiry, and puzzled so many wise heads, one is almost afraid to risk an opinion. The following is offered, subject to correction, and without any wish to disparage the explanations given by previous correspondents.

Summer, or sommer, is the "great master-beame in building" (Cotgrave), "the principal beam of a floor" (Halliwell). What, then, is bressommer, or brest-summer?

Bret is in German a board or plank. *Bret*-summer, then, bressommer, or brest-sommer, is simply the beam or girder which supports the *boards* or *flooring*, the floor-beam.

The origin of *bret* is supposed to be the old German *pritsche*, something made of wrought timber, boards, or planks. (*Cf.* Gr. πρίζειν, to saw.) THOMAS BOYS.

Miscellaneous.

NOTES ON BOOKS, ETC.

Of the Conduct of the Understanding. By John Locke. *Edited by* Bolton Corney. (Bell & Daldy.)

Of a book of which Hallam writes — "I cannot think any parent or instructor justified in neglecting to put this little treatise in the hands of a boy about the time when the reasoning faculties become developed" — it may well be matter of surprise that no separate edition is mentioned in the *Bibliotheca Britannica*, or to be found in the British Museum or Bodleian Library. Messrs. Bell & Daldy have done good service by republishing it from the press of Whittingham, and under the careful editorship of that most scrupulous of editors, our valued correspondent Mr. Bolton Corney.

A Note to the Cornwallis Papers; embracing, with other Revelations, a Narrative of the Extraordinary Career of Francis Higgins, who received the Government Reward for the Betrayal of Lord Edward Fitzgerald. By William John Fitzpatrick. (Kelly, Dublin.)

This is a curious collection of materials for illustrating the state of party and the press at a most momentous period of Ireland's history. It throws much light upon many parts of *The Cornwallis Correspondence*, but is well worth reading without any reference to that work, for the picture it affords of Dublin society in '98.

Hudibras. By Samuel Butler. *With Variorum Notes selected principally from Grey and Nash. Edited by* Henry G. Bohn. (Bohn.)

Mr. Bohn has here a double claim to credit — as the publisher of a cheap edition of *Hudibras*, and as its pains-taking editor.

Our Woodlands, Heaths, and Hedges; a popular Description of Trees, Shrubs, Wild Fruits, &c., with Notices of their Insect Inhabitants. By W. S. Coleman. *Illustrated by the Author.* (Routledge)

We cannot pay a higher compliment to Mr. Coleman's little book than by saying that it is a worthy companion to Wood's *Common Objects of the Sea Shore and Country*.

Choice Notes from "Notes and Queries." (*Folk Lore.*) (Bell & Daldy.)

We must for obvious reasons content ourselves with recording the publication of this — the second volume of the Series of *Choice Notes* selected from this Journal.

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Notices to Correspondents.

O. S. (Maidenhead.) *We had not thought of it, but the suggestion is a very good one, and shall have our best attention.*

LARK. *A son is entitled to quarter his mother's arms with his paternal coat if she was a heiress or coheiress (that is, if she had no brothers, or if they have all died without issue). Property does not affect the question.*

QUERY. *For the derivation of Conundrum, see* p. 29. *of this volume.*

Answers to other correspondents in our next.

ERRATUM. — 2nd S. vii. p. 423. col. ii. l. 5. *dele* "to;" p. 416. col. ii. l. 19, *for* "Rewent" *read* "Newent."

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Notes.

ITALY: VINCENZO DA FILICAJA.

It is hardly requisite to offer excuse for submitting to your readers the following sonnet of Filicaja's. It is singularly illustrative of the condition of Italy since the days of the fall of imperial Rome, and equally applicable to the present as to the past. Vincenzo da Filicaja was born at Florence on Dec. 30, 1642, the descendant of a family of dignified repute, decaying beneath the influence of adverse fortunes. So wears down the life of many a noble mind still equal to its original high purpose. Nature made him a poet. Love excited his first efforts. But to him, as to Dante, Death was the destroyer of Hope. Dante found relief in political excitement — and the personification of Grief in the spiritual realisation of the Beatrice of his great poem. In intense Hate also, he extinguished Sorrow. Throughout his life, Filicaja found no solace for his loss:

"One touch of Nature makes the whole world kin."

Filicaja and Shenstone would alike have written as throughout life they felt, with memory burdened with such sorrow, "Heu quanto minus est cum reliquis versari, quam tui meminisse!" Upon the death of the lady of his love, Filicaja retired from Florence, and immured himself in the country. He destroyed all his earlier compositions, however, endeared by association. Long afterwards he married, but his life was devoted to study in the strictest retirement, the education of his family, and the severest exercises of religion. Man cannot disobey the will of Nature. Nature had made him a poet. The siege of Vienna by the Turks in 1683, and its glorious deliverance by Sobieski, aroused his mind from its solitude of thought. It was thus inspired that he wrote those fine Canzoni which at once attracted the notice of Europe, and the patronage and protection of many royal houses. The Emperor Leopold I. and Queen Christina of Sweden were foremost to mark their appreciation. The latter undertook the education and maintenance of two of his sons, enjoining the strictest secresy that she might not feel ashamed for having done so little. This was much from the intellectual murderess of Monaldeschi. Mr. Hallam, relying probably on Corniani, alludes to Filicaja's retirement from Florence in consequence of his poverty, and consequent neglect. It is difficult to fix the period to which this remark refers; but, according to Tiraboschi, his situation was greatly ameliorated by his patrons. He died on the 25th Sept. 1707, at sixty-five years of age, with that which should accompany old age — "as honor, love, obedience, reverence, troops of friends." The following is the sonnet by which he is most known: —

"Italia, Italia, o tu, cui feo la sorte
Dono infelice di bellezza, ond' hai
Funesta dote d' infiniti guai,
Che in fronte scritti per gran doglia porte:
Deh fossi tu men bella, o almen più forte,
Onde assai più ti paventasse, o assai
T' amasse men chi del tuo bello ai rai
Par, che si strugga, e pur ti sfida a morte!
Chè giù da l' Alpi non vedrei torrenti
Scender d' armati, nè di sangue tinta
Bever l' onda del Po, — Gallici armenti;
Nè te vedrei del non tuo ferro cinta
Pugnar col braccio di straniere genti,
Per servir sempre, o vincitrice, o vinta."

Your readers will find notices of the life and poems of Filicaja in the following authors: Tiraboschi, *Storia della Letterat. Ital.*, tomo viii. pp. 469—471., 8vo., 1812; Corniani, *Secoli*, tomo viii. p. 238., 8vo., 1812; Sismondi, *Litterat. Ital.*, tomo ii. p. 273., 1813; Muratori *della Perfetta Poesia Ital.*, tomo iii. p. 392., 8vo., 1795; Hallam, *Literature of Europe*, vol. iv. p. 398., 8vo., 1839.

Of these, the remarks by Mr. Hallam will be of chief interest to the English reader. The great resources of Mr. Hallam's mind were derived alike from original power and the most extensive culture. His judgment was always under the guidance of truth, always superior to any vacillating impulse. The delicate appreciation of the beautiful arose from the finer sympathies of his nature. His style is always the sincere and energetic expression of his thought. To those who seek to estimate the value of event, or the influence of the intellectual greatness of the past, he will long be respected as a guide, as cherished as his memory must ever be by his friends.

I know not whether any English translations beyond Lord Byron's lines have been published of the Sonnets: your readers probably could supply some information on this point. SPENCER HALL.

JAMES II.: MARIA D'ESTE.

The anxiety with which Roman Catholics, in the reign of James II., looked forward to the birth of a male heir to the throne, is curiously exemplified by some papers in the Cambridge University library (Dd. 3. 88.) They appear to have been written on 25th March, 1688; rather more than two months before Maria D'Este was delivered of the ill-starred James Francis Edward, the Chevalier St. George. After some prayers to the Blessed Virgin Mary, being a sort of paraphrase on the angelical salutation, the writer thus proceeds: —

"Having thus paid our Humblest Devotion to the Magnificent Queen of Glory, on this and the world's greatest day of the Annuntiation, We should here conclude the solemnity, Were there not other Majesty here present, inferiour indeed to that we have now celebrated, but in respect of Us very great. To whom I chose to pay humble homage this day, especially that the Patronage of our B. Lady might render it more gratefully, and supply my defects.

"Hail then, mighty Queen of Great Britany, Our Supreme Sovereign Lady upon Earth, most happily replenished now with a charge of greatest value. Hail!

"And that this humble congratulation may claim a more welcome acceptance it is to Mary too, for that name, the most lovely and beloved under Heaven, nay and in heaven next to that of God himself, your Majesty has the great Happynes and Honour to bear, a name above every name conferred on your Sex. A happy omen, Madam, to your Self and us that you are chose to be the mother of the Faithfull here by the Allmighty, to whom that name peculiarly endears you through the mediation of his B. Mother. Nor is this all Providence did for you. That you might not want a fit means to be recommended first to our B. Lady's Patronage, you have the name of her dearest and best beloved Spouse St. Joseph. Hail Josepha Maria D'Est, from whose East we expect our Prince of Peace and Reconciliation to arise.

"For which is most of all, you have, Madam, corresponded with those names you bear, by being devout to the Sacred persons whose they are, and that by the best and only devotion indeed of imitating their Vertues, especially those (most pleasing in the sight of God) of Humility, Obedience, and Chastity. In respect and reward whereof the Allmighty has blessed your Majesty, and all us in you, with so far advanced hopes of Royall Issue; Whereby we have a most advantagious Prospect of the greatest Blessing England ever enjoyed, if I should say which the World can now receive, I believe I could make good my assertion, Forasmuch as from the Propagation of the Faith in England, in a great measure depends the Confirmation of it in the whole Xtian world, and the conversion of all who are out of the Church."

THOMPSON COOPER.

Cambridge.

FOLK LORE.

Rockland's Guild. — In this parish, every year on the 16th May, there is a sort of country fair held which the villagers call the "Guild;" and which is evidently a relic of the Guild of St. John the Baptist held here in St. Peter's church before the Reformation. On this occasion a mayor of the Guild is elected, and he is chaired about the three parishes of Rockland, and gathers largess, which is afterwards spent in a frolic. There is another antique custom connected with the Guild which yet obtains: the inhabitants of certain houses in the "street" have the privilege of hanging oaken-boughs outside their doors (and their houses are thence called "bough-houses"), and on the day of the Guild they draw home-brewed ale for all customers, and are not interfered with for so doing either by the village licensed publican or the excise authorities.

I have heard of somewhat similar customs being yet extant in one or two other villages of this county, though under other names than that of "Guilds." ADDISON HEMSWORTH.

Rockland's Rectory, Attleborough.

Weather Distich. — In the office of the registrar of the diocese of Norwich is preserved a very splendid MS. known as the "Norwich Domesday," but which is the *Taxatio Ecclesiastica* of the diocese. It is preceded by a Calendar, in which, besides saints' days, and one or two historical events, there is the following *weather-distich* for July 2, the day of SS. Processus and Martinianus:

> "Si pluat in festo Processi et Martiniani,
> Ymber grandis erit, ac suffocatio grani."

which, as the present "St. Swithin's," 15th July, is the same day in New Style, may perhaps bear some relation to the existing belief respecting the forty days' rain to be expected if it rains on the 15th. B. B. WOODWARD.

Christmas Thunder. — An old woman, on being told that it had thundered on Christmas Day, quoted an adage:

> "Winter thunder,
> Rich man's food and poor man's hunger."

Is this known to be a common saying among the poor? And can any of your readers throw any light upon its meaning? R. E. B.

Origin of Pancakes on Shrove Tuesday.—There is a curious tradition existing in Mansfield, Woodhouse, Bulwell, and several other villages near Sherwood Forest, as to the origin of pancakes on Shrove Tuesday. The inhabitants of any of these villages will inform the questioner that when the Danes got to *Linby* all the Saxon men of the neighbouring villages ran off into the Forest, and the Danes took the Saxon women to keep house for them. This happened just before Lent, and the Saxon women, encouraged by their fugitive lords, resolved to massacre their Danish masters on Ash Wednesday. Every woman who agreed to do this was to bake pancakes for their meal on *Shrove Tuesday* as a kind of pledge to fulfil her vow. This was done, and that the massacre of the

Danes did take place on Ash Wednesday is a well-known historical fact. In addition, the villagers will tell you that in this part of the country there were no *red haired* people before the Danes came; that all were either fair, or black haired before that time. Thinking this tradition as to the origin of pancakes sufficiently curious to be worth preserving, I venture to send it to "N. & Q." in the hopes that it may find a place somewhere in the pages of your valuable journal.

H. E. P.

Stuffynwood, near Mansfield.

Seeds planted on Good Friday.—A very fine Brompton stock was presented to me the other day from a cottage garden in Dorsetshire, with the assurance that its flourishing condition was due to the fact of the seed, from which it grew, having been planted on Good Friday.

C. W. BINGHAM.

BELL INSCRIPTIONS AND BELL-FOUNDERS.

As you have already attempted to gratify the taste of the lovers of campanology, and, to a certain extent, the thirst after a peculiar branch of antiquarian literature, the following inscriptions are forwarded in continuation, to assist in obtaining a knowledge of the phraseology made familiar through many ages to this class of artizans, the great purveyors of folk-music.

It is much to be regretted the characters of the Plumstead bell inscription could not be reproduced in the pages of "N. & Q.," but it is now only referred to as a prefatory remark that, through a tolerably extensive search, no similar lettering has yet been discovered.

There are perils and dangers attending this pursuit, little understood by many who are ready to partake in the pleasures of discovering the names of the earliest workers in the art of bell-founding; but those difficulties might and ought to be removed, as no part of the sacred edifice should be deemed unworthy the care of the conservators of the fabric.

A considerable portion of the following inscriptions was made at a period long passed away, and it is probable many of the bells do not exist at the present time; but the names of the founders, the dates, and the sentiments probably of the priests of the day, adopted in furtherance of a bounden duty, cannot be deemed less worthy of record:—

Bell Inscriptions.

Aldeborough. One of six bells: "Hac in Conclave Gabriel nunc pange sauve." On another: "Dona rependa pia rogo Magdalena Maria." (Black-letter.)

Redenhall. On the second of eight bells: "Petrus ad Eterne ducat nos pascua Vite." Fourth: "Celi Solamen nobis det Deus. Amen. 1588." Sixth: "Stella Maria Maris succurre piissima nobis." (Black-letter.)

Metfield. Of three bells: on the largest: "Munere Baptiste, Benedictus ut chorus iste." (Black-letter.)

Porringland. On one of three: "Nos sociat Sanctis semper Nicolaus in altis." (Black-letter.)

South-Acre. On the second: "In multis Annis Resonet Campana Johannis." (Black-letter.) On the third: "As God will; so be it."

Dudlington. On the second: Dulcis: Sisto: Melis: Campana Vocor: Michaelis." (Black-letter.)

West Bradenham. On the second: "Virginis egregia Vocor Campana Maria."

Oxburgh. On the first: "Omnia sint ad Gloriam Dei, 1610." Third: "Te per Orbem Terrarum Sancta confietur Ecclesia, Patrem immensa Majestatis, 1582." (On this is the figure of St. Edmund). Fourth: "Venerandum tuum verum et unicum Filium, 1582." Fifth: "O Christe, Rex Gloriæ Estu, 1586."

Banningham. On one of three bells: "Per me Fideles invocantur ad preces."

Corpesty. On the only remaining bell: "In multis annis, resonat Campana Johannis."

Ingworth. On one of two bells: "Ego Servus tuus sum."

Erpingham. On the tenor: "Per Thome meritis mereamur Gaudia Lucis."

Aylesham Burgh. On the only bell: "Fac Margareta nobis hec munera Leta."

Buxton. On the tenor: "Pro me Fideles invocantur Preces."

Wolterton. On one of two bells: "Robertus Plummer me fecit in honore Sancte Margarete."

Itteringham. On the second: "Williemus Eldhous fecit me, in Onore Trinitas." Third: "Ave Maria, Gratia plena, Dominus Tecum."

Burnham Norton. On the only bell: "Virginis Egregie vocor Campana Marie."

Barton. Three ancient bells. On the tenor: "Sit Nomen Domine Benedictum," and two shields; on one, two keys in saltire, between a dolphin embowed, a wheat-sheaf, a bell, and a lamp. On the other shield a quadrangular cross florette. Second: shields repeated, and "Sancta Catherina ora nobis." Treble: shields repeated, and "Vox Augustine sonet in Aure Dei."

Fincham. On the treble: "Sancta Maria Ora pro Nobis." Tenor: "Viventis Misere Pater Omnipotens Miserere." This bell is called the Soul Bell.

Wretton. On one of two bells: "Hæc sit sanctorum Campan'la Laude Bonorum."

Weeting All Saints. On the second of four bells: "This bell was given by Francis Hobman, Rector of Wetinge." Fourth bell: "Omnium Sanctorum."

Croxton. On one of three bells: "O ꝑARꞇYR ꞇHOMA PRo ꝑE DEUM ЄXORA."

Mundford. On one of three bells: "Quesumus Andrea Famulorum suscipe Vota."

West Tofts. On the tenor: "Virgo Coronata, Duc Nos ad Regna Beata."

Blofield. On the fifth of six bells: "1. 2. 8. 1. I. B. Anno Domine;" "John Brend made me, 1636;" "Elias Brend made me, 1660;" "John Stephens made me, 1719;" "Edward Whaites, William Black, Churchwardens;" "Rev. J. D. Borton, rector;" "T. Mears of London, fecit, 1826;" "J. D. Postle, Robt. Goulder, Churchwardens;" "raised by voluntary contributions in the year of our Lord."

Attleborough. There are six bells. On the third: "It joyeth me much, to goe to Gods Church, 1617." On the fourth: "Do not there slack the, to repent the, 1617." On the sixth: "I wish to die, to live Heavenly, 1617." (All in black-letter.)

Dickelburgh. On the second: "Sanctus Egidii accendit ad Culmina Celi." Third: "Dulcis Sisto melis, Cam-

pana vocor Michaelis." Fourth: "Sum Rosa pulsata mundi, Maria vocata."

Titshall. On one of five bells: "Petrus ad Eterne, ducat nos Pascua Vite." (All in black-letter.)

Lopham. On one of the bells: "Filius Virginis Marie dat Nobis gaudia Vite." (In black-letter.)

Norton. Three inscribed: first, "Sancte Johannes, ora pro nobis." Second: "Sancta Caterina, ora pro nobis." Third: "O Martir Barbara, pro me Deum exora." (All in black-letter.)

West Herling. On the third: "Virgo Coronata duc nos ad Regna beata." (Black-letter.)

Harpham. On the three bells, first: "Sancta Maria Magdalena ora pro nobis." Second: "Ave Maria Gratia plena Dominus tecum." Third: "Sancte Edmonde ora pro nobis." (Black-letter.)

Rowdham. On the three bells, first: "Sancta Maria, ora pro nobis." Second: "Fac Margareta, nobis hec munera leta." Third: "Cœlesta Manna, tua Proles nos cibet, Anna. (Black-letter.)

Quiddenham. On two of three, first: "Missus de Celis, habeo nomen Gabrielis." Second: "Virgo Coronata, duc nos ad Regna beata." (Black-letter.)

Cringleford. Three bells; on the second: "Sum Rosa Pulsata Mundi." First: "Katerina Vocata." (Black-letter.) On the Soul bell: "Jesu Christe" (in common capitals), "Fili Dei miserere nobis." (In writing characters.)

Swardeston. On the tenor of five bells: "Petrus ad Eterna ducat nos Pascua Vite." (Black-letter.)

Stratton. On one of five bells: "Nos Societ Sanctis semper Nicolaus in altis." (Black-letter.)

Brockdish. On the third of five: "Sancta Maria ora pro nobis." Fourth: "Virgo Coronata duc nos ad Regna beata." (Black-letter.)

Starston. On the fifth: "Per Thome Meritis, mereamur Gaudia Lucis." (Black-letter.)

Wramplingham. On one of three bells: "Ave Maria Gratia, Plena, Dominus, tecum," (All in capital letters with the exceptions marked).

Brandon. Three bells. On one: "Hac in Conclave, Gabriel, nunc pange Suave." On another: "Sum Rosa pulsata Mundi, Maria Vocata." On the third: "In honore Sancte Marie Et Sancte Katerine Virginis." (The first two of the above inscriptions are in the common black-letter; the last in ordinary capitals except where marked.)

Runhall. On one of three bells: "Fac Margareta nobis hec munera leta." (In ordinary black-letters.)

Kimberley. On the largest of four bells: "Fillei Dei Vivi, miserere nobis." (In common capitals.)

Wymondham. On the fifth bell: "Tuba ad Judicium, Tympanum ad Ecclesiam." (In ordinary lettering capitals.)

Diss. On the Sanctus bell: "Sancte Gabriel ora pro nobis." (In plain characters.)

Roydon. On the only remaining bell: "Petrus ad Æterna ducat nos Pascua Vite." (In common characters.)

Brisingham. "Paid to Capt. Gilley 6*s.* for the viewing of the church, for abolishing superstitious pictures; paid to John Nun for 2 days' work, for taking down glass and pictures about the church, and the letters about the bells, iij*s.* iiij*d.* Lib. Comp. Gard." (Blomfield's *Norfolk*, v. i. p. 70.)

Burston. On one of five bells: "Quæsumus, Andrea, Famulorum suscipe vota." (In ordinary characters.)

South Acre. On the second bell: "In multis Annis Resonet Campana Johannis." (In old English characters.) On the third: "As God will, so be it."

Dudlington. On the second: "Dulcis: Sisto: Melis: Campana Vocor: Michaelis." (In old English characters.)

West Bradenham. On the second: "Virginis egregie Vocor Campana Maria."

Banningham. On one of three bells: "Per me Fideles invocantur ad preces."

H. D'Aveney.

THE LEGEND OF "BETHGELERT."

In F. Johnson's *Translation* (1848) *from the Sanskrit of the Hitopades'a* (p. 116.), Fable XIII., occurs the following passage, which I give *verbatim*: —

"In Ougein lived a Brahman named Mádhava. His wife, of the Brahmanical tribe, who had recently brought forth, went to perform her ablutions, leaving him to take charge of her infant offspring. Presently a person from the Raja came for the Brahman to perform for him a Párvana s'ráddha (a religious rite to all his ancestors). When the Brahman saw him, being impelled by his natural poverty, he thought within himself: If I go not directly, then some one else will take the s'ráddha. It is said: —

> 'In respect of a thing which ought to be taken, or to be given, or of a work which ought to be done, and not being done quickly, time drinks up the spirit thereof.'

But there is no one here to take care of the child: what can I do then? Well: I will go, having set to guard the infant this weasel, cherished a long time, and in no respect distinguished from a child of my own. This he did and went. Shortly afterwards, a black serpent, whilst silently coming near the child, was killed there, and rent in pieces by the weasel; who, seeing the Brahman coming home, ran towards him with haste, his mouth and paws all smeared with blood, and rolled himself at his feet. The Brahman seeing him in that state, without reflecting, said, 'My son has been eaten by this weasel,' and killed him: but as soon as he drew near and looked, behold the child was comfortably sleeping, and the serpent lay killed! Thereupon the Brahman was overwhelmed with grief."

This fable was introduced to give point to the following moral: — "The blockhead who, without knowing the true state of the case, becomes subject to anger, will have cause for regret."

The similarity of this legend to the well-known Welsh one so familiar to tourists in Wales, and to the readers of Spencer's touching ballad, forms, to say the least of it, a curious literary coincidence; such as perhaps may interest some of your readers, if you think it worth introducing to their notice.

C. Girdlestone.

Minor Notes.

Sir Robert Southwell. — By a most unhappy misreading of the original MS., a letter from this statesman to Pepys, which is printed at p. 282., vol. i., of the *Life, Journals, and Correspondence of Sam. Pepys* (8vo., Lond. 1841), is made to belie his real character in a way which well deserves correction. The readers of the printed text find Sir R. Southwell describing himself as a

worn-out drunkard, in these words: "My next care is to contrive for the health which I lost by sitting many years at the *sack*-bottle." What, however, the writer really does allege as the cause of the loss of his health, was his "sitting many years at the *inch*-bottle!" Two lines farther on, the printed text reads: "What between *love*, care, and much sorrow, I have not yet looked into some collections," &c. The original has: "What between *some* care and much sorrow."

These instances may be taken as a fair example of the degree of correctness with which the correspondence contained in these two volumes are transcribed from the originals. Of the fitness of the editor for the task of adding illustrative notes, judgment may be formed from the fact that to an allusion made, at p. 135., vol. ii., by Mr. J. Hill to his sending Pepys the "Novelles" from Rotterdam, there is appended a note which informs the reader, by quotations from Gibbon and the *Dict. de l'Acad. Franç.*, that these gazettes were the *Novellæ* of the Emperor Justinian!

W. D. MACRAY.

[We may as well state, that the work noticed by our correspondent was not the one edited by the late Lord Braybrooke. See *Edinburgh Review*, vol. lxxiv. pp. 111. 125.—ED.]

Dr. Moor and Robert Burns. — A considerable similarity of sentiment, though scarcely to be reckoned as *parallel passages*, occurs in two poets, both of celebrity: —

"Or may I think when toss'd in trouble,
This world at best is but a bubble;
A water film with air blown up,
Compose the Liquor and the Cup,
A moment hence you saw it there,
Now burst and banish'd into air."
(From a MS. piece of Dr. Moor, Professor of Greek in the University of Glasgow. Died 17th Sept. 1779.)

"But pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or like the snow-falls, in the river,
A moment white—then melts for ever."
(*Tam O'Shanter*; a Tale by Robert Burns, Dr. Currie, edit. 1825, p. 68.)

G. N.

Index to Periodicals.—Your columns have frequently contained suggestions for books that ought to be written, compiled, or reprinted. Permit me to name one, of which I, living far away from libraries, daily feel the want. I mean an index of the subjects of all the articles in the English quarterly reviews and first-class magazines arranged under subjects. There is an American publication that partly supplies this want. It only notices, however, some of our quarterlies, and those but imperfectly.

K. P. D. E.

A Quotation Applied. — Italy now might quote against France the words of Charles Gaspar Bachet, Sieur de Meziriac, published in 1626 à Bourg en Bresse (reprinted à la Haye, chez Henri de Sauzet, 1716 — who adopted an exquisite motto for a printer, "Vitam Mortuis reddo.") As our editor has followed "dans cette nouvelle edition l'ortographe de l'ancienne, sans faire aucune changement, et on a voulu par là prévenir les plaintes que font bien des gens, de ce que sous prétexte de corriger l'ortographe on fait souvent d'autres changemens essentiels" (Preface, p. xxxj.), I cannot do better than follow so good an example: —

"Supposé que desia tu sois en Italie,
Comme sous ton pouuoir penses tu la ranger?
Crois-tu ce peuple atteint d'vne telle folie
Qu'il reçoiue d'abord vn Seigneur estranger?"
. . . . . .
"Et grand tout aduiendroit comme te le figure
L'espoir ambitieux d'vne vaine grandeur,
Ou penses-tu trouuer, et par quelle auanture
Vne femme t'aymant d'vne pareille ardeur?"
(*Commentaires sur les Epistres d'Ovide*, tome ii. 129.)

R. W.

International Communication Two hundred Years Ago.—King Charles II. wrote to Philip IV., King of Spain, in May, 1662, complaining of the Baron de Batteville, his Catholic Majesty's ambassador in England. The letter, which is in H. M. State Paper Office, was folded and directed, but was "not sent"—hear it, O Rowland Hill!—"for want of a conveyance." Secretary Nicholas has assigned this reason for its non-transmission in an endorsement on the original letter. W. N. S.

Queries.

OLD BOOK-NOTE BY A MARTYR.

The following exhortation and verses are written on the fly-leaf of a copy of Tyndale's Testament (by John Daye and Wm. Seres, 1548) in the Library of the Dean and Canons of Windsor. They are interesting and worthy of preservation as being, in all probability, among the last words of a martyr.

The date attached to them is 1556, but apparently in another handwriting.

"Jesus Emanuell.

"Unto the oft redinge and diligent studye of this booke deare brother Thom^s S. there is manye swete blessings and promysis anexd w^h owght to provoke and alure the Christian harte to have all his felicite and pleasure in the contynuall meditacen herin: as in the daylye breade of the sowle: w^thowte the w^h it can̄ no more lyve then the bodye w^thowte corporall foode: Therfore he y^t wolde have his soule strong and lustye as well to do the will of God as allso to resyst the assaultes of Satan must often feede the same w^th thys heavenly manna: w^h whoso truly eateth therof w^th a lyvely faythe: shall never taste of eternall deathe. Unto the oft redinge of thys booke joyn contynuall hartye prayer: And ever remēbre Y^t as when you praye you speake unto God: so when you reede God

speaketh unto you. Therfore as you wolde have God heare you speakynge to him: and youre request granted: so mst you here hym speakynge unto you and obeye hys precepts: pray wth a steydfast faythe and reade wth a pure mynde and then shall you profyte to the glory of god the comoditye of his churche and to youre owne ternall comforte in hym. Amen.

" in prisone the thyrde daye
of Apriell by youre poore
brother Careles: who wysheth
you constancye in Christe Jesu
and to praye for me contynually."

(On other side of the leaf).

" Jesus Emanuell.
" Brother Saunders god geve you grace
wyth stydfast fayth in Christys name
his gospell still for to embrace
and lyve accordynge to the same
to dye therfore thyncke yt no shame
but hope in God wth faythefull truste
and he shall geve you prayse and fame
when you shall ryse furthe of the duste.
" ffor wh moste swete and joyfull daye
to god wth faythe do prayers make
and thynke on me I do you praye
the whyche dyd wryte thys for youre sake
And nowe to God I you be take
who kepe youre boddye and soule from sclanders
yt Satan new agaynste you rake
farewell my faythefull brother Saunders.
" Contynewe constant
in Christe quode Careles."

I should be glad to know more of the worthy Masters Careless and Saunders named above.

R. C. W.

OLD PRINT.

I have found, pasted on a board, which now forms the back of a framed drawing, an old print; and shall be glad if any correspondent of "N. & Q." can inform me of its subject or history. Its size is 6 inches high by 8¾ wide, and represents in the front centre a tall woman, of large, harsh, and repulsive features, having her arms folded before her (the left hand holding a closed book), and the elbows seeming to rest on the wide hoop-like projections of her dress above the hips. Her cap sits close to the head, with a deep flounce, coming down to the eyebrows in front. The forearms are naked, and a shawl or kerchief covers the shoulders, being fastened in front, and the ends hanging down behind the crossed arms. The apron covers almost all the lower dress, and hangs in large straight folds, and the feet are clothed in slippers. The height of this figure is five inches, reaching nearly to the top and bottom.

On the spectator's left hand is a group of persons represented at some distance behind the female figure. In this group is a dead body on a table, on which one of the persons is operating, and another sitting in a chair seems lecturing. All the other persons express great interest and surprise, and one of them seems pointing to a group on the spectator's right hand. This last group comprises a person cutting up something, of which a person holds up a part, apparently towards the other group, and other parts are lying about. In this last group there are women and children, and all appear to be in great excitement. All the margin of the print being cut away, I have no clue to the subject, engraver, or date of the print; but it has been suggested that it is the figure of some murderess, and that the groups represent some incidents which may lend information. It was fixed in its present position before 1785, as that is the date of an inscription on some paper which had been pasted over it, and I have removed.

P. H. F.

"MOP."

Nearly eight years ago, a South Australian correspondent asked the derivation of this word, as meaning a statute fair for the hiring of servants. (Cf. 1st S. iv. 190.) The Query received no reply, and no farther note has been made on the subject; I therefore repeat the former Query, what is the derivation of the word "Mop?"

The subject has been brought more forcibly before me, not only by the late "Mops" or "May Hirings" in the neighbourhood from whence I write this note (the borders of Salop and Staffordshire), but also by my meeting with a handbill of a Worcestershire statute fair of a century and a quarter ago, in which the modern word figures as "a Mapp." In Hone's *Table Book* (iii. 171. 203.) there is an account of the custom, though no mention is made of the older term "Mapp," nor is any light thrown upon the derivation of the word. Dr. Plot's referring the origin of the custom to Matthew xx. 3. is more ingenious than plausible.

These "Mops" are one of the veriest curses of those places in which they are unfortunately held. Though the last "May Hiring" fell on a Sunday, and the "Mop" was consequently postponed till the following day, yet the majority of farm servants in this neighbourhood claimed their privilege of a day's holiday, and the farther holiday on the day of the "Mop." Better would it be for the morality of the country if the holiday terminated with the daylight; but it too often includes the night as well; and when young country girls, after a day's excitement, finery, and sight seeing, and with their past year's wages in their pockets, pass the evening in a public house drinking and dancing with a pack of young men, who are only too ready to abuse any confidence reposed in them, the sequel may be as easily guessed at as it will be bitterly lamented.

Cuthbert Bede.

Minor Queries.

Richard Prince, of Madras. — In Navestock Church in Essex is a monument to the memory of Richard Prince, Esq., formerly Governor of Fort St. George, Madras. From what branch of that ancient and respectable family of the Princes was he descended? SILVESTRIS.

The Union, 1707. — I wish to find some book that will give an account of the intrigues of the different political parties in Edinburgh at the time of the Union in 1707; the devices they had recourse to, to gain adherents, &c. &c. I think I remember having read somewhere of secret political meetings about that time in the cellars off the High Street. Is there any life of Lord Seafield, who was then Chancellor of Scotland, extant?

I should also like to know if there has ever been a life of the great Lord Melville published.

SIGMA THETA.

Scottish Marriage Law. — Will one of your correspondents, versed in Scottish law, answer the following question? Whether a clergyman in Scotland can legally marry parties, neither of whom have been resident in Scotland, upon their producing certificates of the banns having been duly published within six weeks previously in their respective parishes in England?

G. L. V. D. N.

Rev. George Holiwell. — Rev. Geo. Holiwell, M.A., born July 20, 1628, married a member of the Marchmont family (born June, 1648), on the 23rd of October, 1663. Who was this member of the Marchmont family? P. R.

"*History of Judas.*" —

"The Arch Knave, or the History of Judas from the Cradle to the Gallows. Compiled and translated from the High Dutch of S. Clare and the Spanish of Don H. de Mendoza. London: printed for J. Morphew. Pp. 56." (No date.)

The above is the title of a catchpenny book which describes how Judas, when a boy, robbed orchards and hen-roosts, and laid poison for his schoolmaster, &c. The story stops on his joining the Apostles with "the remainder will be told in the next part." Is a next part known? Is there a German or Spanish original, or are the names of S. Clare and Mendoza as fictitious as the History?

A. Z.

Dean Swift's "Memoirs." — I am at present reading a 12mo. volume, pp. 129., published anonymously in London, in 1752, and entitled *Memoirs of the Life and Writings of Jonathan Swift, D.D., Dean of St. Patrick's, Dublin.* Who was the author? I have lately seen the book for the first time; and Dr. Bliss has written on the fly-leaf of my copy, "Not in the Bodleian Catalogue, 1843." ABHBA.

Waddington of Doddington, in the Isle of Ely, Cambridgeshire. — A pedigree of the family, or that part thereof from 1660 to 1730, would greatly oblige an old subscriber. J. F. C.

Aldrynton. — I have by me a parchment (written in Latin) dated at Aldrynton, in the vigil of St. Adelm, 16 Richard II. (May, 1393). The translation of it is a grant from John H—— and Isabella, his wife, to Robert H——, of a tenement in Aldrynton, called Reynestenement, together with all lands, meadows, pastures, and all other appurtenances to him and his heirs for ever. I should feel obliged if any correspondent could inform me in what part of England Aldrynton is situate?* I should be glad to give up the document to the persons at that place who are now connected with the property alluded to, as it might be interesting to them from its age (nearly 500 years). E. B.

Charles Ambler, Esq., author of the *Law Reports*, a King's Counsel, and Attorney-General to the Queen, the latter end of the last century. Whose son was he? His admission at his Inn of Court will probably show. C. J.

George, Count de Browne. — Where may I find particulars of this eminent Irish officer in the Russian service, who conducted himself so nobly on several occasions that he obtained the government of Livonia, and was created a count of the empire? He was a member of the family of Browne of Moyne, in the county of Mayo; and died in the year 1792. Mr. Wills, in his *Lives of Illustrious and Distinguished Irishmen*, vol. vi. p. 40., gives only six lines respecting him, without any reference to other sources of information. He had governed Livonia for thirty years, and was anxious to resign; but his request was refused by the Empress Catherine II. "Death alone shall part us," was her reply. ABHBA.

Swarming, a word for Climbing. — When sailors climb a bare pole, such as a royal mast, by clinging round it with their arms and legs, they call it "swarming up." In the old nautical ballad, "Sir Andrew Barton," the word "swarf" is used to express the same thing: —

> "He swarfed then the main-mast tree,
> He swarfed it with might and main."

Are these words derived from the same root? and, if so, from what language? There seems to be no cognate word in Anglo-Saxon. A. A.

Poets' Corner.

Eulenspiegel. — I bought last autumn at Ghent, where about a dozen more copies were lying on the stall, a brochure of 64 pages, entitled *Notes in French, printed in the Year after the last.* The bookseller told me it was printed, but not for

[* Probably Aldrington, near Shoreham, Sussex.]

sale, a few years ago, and that the author was an Englishman who passed a season at Brussels. I think he was an American. The style is inflated, and the depreciation of England constant. He greatly dislikes *the clockmaker*, and says (p. 41.),—

"Mr. Haliburton has read with profit, but without acknowledgment, the wit of Eulenspiegel, which, though germanically heavy, is better than his own. The conception and much of the matter in 'Sam Slick as attaché' are due to the chapter 'Wie Eulenspiegel Gesandtschaftssekretär wird.'"

I know that the versions of Eulenspiegel vary, but in none that I have seen is his secretaryship of legation mentioned. Can you refer me to any information on this matter? M. (2.)

Wall of Coolnamuck, of the County Waterford. —The arms and crest of this ancient family are required. A reference to any book containing them will be an obligation to A.

Silk mentioned in Scripture. — Can any of the learned readers of "N. & Q." tell me whether, in the description of the Temple, 2 Chronicles iii. 14., where it is said that Solomon "made the veil of *blue and purple and crimson* and fine linen, and wrought cherubims thereon," *silk* is intended? If not, what is meant by the "blue and purple and crimson?"

When is silk first mentioned in the Holy Scriptures or elsewhere? E. H.

Keepers of the King's Cormorants. — Among the documents in the State Paper Office, as will be seen from the first volume of Mr. Bruce's *Calendar* (p. 15.), is a petition "of Robert Wood, John Wood, and two others, Keepers of His Majesty's Cormorants, to the Commissioners for the Funeral" [of James I.], praying that they may have mourning weeds.

Where can I find any farther particulars of these officers? Where were the cormorants kept? and until what period did the keepers of the king's cormorants figure in the list of the royal household? M. N. S.

Caricature Query. — A caricature of November, 1778, has this inscription:—

"Ha Ha Ha I Cant help Laughing. No No nor you. For Every Body laughs at Worstead Stockings Mi . . . l, ye Acknowledged Coward.
What! retreat at Noon Day & suffer himself to be Caned thus in ye heart of ye City
of LONDON. O Terrible! A Merchant too & a Patriot! A disgrace to ye names
ha ha ha he he he keep it up. My Dear Boy, keep it up. . . . . Dedicated to every soul that has a
Spark of Fire in him, in College or Out, by their humble Servant Brother Bamhoo.
P.S. If this modest Patriot returns ye Compliment ye Public will he favod
With a Companion to this Print. A Coward O Dreadfull! Buy it & and stick it up for ye Joke sake.
Price only 1 Shilling."

The picture is suitable to the inscription, and represents a man receiving a sound bambooing. I should be glad to know to what it alludes, and who is the author or etcher. E. King.

Circuit Epigram. — Can you tell me which of our forensic wits was the author of the following epigram?

"*On Judge Grose condemning a Man convicted of Bigamy to the payment of One Shilling.*

"Ye Gentlefolks all, here's a secret worth knowing,
In Leicestershire Wives are the cheapest things going.
To back my assertion this truth as fulfilling,
If you have a *Grose*, why you pay but *a Shilling*."

D. S.

Minor Queries with Answers.

"*Herb John in the Pot.*"—What is the meaning of the phrase "Herb John in the pot?"

"As if false doctrine were but an innocent thing, not like the wild gourd, which brought death into the Prophet's pot (2 Kings, iv.), turning wholesome food with which it was mingled into baneful poison, but rather like *herb John in the pot*, which does neither much good nor hurt."—Gurnall's *Christian Armour*, ed. 1679, pt. II. p. 12.

May I take the present opportunity of recommending the book quoted to all who are not acquainted with it? In addition to its religious excellency, it is so full of illustration and variety of all kind, that I think it will peculiarly suit the readers of "N. & Q."

The reference above made reminds me of the use of the name *John* in our language, as often singularly compounded — used as a typical word for *man*, or *fellow*. Your readers will remember "John-a-dreams" in *Hamlet;* according to Steevens, "John the Dreamer, a nick-name for any ignorant, silly fellow." In more vernacular language, John Bull, John Dory, Jack-o-lantern, Jack-o-both-sides, Jack-of-all-trades, &c. &c. may recur. Francis Trench.

Islip.

[On an attentive consideration of the above extract from Gurnall, to whose merits we most cordially add our testimony, we are inclined to think that, in the phrase "Herb John in the pot," "*Herb John*" is all that requires explanation; and that the last three words, "in the pot," are no part of the name of the herb itself, but rather refer to what Gurnall had said just before: *q. d.* "There are some who pretend that false doctrine is not, like the *gourd* in the pot, poisonous or baneful, but, like the '*herb John*' in the pot, does neither much good nor much hurt." According to this view, our present business is not the identification of any such herb as "*John-in-the-pot*," but simply that of the "herb *John*." This consideration, however, does not by any means remove the difficulty. "John" enters into the composition of many mediæval names of plants, but none of these plants *answer the conditions*. Neither the "John's wort" (*Hypericum, millepertuis*), nor the "herbe de Saint Jean" (*Artemisia, armoise*, mugwort), appears to have been an esculent. The former was deemed good as a *vulnerary* herb: the latter was accounted first-rate for the sciatica, *two drams*

a dose! The "John's bread" (*caroube*) was indeed an occasional article of food; but was the fruit of a tree, no herb, and grew only in warmer climates. "John-that-goes-to-bed-at-noon" was the pimpernel, far more available for physic than for diet. In short, being beaten out of the *Johns*, we were induced to make inquiries among the *Jacks*; and in that direction we soon fell in with "Jack-by-the-hedge" (the herb sauce-alone, *alliaire*, or hedge-mustard), which, according to Chambers, was formerly eaten as a salad. To this its edible character testimony is also borne by old Parkinson: "Jacke-of-the-hedge is caten of many country people as sawce to their salt fish" (*Herball*, p. 114.) Moreover, it has *something* of the flavour and pungency of garlic, but *only in an inferior degree*. "Sawce alone, or Jacke-by-the-hedge .... being *bruised*, smelleth of Garlicke, but *more pleasantly*, and tasteth *somewhat* hot and sharpe" (*Ib.* p. 112.) Can this *Jacke*, by any possibility, be the identical "herb John" which, being put into the pot, did "neither much good nor hurt"? The identification of plants by their old English names is sometimes extremely difficult; and, in the present instance, we shall be thankful for farther light from any botanical friend.]

Le Vaillant.—Was this French traveller a real or imaginary person, and his narrative genuine or fictitious? and, if the latter, who was the writer of what passes under his name? P. P. Q.

[A memoir of Francis Le Vaillant, the celebrated traveller and ornithologist, by Andrew Crichton, Esq., will be found in *The Naturalist's Library*, vol. xxiii.]

Dr. Everard.—A parable of *Two Drops reasoning together*, written by this old divine and mystic, has lately been republished by Mr. G. E. Roberts, of Kidderminster. The editor, in his Preface, states that he has not been able to meet with any biographical notice of Dr. Everard. He is merely mentioned by Allibone as translator of *Hermes Trismegistus:*—

"From an 'Introduction' appended to his works by Rapha Harford in 1657, we learn that he was Preacher of St. Martin's-in-the-Fields in the time of James I., from which cure he was deposed and imprisoned for preaching against the Spanish marriage. He died in 1645."

Is anything more known of this author? The Bodleian does not contain a copy of his works, and (as I am informed) the library of the British Museum is also deficient in this respect.

The little reprint is worth procuring, and may be obtained for five stamps direct from Mr. Roberts. CUTHBERT BEDE.

[Several notices of Dr. John Everard will be found in our 2nd S. iv. 336.; v. 49. 118. The "Address to the Reader," prefixed to his posthumous work *Some Gospel Treasures Opened*, 2 vols. 8vo., 1653, contains some curious particulars of him, and of his troubles in the High Commission Court. "He was the only man," says his editor, "that opposed, preached against, and held out to the utmost against the late King's [Charles I.] matching with the Infanta of Spain, when others durst but whisper their consciences and thoughts. He chose texts on purpose to show the unlawfulness of matching with idolaters, being often committed to prison for it when he was preacher at Martin's in the Fields; and then by the next Sabbath day one Lord or other would beg his liberty of the King: and presently, no sooner out, but he would go on and manage the same thing more fully, notwithstanding all the power of the bishops, being committed again and again; being, as I heard him say, six or seven times in prison; insomuch, they coming so oft to King James about him, he began to take more notice of him, asking 'What is this Dr. Ever-out? his name (says he) shall be Dr. Never-out.'"]

Michael Drayton.—I have in my possession a cut-down 8vo. copy of Michael Drayton, commencing with "The First Booke of the Barrons Warres," in six books complete; following that is "England's Heroicall Epistles," "Sonnets" (Idea), and "Legends," so far without any title-page. Following the Legends come the "Poemes," with a title reading as follows: "Poemes, Lyrick and Pastorall; Odes, Eglogs; The Man in the Moone" (which last unfortunately is not complete, ending with the catchword "Con-"): "At London, Printed by R. B. for N. L. and I. Flasket." (No date.)

Will any of your readers kindly inform me the date, edition, how much is wanted to complete "The Man in the Moone," and the value of the book. J. H. W. C.

[Our correspondent has clearly two of Drayton's Works bound in one volume. Of the latter, *Poemes: Lyrick and Pastoral Odes*, we are informed in the new edition of Lowndes, only two copies are known, and that it fetched at Heber's sale, 3*l.* 15*s.*; at Utterson's, 16*l.* 15*s.*]

General Vallancey.—He was by birth an Englishman, but yet devoted himself in no small degree to the study of Irish antiquities. Has any biographical sketch appeared in print? ABHBA.

[See the *Gentleman's Magazine* for Sept. 1812, p. 289.: *European Magazine*, iv. 347.; xlvii. 31. 99., and most of our later biographical dictionaries.]

Replies.

S. PAUL'S VISIT TO BRITAIN.

(2nd S. vii. 90. 158. 222. 320.)

MR. LEE has assailed my position with so much learning that I must beg space to defend it. What I attempted in my former communication was this: to show that the often-used quotations produced by MR. LEE either did not refer to S. Paul or did not refer to Britain. Farther, I stated my own opinion (one not formed without some study of the subject) that S. Paul's visit to this island could not be considered "even a probability." I do not deny the early origin of British Christianity, and therefore am not called upon to notice passages which bear only on this subject.

As to the interpretation of S. Clement.

I do not think MR. LEE has helped his case much by his vague poetical quotations (all of which are familiar enough): that Britain was spoken of as a Western *Island*, or an Island in the Western (our "Atlantic") Ocean, is quite true; and this

perfectly agrees with what I before stated, that Britain was to the Romans rather an "Isle of the Ocean" than a part of Europe. "Ultimus" does not mean "extreme *west*," but "remote," "extreme *in any direction*," as in "ultima Thule." Theodoret seemingly makes Spain the westernmost of his three western countries, and Britain the easternmost. Besides, he is a Greek of the fifth century, and therefore no competent witness to the Roman geography of the first.

The question is, "What would a writer, circumstanced like S. Clement, mean by τὸ τέρμα τῆς δύσεως?"

Now Strabo, the geographer, is probably the most exact parallel to Clement that can be produced. He bears a Latin name, he writes in Greek, and he was at Rome in the first century, rather earlier than Clement. He repeatedly mentions Spain as the most western country in Europe (c. pp. 5. 8. 67. 136-7., &c.); and of the Sacred Promontory (Cape S. Vincent) in particular, he says that it is not only the westernmost (δυτικώτατον) of Europe, but the figure-head (σημεῖον) of the whole inhabited world (c. 137.). The same writer states that the coast of Britain does not extend, in an east or west direction, beyond that of Gaul (c. 199.). If confirmation of this clear and definite statement be required, it may be found in Pliny (*Nat. Hist.* iii. 1, 2.), and Tacitus (*Agr.* 10.).

S. Paul intended to visit Spain; the ancient Muratorian Fragment (Routh's *Rell.* i. 395.) alludes to such a visit; and this is confirmed by Chrysostom (on 2 Tim. iv. 20.). All the requirements of interpretation are satisfied by the supposition that τὸ τέρμα τ. δ. refers to Spain; any farther hypothesis is gratuitous.

What I have said of Clement applies with still greater force to Jerome's "western parts."

Mr. Lee is quite mistaken in supposing that by "Celtic nations" we must understand *Germany* (!), Gaul, and *Britain*; ἡ Κελτικὴ is a common enough term for Gaul; though strictly the Kelts formed only one of the three great divisions of Gaul, the other two being the Aquitani and the Belgæ (Strabo, c. 176.). "Keltic nations" = Gaulish tribes. The wide ethnographic use of the word "Celtic" is modern.

(The quotation referred to professes to be from Irenæus, but I have not been able to discover it; I have not, however, seen the ed. Paris, 1675.)

I did think that Theodoret referred to Britain; but, on looking at the original (tom. i. p. 871., *not* 87.), I doubt whether "ταῖς ἐν τῷ πελάγει διακειμέναις νήσοις" is fairly represented by "islands which lie in the *ocean*;" it is rather "islands which lie scattered in the *sea*." Πέλαγος is an appropriate term for a land-locked sea; the Euxine (Her. iv. 85.), the Caspian (Plut. c. *Nic. et Crass.* 2.), the Tyrrhenian and Sicilian Gulfs (Thuc. iv. 24.); the Ægean (Asch. *Aq.* 659.); and, therefore, I believe that Theodoret, living in Asia, meant by τὸ πέλαγος either the Ægean, or *the* sea, *Mare Magnum*, i. e. the Mediterranean.

Venantius Fortunatus has been often quoted, and is shrewdly criticised by Fuller (*Ch. Hist.* i. 11., Brewer's ed.). "Less credit is to be given to *Britannus*, because it goeth in company with *ultima Thule*, which being the noted expression of poets for the utmost bound of the then known world, seems to savour more of poetical hyperbole than historical truth, as a phrase at random to express far foreign countries." The criticism applies to others than Venant. Fortunatus. Camden, too, quotes him with great hesitation.

In § 6 (of the so-called *Historia*), Gildas alludes to Boadicea; in § 7. he gives a vague and *dateless* sketch of the Roman conquest, up to the time when the Romans returned to Italy, leaving behind them "quosdam præpositos" to chastise the Britons with rods. What is the exact date of this last event I do not pretend to say. Then in § 8. he proceeds to tell us that meanwhile the island received the beams of the true sun, which showed to the whole world his splendour in the latter part of the reign of Tib. Cæsar. (I have allowed Gildas the benefit of Camden's interpretation, otherwise he is convicted of the absurdity of supposing that Christianity reached *this island* in the reign of Tib. Cæsar.) In § 9. we find that these beams met, in this island, but a cool reception (tepide suscepta sunt); nevertheless Christianity existed, though in a languishing state, at the time of Diocletian's persecution (A.D. 303); *i. e.* Gildas proves that Christianity was received in Britain before the time of Diocletian! Methinks it needed no Gildas to tell us that.

As to the "Triads," I think that Dr. Latham has proved (*Ethnology of British Islands*, pp. 104—115.) that they are not trustworthy evidence for the fifth, much less the first century. At all events the passage quoted by Mr. Lee is demonstrably false. Caractacus was not betrayed by Boadicea, but by Cartimandua, Queen of the Brigantes. (Tacitus, *Ann.* xii. 36.) Boadicea, Queen of the Iceni, did not come into power until some years after the betrayal of Caractacus (Tac. *Ann.* xiv. 31.); and she was a most unlikely person to have betrayed a Briton to the Romans. I need scarcely observe that the "Queen of the Britons" is entirely an imaginary personage; the Britons did not form one kingdom.

On consideration I agree with Mr. Lee that very little is to be inferred from the silence of Bede.

The argument from probability stands thus: Christianity was probably introduced into Britain in the apostolic age; and there is an unoccupied space in S. Paul's life, in which he may by possibility have visited Britain. Mr. Lee is of course

aware that this space is generally filled up by the travels alluded to in the Pastoral Epistles; to Crete, Macedonia, Miletus, &c. (The belief that S. Paul did not return to Ephesus is no reason for doubting his visit to the places I have mentioned, and to others.)

But, if I were left to bare conjecture, Britain is about the last place to which I should send S. Paul. That province was in a most disturbed state. Italy had less intercourse with Britain than with any other province of the empire; while every part of the Mediterranean coast might be visited with the greatest ease. Why should we suppose that the heathen world which lay so directly in his way was neglected by S. Paul in comparison with Britain? It is to be observed that (Gildas and the Triad being disposed of) no date can be assigned for the introduction of Christianity into this island, which materially weakens Mr. Lee's argument.

Eusebius's statement, that some of the apostles visited Britain, is to be received with considerable suspicion; for there is hardly any blessing, religious, civil, or natural, which the writers of Constantine's age did not heap upon the happy island where he became emperor.

On the whole, then, the case stands thus: An event, of no intrinsic probability, supposed to take place in the apostolic age, is first mentioned by a versifier of the sixth century, who also sends S. Paul to "ultima Thule." This is endorsed by Sophronius, living in the East at a time when Britain had again become mythical (Gibbon, ch. xxxviii.). I think I have some reason for thinking S. Paul's visit to this country not even probable.

When I spoke of "historians of our day," I did not regard myself as contemporary with the learned of the sixteenth, seventeenth, or eighteenth centuries, but referred to those of the nineteenth, such as Burton, Milman, Hinds, Blunt, Waddington, J. C. Robertson, Henry Browne, Tate, Alford, Conybeare and Howson, Lappenberg, Neander, Gieseler, Hase, Winer. All these, either expressly or tacitly, reject the tradition of a visit of S. Paul to this island. The list is by no means complete, but I cite those whom I have the means of consulting. Dr. Cardwell's lecture I have not seen: nor are older authorities wanting on my side the question; such as Bull, Fuller, Mosheim, Fleury, and Calmet. I might say, *the whole* of the ecclesiastical historians of the Continent; for the notion of S. Paul's having visited Britain is peculiar to *British* writers.

In conclusion, let me say that a question like this can never be decided by accumulating second-hand authorities. Every quotation which really bears upon the subject has been before the world in well-known books for the last two centuries at least: the question is, what is the *value* of the testimony we have? Have the quotations been fairly used? Learning can do no more: what is wanted is criticism. S. C.

To establish a probability that St. Paul preached in Britain, Mr. A. T. Lee has adduced various authorities; but they do not even establish the probability for which he contends.

First. St. Clement's expression τέρμα τῆς δύσεως, *the boundary of the West*, would apply to Spain or Gaul as well as to Britain. He may have meant Spain; for several of the Fathers testify that St. Paul did preach in Spain. But it is far more likely that, after all, he meant *Rome*. He writes from Rome; he is describing what had recently happened at Rome, and goes on to say that St. Paul *came to the boundary of the West, and was martyred under governors:* ἔλθων πρὸς τὸ τέρμα τῆς δύσεως, καὶ μαρτυρήσας ὑπὸ τῶν ἡγουμένων. He was writing to the Corinthians, and might well designate Rome as the *boundary of the West;* of that land of Italy which they regarded as the principal country of the West. Theodoret says: Ἀφίκοντο δὲ πολλοὶ, τὰς τῆς ἑσπέρας οἰκοῦντες ἐσχατιὰς, Ἱσπανοί τε καὶ Βρεττανοὶ, καὶ Γαλατοὶ, οἵ τὸ μέσον τούτων κατέχοντες. *There came also many inhabitants of the extreme West, Spaniards, and Britons, and Gauls, who have the middle between the others.* (Theod. *Relig. Hist.* c. 26., edit. Hallæ, p. 1272.) But this proves nothing for Britain alone; it evidently includes all three countries in the designation of the *extreme West.*

But, *secondly*, Mr. Lee undertakes to bring "distinct evidence," that *some of the apostles* at least preached in the British Isles. St. Irenæus, he says, speaks of Christianity as propagated to the *utmost bounds of the earth* by the apostles, and particularly specifies "the churches planted in Spain and the *Celtick nations;*" adding that in the latter were included the people of Germany, Gaul, and Britain. Now what does St. Irenæus really say? Simply what follows: Ἡ μὲν γὰρ Ἐκκλησία, καίπερ καθ' ὅλης τῆς οἰκουμένης ἕως περάτων τῆς γῆς, διεσπαρμένη παρὰ δὲ τῶν Ἀποστόλων, καὶ τῶν ἐκείνων μαθητῶν, κ. τ. λ. *For the Church planted throughout the world to the ends of the earth, both by the apostles and their disciples, &c.* (*Adv. Hæres.* lib. i. c. 2.). And in the next chapter, showing that none of the converted nations held a different faith, he enumerates among others the Spaniards and the Celts: οὔτε ἐν ταῖς Ἰβηριαῖς, οὔτε ἐν Κελτοῖς: *neither among the Iberians nor among the Celts.* Mr. Lee observes that these included the people of Germany, Gaul, and Britain. But what then? How does this prove that any of the *apostles* preached in Britain? St. Irenæus speaks of the apostles *and their disciples.* Mr. Lee omits the latter, and then claims "distinct evidence" for some apostle having preached in Britain! Nor is anything like "distinct evidence" furnished by

Tertullian, who merely speaks of "Britannorum inaccessa Romanis loca, Christo vero subdita," *regions of Britain, inaccessible to the Romans, but subject to Christ.* How does this prove that any *apostle* preached in Britain? Origen's evidence is still less "distinct;" for how does merely saying, in the beginning of the third century, that the land of Britain agreed in the worship of God, prove that any apostle ever preached there? Lactantius tells us no more than that Christianity had spread into every corner of the known world; but not a word of any *apostle* having preached in Britain. But now we come to something which at least appears more to the point. Eusebius says that "some of the apostles passed over the ocean *to those which are called the British islands.*" Unfortunately for Mr. Lee's argument, Eusebius does not say whether these were any of the apostles, or some of their fellow-labourers. He had before observed that those who preached the Gospel were the *twelve elect and the seventy others;* and he goes on to speak of *some of them* having passed over to the British Isles. If *some* apostles came to Britain, there would be more than Mr. Lee wants; but the passage proves just as much that those who came were none of the apostles; and thus Eusebius affords no more "distinct evidence" than those before him.

Mr. Lee enters upon his *third* inquiry, whether St. Paul actually did preach in Britain, by quoting St. Jerome, who says, "*St. Paul*, after his imprisonment, preached the Gospel in the western parts." But what St. Jerome meant is evident from his *Lib. de Viribus illustribus*, where he says of St. Paul, "Ut evangelium Christi in occidentis quoque partibus prædicaret, sicut ipse scribit in secunda Epistola ad Timotheum, eo tempore quo et passus est, et de vinculis dictat epistolam . . . . *Dominus autem* mihi affuit et confortavit me, *ut per me prædicatio compleretur, et audirent omnes gentes:*" he evidently meant Rome or Italy. Next, because Theodoret says that St. Paul "carried salvation to the islands which lie in the ocean," Mr. Lee asks confidently, "What islands can these be but the British?" Theodoret will soon answer. He had just spoken of St. Paul's preaching in Italy and Spain, and in proof quoted Romans xv. 24. He goes on to prove that he preached to the islands in the ocean, by quoting Titus i. 5.: *For this cause I left thee in Crete.* It is clear that he alluded to Crete and other isles in the Mediterranean. But Mr. Lee alleges that Venantius Fortunatus in the sixth century "says, St. Paul passed over the ocean to the island of Britain, and to the Ultima Thule:"—

"Transit et oceanum vel qua facit insula portum,
Quasque Britannus habet terras, quasque Ultima Thule."

It is rather lucky that in the preceding page of "N. & Q." a correspondent has favoured us with more of these verses of Fortunatus, with the same object indeed as Mr. Lee, but without perceiving that he was supplying the ready refutation of his own argument. For the poet merely says that the *stylus*, that is the *writings*, of St. Paul have crossed the ocean, reached Britain, and even the Ultima Thule, where no one ever pretended that St. Paul himself preached:—

"Et qua sol radiis tendit, *stylus* ille cucurrit,
Arctos, meridies, hinc plenus vesper et ortus,
Transit et oceanum," etc.

I have no means at present of examining the alleged testimony of Sophronius; but a witness of the seventh century can carry no weight when not founded on earlier testimonies, which here are wholly wanting. Enough, however, has been said to destroy all probability of St. Paul's having preached in Britain. Claims have been set up in fact for other apostles. Nicephorus says that Britain fell to the lot of St. Simon, and the Greek Menology even adds that he was crucified in our island. Dr. Burgess admits that Nicephorus was "perhaps mistaken" (*Tracts*, p. 115.), but he could not see that he was quite as likely to be correct in asserting that St. Simon preached in Britain, as in saying that some of the apostles went to the British Isles. But it has been just as plausibly maintained that St. Peter himself preached in Britain. In fact, as Dr. Lingard long ago observed in his refutation of Dr. Burgess, it would be as easy to prove that Simon Magus preached in Britain, for Eusebius says that he came *into the western parts:* ἐπὶ δυσμὰς ᾤχετο, and equally probable that St. Peter himself came hither; for Eusebius also says of him, that he brought the light of the Gospel to those that dwell in the West, τοῖς κατὰ δύσιν, the very expressions on which Mr. Lee pounces whenever he thinks they can favour his theory of St. Paul's visiting Britain. But it is time to abandon all these speculations, none of them having any solid foundation in historic truth. The object of the argument for St. Paul is of course manifest; but I have left the controversial question untouched, as unsuited to the pages of "N. & Q." F. C. H.

LAYLOCK, OR LILAC.

(2nd S. vii. 385.)

The difficulty felt by your correspondent in viewing the lilac as a Syringa appears to originate in the ambiguous use which has been made of the term Syringa itself. This term has been applied not only to the lilac, but to the Philadelphus or mock orange, to which the lilac has certainly no botanical affinity. But, says Loudon, speaking of the mock orange, "instead of the common trivial name Syringa, applied to this genus in gardens, we have substituted its generic name, Philadelphus, *Syringa being the generic name of the lilac.*"

The wood of the lilac and that of the Philadelphus (P. coronarius) each having a *pith*, tubes of the finest Turkish pipes are manufactured from both. From possessing this tubular quality in common, each in old English, the lilac and the Philadelphus, acquired the name of the *pipe-tree*. No wonder, then, that both received the title of Syringa (a tube or pipe).

As we employ the term lilac to express a certain colour, bluish purple, there is no doubt an apparent impropriety, as suggested by your correspondent, in speaking of a *white* lilac. But we also say a white rose, a white pink, a white violet; though "violet," "pink," and "rose" are all names of colours. Surely the lilac may well endure a wrong which is shared by the rose, the pink, and the violet.

Of the term "Roman willow," applied to the lilac in Lincolnshire, I can find no mention either in modern books of botany, or in the old "Herballs." Something, however, may be suggested in the way of explanation. First, with regard to the epithet "*Roman*," we may remark that formerly French beans were called "*Romane* beanes;" and a certain kind of pease was styled "pisum Romanum, "in English *Romane* pease." The French have also a Roman lettuce ("laituc romaine"). Perhaps some early specimens both of the lettuce, the "pease," the "beanes," and the "lilac or lillach" came or were supposed to have come, directly or indirectly, from Rome. Thus one sort of lilac was called "Syringa *Italica* (Parkinson, p. 1469).

Secondly, it is not easy to ascertain how a lilac should ever have been called a "*willow*," unless it be that the term willow may in former days have been as loosely applied as were some of its congeners. If amongst ourselves the lilac is provincially termed the *Roman* willow, the Agnus castus was called in old French the Saulx gauloise, or *Gallic* willow (Cotgrave), and the common privet went in German by the name of Spanische Weide, or *Spanish* willow (Campe), though neither privet nor Agnus castus is properly a Salix.

If anything farther be required in explanation of the Lincolnshire connexion between the Salix and the Syringa, let it suffice to say that Syringa (σύριγγα) meant originally an instrument of rustic music, a *Pan's pipe*; and no doubt the Lincolnshire lads know as well as the lads of Kent how to knock out a *whistle* from the cutting of a willow-branch.

THOMAS BOYS.

In reply to a question asked by MR. THOMPSON, concerning the *proper* botanical name for the lilac, the following information may perhaps be deemed acceptable. Although MR. THOMPSON cannot allow it to be a *Syringa*, it *is* such nevertheless; the common lilac being *Syringa vulgaris*, a native of Persia, and introduced into this country in the year 1597. The word *Syringa* is supposed to be derived from Συρωξ, an Arcadian nymph, or more properly here, a pipe. The tubes of the finest Turkish pipes are manufactured from the wood of it. Lilac is a Persian word signifying flower. Le lilas, Fr.; Die Syrene, Ger.; and Syringa, Ital. The common lilac seems to have been introduced before or during the reign of Henry VIII., for in the inventory taken by order of Cromwell of the articles in the gardens of the Palace of Nonesuch, are mentioned six *lilaches*. The species are the following:—

Syringa vulgaris	-	Common lilac.
β. *violacea*	-	Purple.
γ. *alba*	-	White.
Chinensis	-	Chinese.
δ. *Rothomagensis*	-	Hybrid.
Persica	-	Persian.
β. *alba*	-	White.
γ. *lancinata*	-	Cut-leaved.

Even in old Gerard's *Herbal* of 1794, MR. T. may find it called *Syringa*, and, old as the book is, an excellent wood-cut of the white and blue species.

J. W. G. GUTCH.

WILLIAM OF WYKEHAM.

(2nd S. vii. 197. 420.)

The interval of more than two months that has occurred since C. E. L. asked the question in your pages "who was the father of William of Wykeham?" without eliciting any other notice than that of J. E. J., who purposely abstains from pronouncing any decided opinion upon it, leads to the inference that the subject is considered to have been already sufficiently ventilated, and that the popular conclusion, that he received his name "a loco unde natus est, et non a parentibus," cannot now be controverted.

With the undisputed fact, that in that age ecclesiastics almost universally adopted a sacerdotal, instead of their family, name, and in the face of the evidence that has been adduced to prove that this eminent prelate followed the prevalent custom, it would evidently require more positive proof than has yet been brought forward to reverse the judgment. The facts recorded by your correspondent are strong confirmation that the family name, before the bishop's time, was not De Wykeham; and in the sketch of his life, in Foss's *Judges of England* (vol. iv. p. 113.), I find the argument in support of this view summed up thus:—

"The fact that several whom he acknowledges as his kinsmen bore the same name, would only be conclusive of the contrary [presumption], if it could be shown that they were so called at an early period of his life; but, as the first notice of any of them does not occur until long after he had acquired eminence, it will readily be conceived that, in an age when surnames were frequently changed, all those who could claim relationship with him would, with his consent, be desirous of assuming the

name that he had made illustrious, and thus preventing any doubt of their connexion with him. Of this we have an instance before his death, in his great-nephews, who threw aside the name of their father. William Perrot, and were admitted, under the name of Wykeham, as fellows of the college which he founded. Another of his kindred, John Fyvyan, made the same alteration; so that we may fairly conceive that the rest would adopt a course which, while it gratified their renowned patron, would tend to promote their own interests."

"The Bishop mentions his father and mother only by their christian names, John and Sybil; and we differ from Dr. Lowth's inference, that their surname was therefore the same as his own. It seems to us that the omission rather shows a desire to avoid the revival of a name that had been dropped. That his father's name was not Wykeham is proved by the almost contemporary testimony of a pedigree in which Alicia is called the sister of *John Longe*, the father of William Wykeham, Bishop of Winchester. The same pedigree says that this John Longe had a brother named Henry Aas; a further proof that members of the same family were then distinguished by different surnames. Felicia Aas, one of this Henry's daughters, is distinguished from the other nuns of Romsey Abbey by a large legacy in Wykeham's will.

"His parents were of good reputation and character, but not sufficiently prosperous in their circumstances to be able to advance the education of their son. His mother was of gentle extraction, being the daughter of William Bowade, whose wife was the daughter of William and Amicia Stratton, of Stratton, near Selborne. The date of their death is not mentioned; but that they and his sister were buried in the church of Suthwyk Priory, not far from Wykeham, appears from a payment made by the Bishop's executors for the roof of the vault in which their remains were deposited."—*Archæol. Journal*, iii. 221.

D. S.

CEREMONY FOR THE SOULS OF THE SLAIN IN BATTLE.

(2nd S. vii. 210. 322. 361.)

With sincerity I can assure the REV. DR. TODD that I have the most profound respect for him, as a scholar of great eminence, as a linguist, and for the high character and position which he so ably fills, and the world-wide reputation that he has so justly earned for all the good qualities of our nature. In April, 1856, at the opening of the Session of the Royal Irish Academy, Dublin, DR. TODD read the opening address, on "The ancient Golden Relics of Ireland" — an able paper, but with which I had the misfortune to differ in points of fact and historical records. My reply to that paper appeared in the *Wexford Independent* newspaper of the 10th and 24th May, and was copied into almost all the Irish and many English and Scotch journals. The late Mr. Hitchcock, of Trinity College, Dublin (and many other gentlemen) corresponded with me on that subject, and Mr. Hitchcock requested copies of my paper, for the REV. DR. TODD, but I could not furnish him. I subsequently understood he procured them. In the next bi-monthly number of the *Kilkenny Archæological Journal*, Mr. Hitchcock had a paper on the same subject, and in sustainment of his views he quoted my paper. (See the *Transactions*.) My paper was freely criticised by the press, and the unanimous opinion expressed was, I had the "best of it;" but whether I had or not, the learned Doctor did not reply, one way or other. It is true I never had any correspondence directly with him, on that or any other subject; but I am sure when these facts are laid before him, his memory will be refreshed. I am sure the Editor of "N. & Q." will kindly oblige me, by inserting this explanation, in reference to the first paragraph in the Rev. Doctor's last communication.

I confess that his reply, or explanation, (2nd S. vii. 361.) of the "two manifest errors" has not shaken the opinion I had formed. In his original note he says, in reference to the "Course of Newcastle," — "That it was even then, in the tenth century, used as a *race* course." I have searched all the English dictionaries, but I have failed to find any other meaning attached to a "race course" than that which is known to the public — "a place where horses run races for prizes," &c. It is true the word *horse* was not used by DR. TODD; but if every man in the three kingdoms had the question put to him, "what is a race course?" the answer would be, "a place where *horses* run races;" so that I am not singular in understanding the "race course" in the same sense. By the way, the Newcastle Course is not in the county of Clare, but in the county of Limerick; that error, however, of DR. TODD's was easily corrected. So much for the first error.

With regard to the ceremony being connected with the "rounds or stations," there is no "probability" at all that it was. Indeed, I have shown that the "probabilities" are all against such a supposition. If the "Stations" or "Rounds" existed at that period, such were religious ceremonies, and it is clear that the conquerors would not mock such rites, by driving a crowd of women to imitate them, even in a manner to humiliate and ridicule the women and their dead friends. I pass over the other points of the learned Doctor's "Note," with this remark. I do conscientiously believe that the REV. DR. TODD would be the last man on earth to speak "irreverently" of any man's religion; he is too high-minded, and too well-known, for any one to suspect such a thing.

He confesses that he never met with, nor heard of, such a ceremony before. Here, then, we are agreed: but it is pretty certain that if such a ceremony had any relation to, or connexion with, the "rounds" or "stations," or any other rite, DR. TODD, in his wide researches and known experience in ancient Irish literature, could not have passed it, if recorded; but not being recorded, of course shows it was no ceremony at

all, whatever else it might have been. Dr. Todd doubts my assertion that "the clergy have succeeded in completely abolishing the scenes." Perhaps in some isolated places (though I doubt it) a remnant of the *purely* religious portion of the "stations" may be observed by very old persons, but I am sure he will be glad to learn that all the other portions of the "scenes" are radically abolished. With regard to the translation of the passage, I find there are some differences, in words, between it and what he gives as the original; but I think this is caused by literal mistakes, probably by the printer; and although the words would be slightly altered, the sense would remain the same. I might furnish a more *literal* translation of the passage, but could not a better one. I still maintain my original opinion on the whole subject, and, as I think, I have shown it was no part of a religious ceremony, nor connected with any that subsequently became common amongst the people. Absence from home has delayed this reply to the present. S. Redmond.

Liverpool.

Replies to Minor Queries.

Cockshut (2nd S. vii. 405.)—The conjecture of Mr. Boys that the word *cockshut* is formed from *cocks-hut*, and not from *cock-shut*, is ingenious; but I cannot think that it is true. The enclosing, or shutting in, of the woodcock was an essential part of the operation, but the hut was an accident, and might or might not be present. Mr. Boys has cited no example of the use of a hut from any English writer, and it is clear that the fowler might resort to other means of concealment. In Wright's *Provincial Dictionary*, *shut*, as a substantive, is explained to mean a lock on a river in the southern counties, and a narrow street in the western; also to be used as a synonym of *shutter*. *Shuts* are likewise stated to mean "stout poles" in Warwickshire. The former significations of the word are derived from its sense of *shutting in*; the latter appears to be connected with its application to a folding net. L.

Ancient Entries (2nd S. vii. 416.)—I do not think it at all likely that the entries mentioned by J. C. J. relate to any particular society or fraternity. It is, I think, more probable that the priest who owned the Breviary was in the habit (at all times usual with Catholics) of noting the deaths of members of his flock, or his own relatives and friends, that as the days came round he might be reminded to pray for their departed souls. Some of the names, such as Fitter, Birch, Moseley, and Standish, are those of well-known Catholic families; and from them I should conjecture that the priest lived in Staffordshire, or one of the Midland Counties. F. C. H.

"*Parafe*" (2nd S. i. 420.)—"Marque que chacun met apres sa signature:" so says the *French Dictionary*; but the definition is incomplete, and wants exactness. A *parafe*, the newer orthography for *paraphe*—a word contracted from *paragraphe* (παρα, about, and γραφω, I write,)—may signify either a signature with a flourish of the pen, or the initial letter or letters of the name; or even the peculiar flourish of the writer, without any letters at all: in that latter case the flourish gets an algebraic value and takes the place of the suppressed name. The *parafes* of the old school were of a tremendous size, complication, variety, and strangeness. Now-a-days gentlemen write their names in a very plain way. But in official documents, the *parafe*, either a simple flourish or an initial or two, with and without any ornament, is still in use as a substitute for, and a symbol of, the whole name. *Parapher* (the verb has kept the original Greek Φ), *un acte de notaire, or a treaty of peace*, is to write one's initials, or initial, upon each *recto* and *verso* of the sheets. The want of a *parafe* may be a case of nullity.

Philarète Chasles, Mazarinæus.

Palace of the Institute, Paris, May 12.

The Arrows of Harrow (2nd S. vii. 376.)—Your correspondent J. Ms., who has, he tells us, "often" with a wonderful simplicity "wondered that the arms of Harrow School should be two crossed arrows," and, at the same time, while wondering, had mercifully "hoped that it was no disregard to the letter *h*," has, it appears, been recently much relieved by a discovery in Chamberlayn's *Survey of the Cities of London and Westminster*, wherein mention is made of the shooting for a silver arrow. Meanwhile, he yet wonders when this practice was discontinued.

"The last silver arrow was contended for," says Carlisle in his *Endowed Grammar Schools*, "in July, 1771." To that work, to the *Gentleman's Magazine*, and to Lysons' *Environs of London*, I refer him; and can, myself, only regret that your querist did not anticipate his Query by a previous reference to such well-known works.

L. Harroviensis.

In reply to your correspondent's Query, allow me to state that the last silver arrow was contended for in July, 1771 (vide *Handbook to Harrow-on-the-Hill*, p. 64.). The arms of the school, as shown on the seal of the governors, are a lion rampant, with the motto, "Donorum Dei Dispensatio Fidelis."

The device or ornament of the crossed arrows over the arms was added in recent times (no doubt in allusion to the ancient practice of archery pursued here) by Dr. Butler, the late Dean of Peterborough, when head master of Harrow School, who also substituted the present motto—"Stet Fortuna Domus"—for the original one. H.

Watling Street (2nd S. vii. 272. 347. 385.) — These two words are compounded of three English roots which are identical with the Anglo-Saxon roots, *waetl-ing-straet.*

No etymology hitherto advanced approximates so near, or is so significant and appropriate as this. We have to bear in mind, that long before embankments and drainage were attended to in this country, the meadows (*ings*) were flooded after rain; and the mode of passing along the streets (the *straight* or direct ways), where such impediment occurred, was by wattles or hurdles, called by the French *fascines*, and which are now used for the same purpose in military operations. With so clear an etymological deduction, we can dispense with Hoveden's *strata quam filii regis Wethlae straverunt* (*Annales*, p. 432.), with Camden's *Vitellianus*, in British *Guetalin* (the latter condemned by the *Penny Cyclopædia*, vol. xxvii. p. 154.), and even with Thierry's *Gwydd-elin-sarn*, "Road of the Gaels or Irish" (*Norman Conquest*, i. 115.), approved by MR. WEST ("N. & Q.," 2nd S. vii. 272.), which are the only other etymologies deserving attention. It is to be noted that Anglo-Saxon names were given to works already ancient when such names were imposed: for example, *Stan-Hengist*, or *Stonehenge*, is an Anglo-Saxon name, although this work existed long prior to the imposition of that name. It will be found that the Irish dialect of the Celtic is a better key to the names of mountains, rivers, and peculiar natural localities in England, than the Welsh (called by Thierry *British*). There is a Watling Street in the city of Dublin, but probably no Irishman would admit that its name was derived from Thierry's *Gwydd-elin-sarn.*

T. J. BUCKTON.

Lichfield.

Watling Street: The Milky Way (2nd S. iii. 190.) — The reason for "which men callen the milky way *Watling* streete," as Chaucer expresses it, may be that the general direction of "the galaxie" runs nearly in a line with Watling Street. The galaxy forms an angle of about sixty degrees with the ecliptic, nearly in the direction of the British way, Watling Street, betwixt Dover and Chester. (S. E. by S. and N. W. by N.) Before the names Milky Way, or Galaxy, became known to Britons, and before the British Way of that name was made, the Watling Street in the sky — not then however so called — furnished them with the means of directing their course by night, as the sun by day, along this great Celtic track which connected Gaul with Ireland. There was, at least, as much reason in naming this splendid collection of nebulæ Watling Street, as in applying the terms Charles's Wain or Berenice's Hair to the constellations known by those names.

T. J. BUCKTON.

Lichfield.

Bugs (2nd S. vii. 394.) — I do not know what notice the Royal Society took of the memoir, but it was printed with the title,

"A Treatise of Buggs, shewing When and How they were first brought into England. How they are brought into and infect Houses. Their Nature, several Foods, Times and Manner of Spawning, and Propagating in this Climate. Their great Increase accounted for by Proof of the Numbers each Pair produce in a season. Reasons given why all attempts hitherto made for their destruction have proved ineffectual. Vulgar Errors concerning them refuted. That from September to March is the best Season for their total Destruction, demonstrated by reason and proved by facts. Concluding with Directions for such as have them not already, how to avoid them; and for those that have them, how to destroy them. By John Southall, Maker of the Nonpareil Liquor for destroying Buggs and Nits, living at the Green Posts in the Green Walk near Fountain Stairs, Southwark, London, 1730, 8vo. pp. 44."

The book is dedicated to Sir Hans Sloane, President of the Royal Society, who "not only forwarded the impression, but ordered the copper-plate." The reading to the Society, and its approbation, are duly recorded. Bugs are said to have been known in England about sixty years. The frontispiece, engraved by Vandergucht, represents them in seven periods of their lives, from birth to five weeks old. Mr. Southall learned the composition of his liquor from an old negro, who lived near Kingstown in Jamaica, and having been made free because he was past work, had restored his strength, and prolonged his life to the age of about ninety by his skill in herb-medicine. This part of the work is of doubtful veracity, like the present advertisements of what we know to be pea and lentil flour, but which negroes are depicted as cultivating. The virtues of the liquor are set forth in the usual style, and at the end are the prices at which Mr. Southall cures the various sorts of bedsteads. FIZTHOPKINS.

Garrick Club.

I cannot inform R. S. S. whether the Royal Society published an account of this treatise; but it was published in the same year (1730) by the author, who spells his name "Southall." If R. S. S. wishes to see it, and will send me his name and address, I shall be happy to lend it to him.

J. W. ATKINSON.

Leeds.

What is a Spontoon? (2nd S. vi. 329. 421.) — As a pendant to the above Query, the following paragraph from the *Morning Chronicle* of April 15, 1786, may not be uninteresting: —

"*The Spontoon laid Aside.* — Yesterday the officers who mounted guard for S. James's, the Queen's House and Tilt Yard, were paraded with their swords drawn instead of the spontoon, for the first time since the alteration took place, and we hear this amendment (if it may be so called) is to take place among all the regiments belonging to his Majesty."

TEE BEE.

The Sign Taurus (2nd S. vii. 398.)—I have cut the enclosed from the *Moore Almanack* for 1859, published for the Stationers' Company, from which it appears that the Zodiacal signs are still supposed to retain their influence over the human body. I think I have read in some of these old almanacks the same ideas expressed in doggerel poetry.

"The Dominion of the MOON in Man's Body, *passing under* the Twelve Zodiacal *Constellations.*

"♈ *Aries*, Head and Face.
♉ *Taurus*, Neck and Throat.
♊ *Gemini*, Arms and Shoulders.
♋ *Cancer*, Breast and Stomach.
♌ *Leo*, Heart and Back.
♍ *Virgo*, Bowels and Belly.
♎ *Libra*, Reins and Loins.
♏ *Scorpio*, Secret Members.
♐ *Sagittarius*, Hips and Thighs.
♑ *Capricorn*, Knees and Hams.
♒ *Aquarius*, Legs and Ankles.
♓ *Pisces*, Feet and Toes."

H. T.

Cockade (2nd S. vii. 158. 246. 284. 421.)—Many thanks are due to MR. MACLEAN for the very interesting account he has given of the origin of cockades, and of the various changes which have taken place in them since their first adoption. J. P. O. objects to the distinction I make between army and navy cockades, and says, "I do not remember ever to have seen an *English* servant's cockade without a fan on the top." In this case I think the fault lies in his own want of observation; for if he will go into the Park any fine afternoon, between the hours of 4 and 6 P.M., and observe the carriages in "the ring," he will see many servants without fans to their cockades,—those with fans predominate I admit, but the reason is obvious; for if you compare the respective numbers of military and naval men, including, of course, all who have ever been in either service, you will find the balance largely in favour of the former. Perhaps MR. MACLEAN will give us his opinion on this point. I should also be glad to have MR. MACLEAN's authorities for the cockade being used by privy councillors, magistrates, &c., who are otherwise not entitled to it, and I should like to know also whether the chief clerks, &c., in the Treasury and offices of the various Secretaries of State, are included under the head of the "gentlemen belonging to the great public departments of the state?" If so, what sort of cockade should they use? I intended to have mentioned the royal cockade as at present worn, in my first reply to STYLITES, but forgot it, as I wrote the article in a hurry. J. A. PN.

Substitute for Oiled Paper (2nd S. vii. 234. 306.)—Thin paper dipped in a strong mucilage of gum arabic, and then dried, is as transparent as oiled paper, and will take water-colours much better.

W. J. D.

Spelling of the Name Dryden (2nd S. vii. 233. 301. 384.)—I was at Canons Ashby, the seat of Sir Henry Dryden (whose mother was a Hutchinson), in September, 1857. One day (the 24th) when I was in the church with him, I took rubbings of four brasses, *e. g.*:—

One represents a full-length figure in a furred cloak, but without date or inscription. Sir Henry told me it portrayed his ancestor John Dryden, *temp.* Eliz.

Another, the armorial bearings as thus:—A lion rampant. In chief, a globe marked with meridians and the ecliptic, between two stars of six points wavy. For the crest a demi-lion, bearing a similar globe in its right gamb. Of the tinctures I am not quite certain; but I may trust memory and some rough drawings of the interior of the church, where banners are seen hanging against the wall: the field is *azure*, and the charges *or*.

Another is this:—

"HERE LYETH INTERRED THE BODYES OF ERASMVS DRYDEN, BARRONETT, WHO DECEASED THE 22TH [*sic*] OF MAYE, ANNO DOMINI 1632; AND OF DAME FRANCES HIS WIFE, WHO DECEASED THE 16TH OF FEB. 1630."

And the fourth:

"HERE LYETH INTERRED THE BODY OF IOHN DRYDEN, THE SONNE OF IOHN DRYDEN, BARRONETT, WHO DECEASE [*sic*] THE · 4TH · OF DECEMBER, 1631."

Your correspondent, J. P. PHILLIPS, quotes a paper in the College of Arms, where the name is written *Drayden*; but on the brasses in the church (the rubbings of which now lie on the table by me as I write), the spelling is uniformly *Dryden*. Query, Which authority is best?

In his dining-room, Sir Henry has a good painting of the poet; but he has no knowledge of any connexion between the families. P. HUTCHINSON.

"*Turn-cat-in-pan*" (1st S. xii. 374.)—This saying is merely a mispronunciation of the old French one, "tourner côte en peine," "to change sides in trouble, bodily or political;" and it was one of the many brought into England about the time of the Stuarts by courtiers educated in France. From the same saying mispronounced by those whose French was "of the school of Stratford-atte-Bowe," we have the word "turncoat." JOHN THRUPP.

Gas: Origin of the Word (2nd S. vii. 298.)—It seems impossible that Van Helmont, not to say anything of the Talmudists, could ever have had an idea of the existence of *gases*. Even in the days of Priestley they were considered merely as different conditions of atmosphere. For instance, oxygen was called "dephlogisticated air." I have heard the use of the word originated from a joke of Werner's, when making some experiments on gases. Some of those present said, "Well, what are we to call these? they are not air, nor are they spirit." "Well," said Werner, "if it is not

a spirit, call it a ghost (gheist),"—and so the word became of universal use. A. A.

Poets' Corner.

Quotation: On Waltzing (2nd S. vii. 359.)—The "Lines on Waltzing" are quoted not quite correctly. They are as follows in a copy which I have, under a picture dated 1815:—

"What! the girl I adore by another embraced?
What! the balm of her lip shall another man taste?
What! touched in the twirl by another man's knee?
What! panting recline on another than me?
Sir, she is yours: from the grape you have pressed the soft blue:
From the rose you have shaken the tremulous dew:
What you have touched you may take: Pretty waltzer, adieu.

"By Sir H. E., Bart."

Before I looked into a Baronetage on the subject, my memory suggested Sir Henry Englefield.

It appears, however, that of fourteen baronets whose surnames had at that time the initial E., no less than six had the letter H. for the initial of their Christian name. These were Sir Henry Edwardes; Sir Howard Elphinstone; Sir Henry Charles Englefield; Sir Henry Etherington; Sir Hugh Everard; Sir Henry Every.

The baronetcy of Englefield has since become extinct. T. C.

Torture (2nd S. vii. 359. 406.)—H. KENSINGTON will find ample intelligence on torture and its mode of application, with cuts of infernal implements, in Foxe's *Acts and Monuments;* Morland's *Persecutions of the Waldenses;* Clarke's *Martyrology;* Tanner's *Societatis Jesu*, folio, Prague, 1675; *Theatrum Crudelitatem Hæreticorum Nostri Temporis*, small 4to., Antwerp, 1604. A Flemish mode of torture is depicted by the burying a monk to his neck, his head only being above ground, and then knocking it to pieces with bowls. In a series of plates published in Paris, "Le Moyen Age et la Renaissance," under the head of "Prisons—Executions—Tortures," are some very descriptive of the mode of torturing in presence of a judge. A taste of these horrors, and the Chinese punishments, would satiate the Beelzebub of Vampires or Ghouls. GEORGE OFFOR.

Torture (2nd S. vii. 359.)—Your correspondent MR. HENRY KENSINGTON will find an instance recorded in the *Annual Register* for 1767. The most harrowing instance in modern times (among Europeans, I mean) was probably the impalement alive of the Arab who slew General Kleber during the French invasion of Egypt. J.

Catch-cope Bells (2nd S. vii. 417.)—This question was asked in 1st S. iii. 407. At the time I ventured to suggest that the word might mean *cache-corps*, *i.e.* funeral, or passing-bell, which suggestion will be found in 1st S. iv. 299.

J. EASTWOOD.

On buying a Bible (2nd S. vii. 434.)—Michael Bruce died at his father's house, near Kinross, in Scotland, in 1767. His Bible was found on his pillow, and on the blank leaf this verse was written, viz.:

"'Tis very vain for me to boast
How small a price my Bible cost:
The day of judgment will make clear,
'Twas very cheap—or very dear."

These lines are extracted from the *Life* of the poet published in 1837; whether they appeared in print at an earlier date I know not, but they are so similar to the lines furnished by G. N. as to point to a common origin. JOHN HUSBAND.

I have the following version of the lines quoted by G. N. in manuscript, and, like him, I should be glad to know whence they came:—

"This was the price the volume cost.
Was't cheap or dear? Ah, who can tell?
The answer lies in heaven, or hell,
In the soul saved, or doubly lost.
The day of judgment will make clear,
'Twas very cheap, or very dear."

C. W. BINGHAM.

Quotation (2nd S. vii. 393.)—In "*Madagascar, with other Poems*, 2nd edition, by W. Davenant, Knight, 1648," J. Y. will find these lines at p. 77.:

"*Epitaph on J. Walker.*

"Envy'd, and loved, here lies the Prince of mirth,
Who laugh'd, at the grave bus'nesse of the Earth,
Look'd on ambitious States-men with such eyes,
As might discerne them guilty, could not wise," &c. &c.

BELATER-ADIME.

Culverkeys (2nd S. vii. 303.)—I think this is white clover; *Cleofer-wort* in Saxon, from *cleofer*, to cleave. As to *key*, the parts of a clover leaf much resemble the top of an ancient key. White clover blossoms at the same time as the cowslip, and flourishes in a like situation; moist, not wet. The ash and catkin keys I consider of another class; and they resemble keys on a lady's châtelaine. F. C. B.

Cabry and Halcrow Families (2nd S. vi. 70. 396.; 2nd S. vii. 400.)—If W. H. F. will kindly forward his address to J. F. C., 22. High Street, Bloomsbury, London, he will greatly oblige him.

Feminine of "his'n" (2nd S. vii. 386.)—Your correspondent J. P. does not quote the lines correctly. They appeared in poor Tom Hood's *Comic Annual for* 1832, and are introduced in a supposed dialogue between two rustics, "Huggins" and "Duggins," who celebrate the charms of their respective fair enslavers. One of the shepherds declares that,

"Search through all great and little Bampstead,
You'll only find one Peggy Plumbstead."

The correct version of the stanza quoted by J.

P. is far more characteristic of the whims and oddities of Hood, and is here subjoined: —

"When Sally's arms her dog imprison,
How oft I've wish'd my lot was his'n;
How frequent would I twist and turn
To be caress'd by hands like her'n."

Many of the articles in the *Comic Annual for* 1832 were successful parodies on the poetry of Haynes Bayly's ballads, and of the verses written by a butler, "John Jones," who was patronised in 1831 by the late Robert Southey, Poet Laureate, at whose expense I believe that John Jones's verses were published. The "Thoughts on a Broken Plate" are very humorous and clever. Of poor Hood it may be truly stated

"Nihil quod tetigit non ornavit."

G. L. S.

Abbreviated Names of English Counties and Towns (2nd S. vii. 404.) — It is a matter of daring to offer an opinion on any subject of English archæology which shall be antagonistic to that of so respectable and so respected an authority as MR. JOHN GOUGH NICHOLS; nevertheless I am reluctantly compelled to do so: Oxon and Salop are self-evident abbreviations, like cab', 'van, and 'bus. Bed s, Berk s, show plainly to the meanest understanding that Bedfords*hire*, Berks*hire* are intended; but I cannot comprehend what MR. NICHOLS means when he says that

"The Latin names of some towns are analogous: as Sar*um* for Salisbury, and Bar*um* for Barnstaple; where the *um* seems to be nothing more than an unscholarly misreading by half-informed lawyers of the contracted form representing Sarisburia in the former case, *and of some word not less prolix in the latter, but which I am not prepared to give in extenso.*"

Sarisburiæ no doubt is the Anglo-Latin of Salisbury, but although I have had good experience of the ancient forms of contraction, I cannot conceive the very smallest idea of any such form which would mislead a "half-informed lawyer" to believe that he saw in it "Sar*um*," and I assert that MR. NICHOLS will be at a loss to show an instance of such a form; in short, that he cannot. Bar*um* I never saw or heard of as a contraction for any rendering in any language of Barnstaple, but I would not pit my experience against that of MR. NICHOLS. He is, however, unable to give the word of which he says Barum is a contraction, and therefore I do not think that he is in a condition to say that Barum is "an unscholarly misreading" by anybody of anything. If he is he may yet throw a light which his recent communication has not thrown on the subject. In the meantime I would ask him, where is the analogy, and whence is the *um*? With the most perfect respect to MR. NICHOLS, respect which he is so justly entitled to, I presume to say that if archæology is to be thus treated of by archæologists of repute, the *vox populi* will justifiably term it a *h*—um.

KIRKTOWN SKENE, *Aberdonensis.*

Family of Fisher (2nd S. vii. 394.) — I cannot of course give your correspondent SIGMA THETA any information concerning the pedigree or arms of the Roxburghshire family of this house he is interested in, though I hope he may obtain it. There are numerous families of the name, though very few of them can, I believe, show either an old and long pedigree *capable of actual proof*, or coat-armour registered in the Heralds' College.

The oldest family of this name that I am acquainted with, and in which I am deeply interested, possessed, between 1500 and 1600, considerable estates at Mickleton and elsewhere in Gloucestershire. The parish church there has very many of their monuments. One of these, in the chancel, is that of Edward Fisher, Esquire, who married a daughter of Richard Thornhill, of Bromley in the county of Kent. He is in the Latin epitaph quaintly stated as "Ex prænobili et antiquissima stirpe Fisherorum de Fisherwick super Trentam in comitatu Staffordiæ oriundum." This may possibly enlighten your correspondent as to the earlier history of this branch, at all events before they came into Gloucestershire, of which I confess, to my shame, I am quite ignorant. Nor do I know anything of the "Fisherwick" spoken of. Over the inscription is a large escutcheon, with twelve quarterings: 1st gules, three demy lions or a chief of the second for Fisher. Others of the same family still carry the same arms; motto, "Vigilet qui vincet." Others a chevron vairé between three lioncels rampant. There is another family *not related to the above* (who have, however, long been dispossessed of Mickleton, and whose last direct representative, Sir Edward Fisher, lies buried there; date 29th Dec. 1654), whose arms are three kingfishers passant, and crest of a kingfisher. Ours are as mentioned above.

C. H. F.

Where does the Day begin? (2nd S. vii. 116.) — The question proposed by E. KING refers to the longitude at which the vernal equinox begins. It is well known (see *Naut. Alm.*) that this longitude is different for different years. It is unnecessary, however, to discuss the communications of MR. KING, as he deprecates criticism.

I am convinced that if MR. KING reconsider the original Query, viz. "what persons in point of absolute time are the first to commence any particular day, as Sunday the 5th June," he will allow that the illustrations recorded in "N. & Q." for 15th January are substantially correct. This query was necessarily brought under the notice of Magellan's seamen when he conducted his fleet to the E. I. Islands by sailing westward, and doubling the southern promontory of S. America. They seem not to have taken into account the results that must spring from the continuous and successive commencing of the day from longitude to longitude for the space of twenty-four hours,

for when they landed on some of the islands inhabited by European settlers, they were amazed to learn that these settlers were a day ahead of them in their reckoning, and not being able to account for the phenomenon, the mariners accused one another of sleepiness or negligence.

JOHN HUSBAND.

P.S. In my former note on this subject, for "Celebes" read "Philippine," and for "New Caledonia" read "British Columbia."

Thurneisser's Descriptio Plantarum (2nd S. vii. 417.) — It is not improbable that by *Rochdale* the Swiss botanist intends *Rochdale*, which he spells hard as might be expected from a man whose *Magna Archymia*, folio, Colln, 1587, is written in German, and who had disregarded the vernacular of Lancashire, which would be *Roachdale*. Blackstonedge is a large range of mountains separating the counties of Lancaster and York, and at its base, on the Lancashire side, is Littlebro', formerly written *Littlebrook*, and possibly described by this foreigner as *Beck*. A short distance from Littleboro' is Schofield Hall (for many centuries the residence of a wealthy family of the same name), near to which place Ray, in the seventeenth century, found the rare plant *Meum Athamanticum* growing. (See *Botanists' Guide*, by Dawson Turner and L. W. Dillwyn, 12mo., vol. ii. p. 367., 1805), and where it was not improbably discovered more than a century earlier by this ingenious Swiss botanist. I have found this "species of fennel" at *Pyethorn*, above Kitcliffe Mill, a short distance from Schofield Hall, but even there it is rare; and, if the same plant as Thurneisser's, proves the Swiss to have been a very close observer of nature's rarest productions.

I would propose two Queries in conclusion: 1st. What could induce a learned foreigner in 1548 to penetrate into the north of England, and especially into a neighbourhood which must have been at that time very uncivilised?

2nd. Was this botanist any connexion of his contemporary, Dr. William Turner, the Northumbrian author of the *Historia de Naturis Herbarum, Scholiis at Notis vallata*, printed in 8vo. at Cologn in 1544, and of other learned works?

JAMES PEARSON.

Rochdale.

Pronunciation of Words ending in "-oid" (2nd S. vii. 394.)—All English words ending in *-oid*, except void, avoid, and devoid, are Greek compounds with the terminal *-id*, representing εἶδος, form, sort, and come to us chiefly from the Greek geometers — as rhomboid, conchoid, cycloid, epicycloid, paraboloid, conoid, spheroid, trapezoid; so also coraloid, asteroid, anthropoid, prismoid, and ginglymoid, in all which the letter *o* terminates one root, and the *i* commences another: hence the terminal *-id* is a syllable by itself, so also is the *o*, whether joined or not to a preceding consonant. In Greek words beginning with οἰδ-, the οι forms a monosyllable, and must not be read with the diæresis as a dissyllable.

T. J. BUCKTON.

Miscellaneous.

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Notices to Correspondents.

We have been compelled to postpone until next week several Papers of interest. Among others, one by Mr. Markland on Indexes; *and one by Mr. Morley on* Bartholomew Fair, *and also our usual* Notes on Books.

LIBYA (Chippenham) *is referred to our* 1st S. x. 366. *for a note on Sternhold and Hopkins'* Versions of the Psalms.

MAGOO *will find much information respecting Mayors and Lord Mayors in our* 1st *Series. Respecting the Manor of Finsbury, see* "N. & Q.," 1st S. v. 440.

QUOTATIONS WANTED —

"God tempers the wind." &c.

See Sterne's Sentimental Journey; *and for illustration of saying,* "N. & Q." 1st S. i. 211. *And,*

"When Greek joined Greek then was the tug of war,"

is from Nat Lee's Alexander the Great.

Replies to other correspondents in our next.

ERRATA.—2nd S. vii p. 321. col. i. l. 51. *for* "heat" *read* "zeal; p. 414. col. i. l. 9. *dele* "co.;" l. 32. *dele* "su;" l. 33. *for* "Pey" *read* "tej;" l. 38. *for* "[Hann?]" *read* "Channu;" p. 434. col. i. lines 4, 5. from bottom. *for* "60." *read* "7;" *for* "30." *read* "3" in both places; p. 442. col. ii. lines 26. 47. *for* "Iceland" *read* "Ireland."

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LONDON, SATURDAY, JUNE 11. 1859.

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Notes.

SPENCE'S POLYMETIS: INDEXES.

There is a plate in Spence's *Polymetis* (first edition, 1747), at the close of Dialogue XVII. representing an ass, clothed in a loose robe, addressing two young men, one of whom is seated. The animal was said to be a caricature likeness of a learned Provost of Eton (Dr. Cooke), and in my copy there is a pencil reference to this effect: "See the History of this plate in a letter from Spence to Mr. C. Pitt, copied by Cole, and printed in Walpole." To various editions of Walpole's *Correspondence*, and more especially to the last, I have referred for Spence's or Cole's letter, but in vain; and one of your readers will perhaps favour me, either by pointing out the edition, and volume and page, of Walpole's *Letters* where this letter may be found, or with the history of the plate. The caricature originated doubtless in some offence given to Spence by Dr. Cooke. It was withdrawn from the later edition of the *Polymetis* of 1774.

Not finding what I wanted in the Index to Mr. Cunningham's edition of Walpole's *Correspondence*, extensive as it is, I am led to offer a few observations on the subject of Indexes generally.

Three of your correspondents (see "N. & Q." 1st S. v. 51.; vi. 334.; ix. 371. and 526.) have adverted to their importance, and no reader will be disposed to question the additional value which a good one imparts to a book worthy of being consulted. Richardson attached indexes to his novels, and it was declared by the Roxburghe Club that "the omission of an Index, where essential, should be an indictable offence!" *

One of your correspondents, L. (v. 49.), says that "a meagre index — an alphabetical list of persons and places — is better than no index at all." I am not quite disposed to agree with him in opinion that a meagre index is worth having, for reasons which shall be given. The last edition of Walpole's *Letters* comprises 4587 pages, occupying nine thick 8vo. vols. The Index, which, from the nature of the work, ought to have been full and minute, is far otherwise, — a reference to the volume and page being frequently all that is supplied, and the reader, who consults the work with any special object, will find his time idly absorbed, — no clue to guide him through the countless figures which follow a name. General Conway, for instance, has 210 references; George Selwyn 135; Lady Ailesbury 164; Gray the poet 177. I will turn to another work where the same objectionable plan has been adopted — *too many* instances indeed might be supplied.

In the Index to Sir W. Scott's *Life of Swift*, Pope thus appears: "Pope, Alexander, i. 139. 140. 158. 204.;" these figures are followed by 229 empty references of a similar kind. Harley, Earl of Oxford, is entered under three distinct headings; (1.) Robert Harley, with 227 references; (2.) as Lord Oxford, with 111, and (3.) as "Treasurer Lord Oxford," with 300. Thus we may turn to 638 pages for what we are in search of. The following examples may show us what Indexes should be, and will best illustrate my suggestion, viz., that some guides or indications why a person is named should always be given in an Index, so that if we are in search of the date of his birth, we should not perchance turn to that of his marriage or of his death:

1. Nichols's *Literary Anecdotes*:—

Nelson, Robert, "Practice of True Devotion," i. 107.; a friend of Mr. Spincke's, 124.; selected Dr. Lupton as a fit model for young preachers, 140.; his "Duty of a Christian," 147.; suspected to have had a hand in the book on Hereditary Right, 400.; Mr. Bowyer's obligations to him, iii. 269. 285."

2. Hallam's *Constitutional History*:

"Melville, Andrew, and the general assembly of Scotland, restrain the Bishops, iv. 151.; some of the Bishops submit, *ib.*; he is summoned before the council for seditious language, *ib.*, 153.; flies to England, 154.; arguments urged in his defence, *ib.*"

* The Bishop of Nelson, in his *Sketch of the Life of Walter de Merton* — an offering of pious affection to his College on his quitting England, — when referring to Kilner's *Pythagoras' School*, says, "This bequest to Merton College would have been without drawback, had there been any arrangement of the documents, or *index*," &c. Again, in the same page, he repeats, "*an index* to the original documents printed in this book would be a great acquisition."

3. Lord Campbell's *Lives of the Lord Chancellors:*

"Waynflete, William, Bishop of Winchester, Chancellor, i. 309.; parentage, energy in Cade's Rebellion, 310.; frames statutes for Eton and King's College, 311.; zeal against Lollardism and Yorkists, *ib.*; resigns, 313.; founds Magdalen College, and receives Richard III. in it, *ib.*; love of learning, death, 311."

On the superiority of these three examples it is needless to enlarge. Compiling an Index may be a very dull and tedious task, but, if given at all, it should accomplish the useful purpose for which it is intended; telling you clearly what you will find in the book, regarding any person, place, event, or other subject, which may be the immediate object of your search.*

J. H. MARKLAND.

NOTES ON BARTHOLOMEW FAIR.

Because I must not flatter myself that all readers of "N. & Q." have read the book upon Bartholomew Fair which DR. RIMBAULT kindly undertakes to aid with annotation, I am afraid that I must ask leave to trouble them with a word or two of explanation on my own behalf.

The book has the material weight of two pounds and three quarters. It contains eighty or ninety woodcuts, all of them facsimiles, of which the cost was much increased by the stress laid on minute accuracy. Its price of a guinea is already a prohibitory one to a large section of the public it addresses, yet it needs the sale of a complete edition to yield very moderate remuneration to the author and the publisher. The work might have been twice as thick as it is: it might have contained twice as many illustrations. In that case there would have been fewer odds and ends omitted from the MS., but there would also have been very few people disposed to read, and nobody disposed to print it.

I had a story to write that extended over seven centuries, and for some periods of it was so fairly beset by material, that when DR. RIMBAULT'S "Gleanings for a History of Bartholomew Fair" are concluded, I could follow them up with "Leavings from a History of Bartholomew Fair" that would suffice to ensure to your readers a dull feast of scraps every week for the next year or two.

Permit me to quote what I said of the Fair on the first page of the Preface to its Memoirs: —

"Bound once to the Life of the Nation by the three ties of Religion, Trade, and Pleasure, first came a time when the tie of Religion was unloosened from it; then it was a place of Trade and Pleasure. A few more generations having lived and worked, Trade was no longer bound to it. The nation still grew, and at last broke from it even as a Pleasure Fair. It lived for seven centuries or more, and of its death we are the witnesses. Surely, methought, there is a story here: the Memoirs of a Fair do not mean only a bundle of handbills or a catalogue of monsters."

Upon that design to produce, not a scrap-book, but if possible a social history, the work was planned.

Now DR. RIMBAULT sets out by telling us he "shall merely remark that it would have been more interesting, and certainly more to the purpose, if the author had left much of his early chapters 'unwritten,' and devoted more space to the 'Fair!' The Elizabethan literature, &c."

The sole purpose of the volume being to connect the story of Bartholomew Fair with the story of society in England, my first chapters (founded upon old charters, and upon an almost contemporary MS. narrative), tell of the source of the Fair, and the life of its founder. They condense into nine pages crowded with facts a general view of the early history of fairs in modern Europe, the design being to define the character of their original connexion with the church. The said chapters immediately go on to show the position of the Priory and Fair during the Middle Ages, and the strong tie by which the church in the fair was bound at that time to the history of Literature and Commerce. If this was no part of my subject, then the subject was not mine, and I am ready enough to confess that the book was not for me to write. DR. RIMBAULT, however, goes on to explain to the misguided author that "the Elizabethan literature would have yielded him many interesting passages, and amongst them the following notice of Rayer, &c." Can this really mean that I should have set aside the full contemporary detail about Rayer, preferring to begin with the extract DR. RIMBAULT cites from a romance written 400 years later, and which tells us that Rayer's servants wore studs of pure silver and gold, had also bows of pure silver to their violins?

It needs, I may observe, no erudition to be acquainted with the romance of Thomas of Reading here cited, since that is one of the pieces edited for the whole public by Mr. THOMS in three volumes of *Early English Prose Romances;* familiar books which occupy a handy place not upon my shelves only or the shelves of antiquaries.* But the only lawful place for that extract from Thomas of Reading in the Memoirs of Bartholomew Fair, as I had planned to write them, would have been a note under the ninth chapter, *apropos* to nothing, though, as DR. RIMBAULT justly observes, "valuable as showing the popular opinion

* I feel it due to the publishers of the works of "the Parker Society" to mention the admirable Index, in a separate volume, which closes that series.

* May I call DR. RIMBAULT'S attention to a sentence, which he will find in the editor's preface to this very romance: "It would be tedious to illustrate every point to which our attention might be drawn"?

of the founder of the fair at the end of the sixteenth century;" or else it might have appeared as a note under the affairs of the twelfth century concerning what was said in the sixteenth. But the multiplicity and variety of detail necessary to the direct narrative, which compelled rigid adherence to the order of the years throughout the story, forced me to decide also upon a complete suppression of the detached facts usually admitted into notes. If I was not content to let the spirit of the book be altogether lost in the confusion of its substance, it was necessary to pass over, however unwillingly, many citations of this character.

DR. RIMBAULT could have denied himself such matter more easily than I did; for, after touching in this way upon the founder of Bartholomew Fair, he says: —

"I shall not dwell upon notices of this kind which are abundant, but proceed to matter more intimately connected with the subject. The pranks of Mat Coppinger," &c.

Of this person, so important in the eyes of DR. RIMBAULT, I am informed that he

"Wrote a volume of poems calculated for the meridian of the times in which he lived, and published it in 1682, with a dedication to the Duchess of Portsmouth. Many are the cheats and rogueries of this 'Bartholomew hero,' who ignobly finished his days upon 'Tyburn Tree' for stealing a gold watch and seven sovereigns! MR. MORLEY ought to have seen"

an account of the life of this eminent person, "once a Player in Bartholomew Fair, and since turned a bully of the town." I hardly feel that I have lost much by not making Mr. Coppinger's acquaintance. As to the rascaldom of the fair, the Memoirs contain evidence enough. The neglected ghost of Joe Hayns, Mr. Coppinger's contemporary, is next raised up in judgment against me by DR. RIMBAULT.—Hayns, I was really good to you; be pacified! I told the world about your good speaking of prologues composed by yourself. It was all the good I knew about you. The title of the book about you cited by DR. RIMBAULT did once form a portion of my narrative. Perhaps it is there still; I cannot tell, for your name happens to be omitted from the index. If absent, it was omitted when the sheets were in the press, and you may thank me, pitiable ghost, for the omission!—I read while working at Bartholomew Fair many of those books of "Comical Exploits," and found little enough in them that was serviceable knowledge. DR. RIMBAULT adds that there is an engraving of Joe which would have been worth reproducing. Possibly it would; but then I have note of a score of other engravings that will be a great deal more worth reproducing whenever more pictures are wanted.

DR. RIMBAULT from Mat and Joe turns to a Tom, Thomas Dogget, who is better worth attention. I thought I had allowed Dogget his full share of space (there are six references to him in my index); and from many of his playbills I have quoted one. DR. RIMBAULT cites another which I had not chosen, although it does happen that of his acting in the droll of *Friar Bacon*, advertised in the announcement DR. RIMBAULT cites, there is even a short description to be found in the *Memoirs*. It is taken from the report of — must I say Ned — Ward, the London Spy. But, alas for me! I do not especially mention Dogget's dancing of the Cheshire Round. Let me be pitied for that. And I have not said that Dogget made his first bow at Bartholomew Fair — "a fact apparently unknown to MR. MORLEY." Perhaps that is because Dogget made his "first bow" at the Dublin Theatre. He joined travelling players when he came to England; and if DR. RIMBAULT can show any sufficient evidence that he appeared at Bartholomew Fair before joining a London theatre, I will thank him for it, and will not fail to include the fact in any reprint of my book.

I will again pass over, as DR. RIMBAULT says I have already passed over, Richard Leveredge the singer, and the namesake of Ben Jonson, who was an actor of small note. Having told fully, and with reasonable detail as to chiefs of the stage or of the booth, how, at a certain period of the Fair's history, actors would close their theatres at Fair-time, and migrate into the booths, I think I may be excused from giving up my space to all that is known of each performer, or to anything whatever that is known about nine-tenths of them. "Ben Jonson's booth" at Bartholomew Fair, "frequently spoken of by contemporaries," is mentioned at p. 390. of my *Memoirs*. It was Mrs. Mynn's booth, and was named by her, no doubt, after the great dramatist whose comedy upon the Fair made him its literary hero.

DR. RIMBAULT next raises against me the ghost of Tom Walker, whom I do not mention, and who was found acting Paris in Mrs. Mynn's booth. It was not in Mrs. Mynn's booth that Tom Walker was found acting Paris, but in the company of a certain Mr. Shepherd. I have mentioned the full titles of his two Bartholomew operas (cited against me by DR. RIMBAULT), referring to them as signs of the times, in two successive sentences, and there is not a little prominence given in my book to the *Beggar's Opera*. But I was attending chiefly to a discussion of its influence upon the public, and omitted the whole list of actors, as a kind of knowledge very easily accessible to those who wish for it. I agree, however, that Tom Walker is entitled to be named in this part of my narrative, and make a note on his behalf accordingly.

DR. RIMBAULT next cites from the *Anti-Theatre* what he regards as evidence that Mrs. Mynn's booth was "no despicable school for young actors." I suspect, however, that upon that point

the less said the better. The next note upon the History of Bartholomew Fair is upon the trial of Harper, founded on affairs of the Royal Theatre in 1733. It has no kind of association with my narrative.

It is then said that "Bullock is spoken of as the proprietor of a booth, but we are not informed that he was the celebrated actor William Bullock." DR. RIMBAULT quotes a note on this actor from Steele (omitting to inform us that he was the celebrated Richard). So did I; only I chose what I thought the most graphic allusion I could find. I quoted also a contemporary dialogue, in which Bullock is called "the best comedian that has trod the stage since Nokes and Leigh, and a fellow that has a very humble opinion of himself." The accidental omission of his Christian name shall be repaired on the first opportunity. Though clearly enough displayed as the Bullock of *Tatler* and *Spectator*, I will mark him off from possible or impossible confusion with Christopher, his son, by special mention of his Christian name in any new edition of my book.

As to Cibber in the Fair, I am disposed at once to accept DR. RIMBAULT'S correction. The only authority just now within my reach is Geneste's *History of the Stage*, which cites the Bartholomew Fair booth for 1733 as "Cibber's," &c., without the T., and I had other evidence misleading in the same direction. But DR. RIMBAULT'S possession of a bill which says expressly "T. Cibber," I take to be decisive. All probability was against Cibber's acting at the fair in any year, and I am thankful to have good authority for making this correction.

DR. RIMBAULT next says that I take great credit to myself for "the discovery of Fielding's connexion with Bartholomew Fair." I should as soon think of taking credit to myself for the discovery of gravitation. That Fielding, in the early part of his career, had a booth in the fair was known as an indefinite fact. My "researches, very imperfectly carried out," show how early Fielding began to keep a booth in Smithfield, and account for him at Bartholomew Fair for every year from 1728, when he began, to 1736; stating what he produced on each occasion. There was no record accessible to me for 1737, but after this date it could be shown that Fielding (who had joined an Inn of court) ceased to maintain his booth at the George Yard in Smithfield. That was all I could possibly have had to say of Fielding without passing beyond the limits of my subject. DR. RIMBAULT says that he had a booth at Tottenham Court Fair in 1738, and refers to Geneste. I have looked into Geneste, and am unable to find the fact under that date; but if it be there, I can only say that however interesting in itself, I have, as far as concerns Bartholomew Fair, nothing to do with it. The verses from the *Grub Street Journal*, with which DR. RIMBAULT closes his corrections, tell only at great length, and with much dulness, what I had said enough about in briefer prose.

To the other papers promised us by DR. RIMBAULT I shall look forward with pleasure. Information that I want is welcome always; information that I do not want, other people may be glad of; and an author, if he be at all in earnest, when he *has* made any mistakes, can desire nothing more fervently than that there should be somebody at hand willing to correct them.

HENRY MORLEY.

4. Upper Park Road,
Haverstock Hill.

OLIVER CROMWELL AND HIS SONS.

In *The Kentish Mercury* of Saturday, April 15, 1859, a correspondent states, under the head of "Felstead Vicarage and School:"—

"On Sunday last, the Rev. R. B. P. Stanley, formerly for seven years curate of the parish church of Greenwich, was inducted into the living of Felstead, Essex. The late vicar was presented to the living in 1797, and ceased to reside in 1815. The village of Felstead is a long and somewhat straggling one. In its churchyard," says the writer, "are the mortal remains of *three of the sons of* OLIVER CROMWELL, one of whom was educated at the Grammar School; the new buildings of which are now about to be erected at a cost of about 15,000*l*. The school, which is of three hundred years' standing, and has at present seventy-five boys and five masters, four of whom are in Holy Orders, will then have one hundred and fifty, and double the number of tutorial staff. It is one of the best charities in the county."

Some of your numerous statistical and clerical readers,—perhaps the new incumbent of Felstead, whose removal from this parish is regretted, both as a neighbour and a pastor,—may afford some information as to these "sons" of England's great Protector? As I never read of his having more than *two* sons—Richard, his successor in the Protectorate, and Henry, whose *Memoirs*, with those of their distinguished father, were published about thirty years since by their descendant Oliver Cromwell, great-grandson of Henry, Lord-Lieutenant of Ireland, who inherited the paternal property of the second Protector, of Theobalds, and died at Cheshunt Park, Hertfordshire, May 21, 1821, in the eightieth year of his age.

Living in my boyhood with my father in the adjoining village of Broxbourne, I knew these celebrated residences well, and have often heard tell of the old gentleman, of whom all spoke well, although with the qualification of his being the descendant, and bearing the same name as the chief of English regicides. King Charles's Martyrdom was always kept as a solemn fast, and Royal Oak Day as a grand festival.

JAMES ELMES.

Greenwich.

PAROCHIAL LIBRARY.

(*Passim.*)

Having just returned from a voyage of discovery with a friend in search of an old library we had heard of, some seven miles from where I am now staying, I send you some account of it while still fresh in my memory. The place itself is Bradfield in the parish of Ecclesfield, high up among the Sheffield Moors, almost the last place in which such a thing would be looked for, and certainly about the very last in which the contents of such a library could be of any practical use. The Rev. Robert Turie, sometime one of the assistant ministers of Sheffield parish church, by will dated May 19th, 1720, gives and devises all his books and the press wherein they are ("excepting six octavo English books to be chose thereout by Mr. Steer [Vicar] of Ecclesfield for the use of my wife, and excepting the Bibles and Common Prayer Books, and such little pamphlets as my wife shall desire for herself") unto the minister of Bradfield Chapel in the county of York and to his successors there, and directs and appoints that a catalogue shall be taken of the said books, and that a true copy thereof shall be entered in the archbishop's register at York to prevent their being embezzled. We did not find any Catalogue, but we found the press and the books in question in tolerably good condition, dirt and dust excepted, in a sort of lumber-room or chamber of a building formerly used as a workhouse. The parish-clerk, who has the charge, was doubtless edified by our exclamations of surprise and admiration as we took down each volume in succession; and though he soon tired of standing over us, it is to be hoped our visit will have the effect of making him regard them with more respect than is likely to have been the case hitherto. The books are more than 160 in number, of all sizes, from a ponderous folio of 1376 pages *On the Necessity of Regeneration* (Charnock?), 1683, down to a 24mo. edition of *S. Augustini Meditationes*. Some of the vols. had notes of their cost price on the covers, showing that the bequest was one of great value when first made, whatever may be thought of its present worth.

We made a hasty catalogue, from which the following are extracts: —

Expositio Pauli ad Coloss. 1627. Fol.
Pearson's Works, 1683. Fol.
——— Lat. 1688. Fol.
Origenis Opera, Gr. 1677. Fol.
Henry More's Mystery of Godliness, 1660. Fol.
Sundry vols of Tracts and Sermons, about 1689.
Rycaut's Lives of the Popes, 1688. Folio.
Cyrilli Opera, 1646, 2 vols. Fol.
Boyle's Experiments, 1669.
Weemse's Works, 1636.
Lightfoot's Temple Service, printed by R. Cotes for Ann Crooke.
Epistle of Gildas, translated, 1638.
Robert Fleming's Christology, 1625.
Sanderson's Sermons, 1686. Fol.
Beza on New Test. 1598. Fol.
Fulke's New Test. John Bill, 1617. Fol.
Marloratus on Isaiah, Lat. 1610. Fol.
Heylin's Cosmogony, 1656. Fol.
Zanchii Opera, 1572, 7 vols. Fol.
Ductor Dubitantium. Jer. Taylor, 1676. Fol.
Charnock on the Attributes, 1682, 2 vols. Folio. 20*l.* 14*s.*
Bedæ Historia Ecclesiastica and Anglo-Saxon Laws (Sax. and Eng.), 1644. Fol.
Justin Martyr (Gr. and Lat.), 1686. Fol.
Platonis Opera, Lat. 1561. Fol.
Grotii Opera. Fol. 755 pages.
Petri Ravanelli Bibliotheca Sacra, 1660. Fol. 7*l.* 10*s.* 2 vols.
Olyantheæ. Fol. Very thick, title lost.
Maldonatus on IV. Evang. 1724. Fol.
New Test. (Gr. and Lat.) interlined, 1719. Petrus de la Rouiere, &c. &c.

J. Eastwood.

Minor Notes.

The Ruins at Mayfield, Sussex. — Some few weeks back I had the pleasure of visiting, under the auspices of one of the inhabitants of the village, the fine old ruins of the archiepiscopal palace at Mayfield. The common traditions of the neighbourhood, and some accounts of the county, give names to the various rooms and portions of it that still remain traceable; and in these there seems to be pretty generally an unity of opinion. The way, however, in which they dispose of the different rooms does not appear to me to be entirely satisfactory; and though I would not venture to assert an unrestricted opinion on the point, yet I venture, through the medium of "N. & Q.," to state one point in which I differ from the traditional account, in the hopes that those who have visited this ruin may be induced to answer my Query, and throw some farther light on the subject.

The main portion of the ruin consists of a large vaulted room, the arches of which still remain in good preservation. This room has gone for the banquetting hall: why should it not have been the chapel? My own reasons are as follows: — First, from its size and position, I do think it likely that the part generally assigned to this place of worship can be correct, inasmuch as it is very small, and stands north and south: the room I mention being very much larger, and standing east and west. Besides this, there is at the east end of it, high in the wall, a window which, as I ascertained, communicated with one of the present sleeping apartments; and which, I conjecture, may have been in use as a means for sick monks to hear prayers when unable to come to the chapel. I might give other reasons for my view on the matter, but refrain from doing so at present.

Antiquarius.

Travelling from Belfast to London, 1785.—The following advertisement from the *Belfast News-Letter* (January, 1785), is curious: —

"A gentleman intends setting off for London, by way of Portpatrick, the beginning of next week, and would be glad of a partner in a chaise. Enquire at the Printers hereof."

ABHBA.

Arms of Sicily and Man.—In the *Saturday Review*, March 5, 1859 (p. 280.), are some remarks on "Gaulish and Ogham Inscriptions," which seem to bear on this subject. After describing a bull carrying three cranes, inscribed "Tarvos trigæanus" (qu. *Tavros*), the reviewer translates from *Beiträge zur vergleichenden Sprachforschung*, p. 473.: —

"In the bull with three cranes, he, Dr. Siegfried, suspects a reminiscence of the same idea which we have in the Vedic Vishnu of the three strides—namely, the rising, the noonday height, and the setting of the sun. The metaphorical use of 'bull' for 'sun' is not surprising. The three strides next, perhaps, became three legs; and the bull on the Parisian monument really seems three-legged. A further transformation by the Celts of the legs into cranes were easily explained, for in Welsh *garan* means crane as well as leg (cf. grus and crus)."

The above suggests *grian*, the sun; and I think affords a hint of the origin of the Manx arms, so inapplicable to the shape of the island. If Man and Sicily received the symbol from the same race, they were not peopled by the earliest horde of Indo-Europeans. F. C. B.

Ancient Document.—I enclose an article of some interest which occurred in the course of my black-letter pursuits, *temp.* Q. Eliz., and which will appear in Skeet's next *Catalogue* for June: —

"Articles agreed upon by the Archbishops and Byshops of both Prouinces, and the whole Cleargie, in the Conuocation holden at London in the yeare of our Lord God 1562, for the stablishing of consent touching True Religion. *Engraved bordered title.* London, for C. Barker, 1563."

On the back of the last page is a *contemporary manuscript declaration*, signed and attested by the deputies, churchwardens, and other parishioners of St. Andrew Undershaft, dated July 24, 1567, that

"John Daye, Clarke, with playne voyce read all the articles contained in this boke, and did, in the hearing of the congregation then p'sent, thereunto gyve hys full and unfeined assent, acknowledging them all agreeable to the holye scriptures," &c.

Query, Was this John Day the printer?

GEORGE ROBINSON.

3. Castle Street, Stratford N. T., Essex.

Blomefield's "Norfolk."—In case of a new edition of this work, I venture to send you a Note. In vol. ii. p. 392., 8vo. edit., in the account of Easton, and of Adam de Easton, created a cardinal in the reign of Richard II., Blomefield says that Godwin, in his discourse of English Cardinals, "saith he was a Hereford man," which Blomefield calls a great mistake according to the Records. This apparent discrepancy is reconciled by Blomefield's own account of a manor in Easton, which he says belonged to the Vauxes, and then to the Herefords, or Herforths, who held it till 1317. And though, in 1382, the date of the cardinal, it had passed to the Batemans, Blomefield says that in his own time it was still Hereford or Herforth. Is there the slightest chance of Mr. Dawson Turner's *Blomefield* falling into hands that would make it available for a new edition? In carefully reading the present work, I noticed (not noted) numerous instances in which a little attention would materially elucidate the text.

F. C. B.

Queries.

ANGLO-SAXON WORDS IN THE "LIBER WINTON."

May I beg from the numerous philologists who read your pages some light concerning the following terms, which appear to be Anglo-Saxon words written by a Norman scribe, the meaning of which is required for the right understanding of some passages of the *Liber Winton*, which are of considerable archæological interest?

Fol. 531. col. 1. ll. 12, 13. "hoc autē Burgenses pacto sacrāmto: aporta orientali cepunt inquirere *ethergingis*."

As a clue to the meaning of the word noted, I may say that the survey proceeds from Eastgate to Westgate, along the north side of the street, and returns by the south side.

Fol. 534. col. 2. l. 19. "Et ubi *mewenehaia* est ibi fuit. I. dom'."

Note, that the Mews, or "Hawkheyes," called in this Survey "Domus havoc," were not in the site here indicated, as far as I can ascertain, at any period.

Fol. 535. col. 1. l. 3. from bottom, "Sum̄a in *Hestdinges*, ī hoc vico habuit rex Edward'," &c.

Where the word noted appears to be another name for the present High Street. It was known as "Cyppinga" and "Cyp Street" before the Conquest; and afterwards as "Mercatus" and "*Magnus*," "*Albus*," or "*Summus Vicus*."

Fol. 539. col. 1. l. 18. "In *Wenegenestret*."

Fol. 553. col. 2. l. 1. "In *Wunegrestret*."

This street was afterwards called "Wongar" Street. Does the name refer at all to the vineyards which once were at Winchester? in proof of which there is not only the name of one of the churches, "All Saints in the Vineyards" (not however situated near this street), but also that line—

"Testis Lundonia retibus, Wintonia Baccho."
Harrison's *Description of Britaine*, f. 112.

Fol. 540. col. 2. l. 23., and fol. 558. col. 1. l. 5. "In *Calpe*stret."

Spelt also in later documents "*Cawpe*."

Fol. 537. col. 1. l. 3. from bottom. "In *Bredenestret*."

Fol. 550. col. 1. l. 13. "*Brvdenestret*."

In aftertimes it was called "*Bridney*" and "Bridling" Street.

Fol. 556. col. 1. ll. 19, 20. "7 *hantacheuesle* solebat ibi ēc. ubi p̄bi homiēs Wint' potabant Gildā suā."

It is the name of a Guildhall; but I know of no record of any such building in the street named; nor of any Guild the name of which might elucidate this word.

Passim. "Brug'," "brueg'," &c.

Can this be the "Brycgbot" which was one of the dues to the king?

Fol. 538. "*Sapalanda*." Mr. Smirke (*Arch. Journal*, vol. iii. pp. 339. &c.) has proved that this is *not* the name of a monastery, but of some land for which rent was paid (most probably to St. Swithin's monastery). It undoubtedly was situated within the walls of the city; therefore neither meaning ("marsh land" or "sheep land") suggested by Mr. Smirke is suitable. Winchester was a great place for the fulling trade: was there any plant (there is a common weed called "*Soapwort*") which was ever used in that trade, and cultivated for that purpose? B. B. WOODWARD.

Haverstock Hill.

Minor Queries.

Natural: Lawful: Illegitimate.—Your recent exposure of Cobbett's malicious interpretation of the term "natural issue" in the statute 13 Eliz., raises a question which I should like to see answered. He wilfully perverted the plain meaning of the word, as it was then used; but at what period, and under what circumstances, and by what author, was it first introduced in the sense which is a seeming justification of his abusive version?

In the quotation from Temple, given by Johnson, the expression seems to have been commonly used in his time in its *bastard* signification. D. S.

Grave-diggers.—There are diffused over this country numerous legends, historical facts, monumental inscriptions, and curious reminiscences of grave-diggers, worthy of preservation. I am making a collection of the same. Can any of the readers of "N. & Q." help me? as I find it next to impossible to make my work completely satisfactory without the aid of MSS. in the hands of private persons.

For a particular Query, I send the following lines from Peterborough cathedral; they are underneath a life-size portrait, painted in oil. It is not often that we see in holy places pictures of this kind:—

"You see old Scarlett's picture standing on the wall,
But at your feet there doth his body lye:
His gravestone doth his age and death-time show,
[His office by these tokens you may know.]
Second to none for strengthe and sturdy limb,
A Scarbape mighty voice with visage grim.
He had intered two queens within this place,
And this towns householders in his life space
Twice over; but at length his one turn came:
What he for others did, for him the same
Was done: no doubt his soul doth live for aye
In Heaven, though here his body clad in clay."

Query, What is a Scarbape voice?

SEPTIMUS PIESSE.

Vine Cottage, Turnham Green.

[We have added from Gunton's *Church of Peterburgh*, p. 93., where the epitaph is printed, the fourth line omitted by our correspondent. The first line, as given by Gunton, reads thus:—

"You see old Scarlet's picture stand on high;"

and *Scarbape* is more correctly printed *Scarebabe*, which means a Scarecrow, a figure set up in fields to frighten crows. From a MS. note in Gunton's *History*, we learn that Robert Scarlet died July 2, 1594, æt. 98.—ED.]

The Kemble Family.—In *A New History of Gloucestershire*, printed at Cirencester by Samuel Rudder in 1779, there is an account of the monuments and tombs in the parish church of that town. Among the tombs set down as then existing in the chapel of St. Catherine, there is "A flat stone—on a bend ermine, three leopards' heads caboshed (the colours not expressed)—and underneath, this inscription:—

"Hic requiescit
Ærumnarum portu et meta Salutis
quicquid terrestre fuit
Thomæ Kemble, Gen.
Cujus anima
Ad Superos Evolavit
14 Cal. Aug.
Anno { Ætat. Suæ 71.
Æræ Christianæ, 1710.
Anne Kemble, daughter of Anthony Kemble, was buried the 14th day of Dec. 1733.
William Kemble, Gent., obiit June 22nd, 1745."

Were these persons ancestors of the illustrious theatrical family bearing the same name?

JOHN PAVIN PHILLIPS.

Haverfordwest.

Luther and Wesley.—I have a copy of Johnson's *Lives of the Poets*, with Archdeacon Hare's book-plate and a few notes which I believe to be in his hand. The following passage from the *Life of Cowley* is marked:—

"Language is the dress of thought: and as the noblest mien, or most graceful action, would be degraded and obscured by a garb appropriated to the gross employments of rusticks or mechanicks; so the most heroick sentiments will lose their efficacy, and the most splendid ideas drop their magnificence, if they are conveyed by

words used commonly upon low and trivial occasions, debased by vulgar mouths, and contaminated by inelegant applications."

Against this is written: "Luther and Wesley thought the contrary, and were right."

Is this an opinion derived from their works generally, or supported by express dicta?

M. E. N.

Knights created by Oliver Cromwell.—Is there to be found any list of knights made during the Interregnum, and were any of them recognised after the Restoration? I annex the following passage as recording one of the number:—

"1656, May 3. This day the Lord Protector gave the honor of knighthood to Mons. Coyett, the Kg of Sweden's resident here, who is now Sr Peter Coyett, and gave him a fair jewell with his highness's picture, and a rich gold chain: it cost about 400l."

I have been informed that there is such a list in the British Museum, but am unable to find any reference to it. See p. 518 ITHURIEL.

Tooth and Egg Metal.—I bought in Wardour Street some candlesticks in an old metal, which the man—a very respectable middle-aged man, who has been there many years—called *tooth and egg metal*. I cannot think what it is. He told me they were rare, only found in old houses, and prized. They are white like silver, but not bright; the model and workmanship good. What is the metal so called and so described? T. J.

Irish banished by Cromwell to West Indies.—We have it on record that Cromwell banished a large number of the Irish to the West Indies. To what island or islands, and from what part or parts of Ireland, did he chiefly send them?

ABHBA.

Chevalier Pierropaint, or Pierpoint.—I remember in my youth seeing in my father's library a book called by this title, but I cannot now find a copy of the work in any of our public libraries. Can any of your readers refer me to a copy of the work, or tell me who the Chevalier was? N. H. R.

Numbers of Words used by different Classes.—In p. 379. of the new number of the *Edinburgh Review*, children are said to use only a hundred words, uneducated people 350, and learned men about 700. Where is the proof of this statement to be found? TRIPTOLEMUS.

Lucas of Whitton, a Painter.—At Brickwall, Northiam, are two second-rate portraits in the style of Kneller, on which are inscribed "Lucas, Whittonus pinxit, 1736:" as Kneller had a country seat at Whitton, and is buried there, it is presumed that this unknown artist was an inhabitant of Whitton patronised and instructed by Kneller, whose style he partly succeeded in imitating, and then set up as a portrait-painter on his own account. Where is this Whitton, where Sir G. Kneller resided, and is interred?* Also, can anything farther be ascertained respecting this Lucas, artist? The portraits are, John Knight of Slapton, in Northamptonshire, aged seventy-two; Catherina, his wife, aged thirty-seven. F.

Anecdote of Dr. Fuller.—I have searched through Fuller's *Works* in vain for the following passage. Can any of your readers tell me where it occurs?

"None alive ever heard me pretend to the art of memory, who in my book [*Holy State*] have decried it as a trick and no art; and indeed is more of fancy than memory. I confess, some ten years since, when I came out of the pulpit at St. Dunstan's East, one (who since wrote a book thereof) told me in the vestry before credible people, that he in Sydney College had taught me the art of memory. I returned unto him that it was not so, for I could not remember that I had ever seen him before, which I conceive was a real refutation."

N. N. T.

Ponk.†—What?

"Ne let *Hobgoblin*, ne the *Ponk*, profanc
With shadowy Glare the Light, and mad the bursting Brain."

(*Poems on several Occasions*, by William Thompson, Oxford, printed at the Theatre, MDCCLVII., vol. i. p. 173.)

At the foot of the page there is the following note:—

"The *Lemuria*, or Rites sacred to the *Lemures*, were celebrated by the *Romans* in *May*. See *Ovid*, Fast. l. v., &c. They imagined the *Lemures* (in *English*, *Fairies*) to be like Ghosts of deceased Persons: but our traditional Accounts are very different in Respect to the Nature of *Fairies*. *Shakespear's* Midsummers Night's Dream, *Drayton's* Fairy Tale, and a celebrated *Old Ballad*, are Master-pieces in their Kind."

What the "old ballad?"‡ R. W.

Maltese Galleys.—Can any of your correspondents oblige by giving me information respecting the build, tonnage, size, or number of slaves who were employed on the galleys of the Order of St. John of Jerusalem, from 1300 to 1520; or of the Maltese galleys, from 1535 to 1700, when the ships of war were built? Any information respecting the English knights, who might have distinguished themselves in naval engagements at any period of the history of the Order, would also be most acceptable. WILLIAM WINTHROP.

Malta.

The Black Prince.—I have somewhere seen in some old author, a notice of a victory gained by the Black Prince, and the observation on it that

[* Whitton is a hamlet in Twickenham parish. Sir Godfrey Kneller erected his mansion about the year 1711, and resided there during the latter part of his life.]

[† This is clearly a misprint for Pouk or Puck.]

[‡ Ben Jonson's *Pranks of Puck*, from the original ballad in the Roxburghe collection. See also Percy's *Reliques*.—ED. "N. & Q."]

he was now "*dyed doubly black*" in the blood that was shed; or, by the terror he inspired. Can anyone point me to the place where this may be found? F. F. E.

Bradow Family of Lincolnshire. — Can any of your readers give any account of this family, its coat of arms, and to whom the last of the family, an heiress I believe, was married? H.

Minor Queries with Answers.

Sir Thomas Rowe. — Has any life of this distinguished diplomatist been published? He was member of a family originally seated in Kent, which produced, besides himself, the following eminent men: Sir Thomas, Sir William, and Sir Henry, all Lord Mayors of London; John Rowe of Lewes, co. Sussex, Principal of Clifford's Inn, London; Sir Nicholas of Muswell Hill; and Sir Henry of Shacklewell, co. Middlesex. Sir Thomas was the first ambassador to the Great Mogul, and our Indian Empire owes much to the treaties which he obtained from that monarch. Sir Thomas was afterwards sent on an embasssy to the Court of Constantinople, and subsequently to the Kings of Poland, Sweden, Denmark, and Germany. He was British representative at the Diet of Ratisbon, and died soon after his return from thence, in the year 1663 [1644]. He was also Chancellor of the Order of the Garter, from 1638 to 1644, and represented the borough of Windsor in 1639. He married Elianor, daughter of Sir Thomas Cave, Knight, who survived him. I shall be glad of farther particulars of one whose biography has been treated with unmerited neglect.

C. J. ROBINSON.

[We agree with our correspondent, that the biography of Sir Thomas Roe or Rowe has been treated with unmerited neglect. The best biographical account of this ambassador will be found in the *Biographia Britannica*, which is valuable for its references to other works. Besides the numerous papers relating to Sir Thomas in the Harleian, Additional, and other manuscripts in the British Museum, as well as in the Calendar of State Papers, he is noticed in Lempriere's *Biography*; Lysons's *Environs of London*, iv. 181. 280, 281; Brydges's *Northamptonshire*, i. 579. 583; *The Greek Church*; a Sketch by the author of *Proposals for Christian Union*; Wright's *Essex*, ii. 509; Hasted's *Kent*, iv. 748; *Parl. Hist.* ii. 599. 614; and a short abstract of his will is given in *The Antiquarian Repertory*, i. 140. An excellent portrait of Sir Thomas, by Geo. Vertue, is prefixed to Samuel Richardson's incomplete edition of his *Negotiations*, fol. 1740. What authority has C. J. R. for connecting John Rowe, Principal of Clifford's Inn, with the family of which Sir Thomas Roe was a member?]

Charles Herle.—I have before me a small book with the following title: —

"Worldly Policy and Moral Prudence: the Vanity and Folly of the one, the Solidity and Usefulness of the other. In a Moral Discourse. By Charles Herle, Minister of God's Word at Winwick in Lancashire. London, printed for Samuel Gellibrand, at the Ball in St. Paul's Churchyard, 1655."

What is known of the author? Did he write anything else, and what? I. M. S.

Jedburgh.

[Charles Herle was born at Prideaux-Herle, Cornwall, in 1598; educated at Exeter College, Oxford; M.A. in 1618. He became rector of Winwick, one of the richest benefices in England. In 1643, he was elected one of the Assembly of Divines, and in 1646, voted prolocutor of that assembly. After Charles I. was beheaded, he retired to his rectory of Winwick, having first received satisfaction for his services and losses during the civil war. In 1654, he was appointed one of the assistants to the Commissioners of Lancashire, for the ejection of *scandalous* ministers and schoolmasters; being esteemed by his party a most painful and godly preacher. He died at Winwick, in September, 1659. For a list of his works, see Wood's *Athenæ* (Bliss), iii. 477., and Watt's *Bibliotheca*, s. v. Consult also Fuller's *Worthies*, art. "Cornwall," and Carew's *Cornwall*, edit. 1811, p. 168.]

Jane Cromwell. — During a visit to Staffordshire, last week, I met at Fradswell Church a very little distance from Chartley Castle, the following epitaph: —

"Siste gradum viator, siste, quid properas?
En puellæ insignis tumulus obscurus.
Nomen legito,
JANA CROMWELL.
Ex nobilibus familijs Cromwellorum et Meverillorum
Fæliciter conjunctis feliciter oriunda,
Filia Thomæ Comitis de Ardglas in regno Hiberniæ,
Et Elizabethæ comitissæ ejus.
(Heu quid lacrumis dicere conatus) fuit;
Fuit tamen, at talis ut
Nobilitate ornata Nobilitatem ornavit suam:
Sanguine et titulis illustris:
Formâ, ingenio, pudicitiâ et pudore præclarissima:
Virgo nitens, Comitis (*qu. comis*) filia, sexûs decus,
suorum deliciæ.
Quæ cum años xx optandæ mortis impleverat,
Mortem obijt inoptandam,
vii. Aug. M.DC.XLVII.
Cujus frater nobilis, Vere Essex Cromwell
Etsi minor natu, et tantillo patrimonio fruitur, (?)
Amoris et pietatis ergo
Hoc istud monumentum
P. D. D. D. Año M.DC.LXXII.
Quod si aliquis impius in futurum violare ausus erit
Sacrilegi merito pœnas luat."

It seems to me that the writer, or the engraver, of this inscription lacked a due knowledge of Latin. But it would be a pleasure to many in the neighbourhood of Fradswell, and a matter of interest to others, if they could learn from any of your correspondents who this "Jane Cromwell" was. An Earl of Essex lived hard by, at a date not far off those of the monument, for whom a bridge was built that made Chartley more accessible. And I observe that, on the division of the property of the republican Earl of Essex, the Chartley estate went to Sir Robert Shirley. But he was a Devereux; and Jane Cromwell and her brother Vere Essex Cromwell would seem to have

belonged to the family of Thomas Cromwell, who for the short time of about one year (1539–40) bore the title of Earl of Essex. Any light thrown upon this epitaph will be most welcome. Δ.

[This lady was connected with the Cromwells of Wimbledon, and was a descendant of Thomas Cromwell, Earl of Essex. Her father Thomas Cromwell, the fourth baron, and the fourth in descent from the Earl, was summoned to parliament 18th of James I., and in 1625 was by Charles I. created Viscount Lecale, and in 1644, Earl of Ardglass in Ireland. He was a loyalist, and took the contrary side from his friend Lord Essex, the parliament general. He died in 1653, and was buried at Tickencote, co. Rutland. His wife was Elizabeth, daughter and heir of Robert Mevcrell, of Throwliegh in Staffordshire, by whom he had issue three daughters, Frances and *Jane*, who died young; and Mary, who married William Fitz-Herbert of Tissington, co. Derby; also three sons, Wingfield, Vere Essex, and Oliver. The barony became extinct on the demise of Vere Essex (the seventh baron) in 1687. The pedigree is printed in Banks's *Dormant and Extinct Baronage*, ii. 126.]

Sir Martin Frobisher. — Can you give me any information about the family of the old navigator Sir Martin Frobisher, or tell me where I am likely to find it? G. H. K.

[The biographical accounts of Sir Martin Frobisher state that his parents were in very humble circumstances, and the date of his birth as unknown. Dr. Miller, however, in his *History and Antiquities of Doncaster*, p. 117., says, that "Francis Frobisher was Mayor of Doncaster in the year 1535, and from his supposed age, compared with that of Sir Martin's, was most probably the father of this naval hero. Unfortunately the parish register does not commence the baptisms till the year 1558, and Sir Martin must have been born long before that period. However, I have found the baptisms of several of his relations, viz. '1561, May 30. Christian, daughter of William Frobisher.' '1564, Mar. 2. Darcye, son of William Frobisher.' '1566, Mar. 18. Matthew, son of the same.' '1567. Jan. 18. Elizabeth, daughter of the same.'" Dr. Miller then adds in a note the following extract from Maneser's *Account of Yorkshire Families*: "The father of Sir Martin Frobisher resided sometime at Finningley, his mother was daughter to Mr. Rogers of Everton, his grandfather William married Margaret, daughter of Wm. Boynton, of Barmston, Esq. His great-grandfather Francis was Recorder of Doncaster, and married Christian, daughter of Sir Brian Hastings, Knt., and purchased lands at Doncaster."]

General Monk. — Can you inform me where I can find any account of Monk's reception at the Cloth-workers' Hall before the Restoration; or if any such reception took place? G. H. K.

[In the British Museum are two copies of a folio single leaf, entitled "A Specch made to the Lord General Monck at Clothe-workers Hall in London, the 13th of March, 1659 (1660), at which time he was there entertained by that worthy Companie." This Speech is in rhyme. In Rugge's curious Diary, March 1659–60 (Add. MS. 10,146. Brit. Mus.), is the following entry: "Lord General Monk was invited to dinner at the Cloth-workers' Hall, which his Lordship accepted of."]

Bodleian and Vatican Libraries. — Can you tell how many volumes there are in the Bodleian Library at Oxford, and how many volumes there are at the Vatican at Rome? If you can, it will assist in solving a curious question. N. B.

[Mr. Edwards, in his *Memoirs of Libraries*, 2 vols. 8vo. 1859, states, that the present number of volumes in the Bodleian library may be very safely estimated as, at least, 260,000 in the printed, and 22,000 in the manuscript, departments. The statements respecting the number of volumes in the Vatican are conflicting, occasioned by the want of a catalogue. Valery estimated them, in 1840, at 80,000 volumes. Mr. Edwards adds, "I am not, now, inclined to reckon them as amounting to 100,000 volumes." According to the official return of 1850, it contains 25,000 manuscripts.]

Laurence Coster. — I have a very curious impression from the first block, cut in black-letter, by Lauwerensz Janszoon Coster, of Haarlem. An engraving which accompanies it (of him) is dated 1433; so that I presume the date of the cutting of the block would be from 1400 to 1433. Can any of your correspondents oblige me with any farther particulars regarding it? G. S.

[We would recommend our correspondent to consult the valuable work of Samuel Leigh Sotheby, entitled *Principia Typographica: the Block Books issued in Holland, Flanders, and Germany during the Fifteenth Century*, 3 vols. fol., 1858; and, if convenient, submit his "very curious impression" to that gentleman. In Mr. Sotheby's remarks on *Speculum Humanæ Salvationis*, he offers a suggestion for the consideration of those who take an active interest in the Mentz and Haarlem controversy, "Whether in the beardless and modernly-habited representative of the Jewish prophet, we have not the intended similitude of Lawrence (Coster) Janszoon in his proper costume of *Custos* of the church of Pavon at Haarlem (an office, which, from the entries in the registers of that establishment, we know that he held during the years 1423, 1426, 1432, and 1433,) probably in the act of explaining his recent discovery, and descanting upon its future results, for the edification of the individual kneeling before him, in whose countenance is displayed an expression of surprise and thankfulness, much more becoming the character here assigned to him, than that of the Babylonish sovereign suddenly apprehending the destruction of his kingdom and his own approaching fate." (Vol. i. p. 178.) Consult also Mr. Ottley's remarks on the early Block Books in his *History of Engraving*, 2 vols. 4to., 1816.]

Quotation. — A lady has requested me to ask where these lines are to be found:—

> "On eagles' wings immortal scandals fly,
> While virtuous actions are but born to die."
>
> ANON.

[In Juvenal, Satire ix., translated by Stephen Harvey, Esq. See Anderson's *Poets*, xii. 697.]

The "Expurgatory Index" of Rome. — Sir R. H. Inglis stated, in his place in parliament, on May 10, 1825, that the following authors and books were placed on the Pope's Index. Are there sufficient grounds for the allegation? Bacon, *De Augmentis Scientiarum*; Locke, *On the Human Understanding*; Cudworth's *Intellectual System*; *Paradise Lost*; Descartes, *Opera Philosophica*; Copernicus; Pascal; Galilei Galileo; and

(stranger than all) one of Fenelon's devotional works. William John Fitz-Patrick.

[These works will be found entered in *Index Librorum Prohibitorum sanctissimi Domini nostri Pii Sexti Pontificis Maximi Jussu editus.* Romæ, 1786.]

Replies.

CHRISTIAN CHILDREN CRUCIFIED BY JEWS.

(2nd S. vi. 473, 474.; vii. 37. 261. 386.)

With regard to the alleged cruelty of the Jews towards Christian children, I send a cutting from *The Times* of April 29, 1859. The writer passes on to another interesting subject, viz. the intolerant censorship exercised on English monumental inscriptions, &c., in the Papal States. Our churches and churchyards at home, by the way, would be much improved by a strict, yet judicious, censorship both of monuments and inscriptions.

Eirionnach.

"THE PAPAL STATES.

"(From our own Correspondent.)

"*Rome*, April 23.

"I am told that Sixtus IV. and a late Pope also, issued Bulls in which the Jews were charged with killing a Christian, or a youth, at Passover, and draining his blood in order to use it in their religious rites. There have been ages so dark that no amount of ignorance or prejudice astonishes us, but that the same ignorance should be found centuries later in the heart of civilisation is very melancholy and discouraging, and is a sad reflection on the government to whose training the destinies of the people have been confided. It was on Friday, the 15th inst., that three Christian children were missing from the neighbourhood of the Ghetto. It was natural that the mother should be distracted, and so, as she was advised, she consulted a magnetiser, or rather a 'medium.' The information which she received was as follows:—One child had been murdered, the other two were concealed in the Ghetto. The report gained ground, and a very threatening demonstration was made in the precincts of the Jews' quarter. Meantime a suspicion of what had taken place was mentioned to Count Dandino, President of the Rione, and son of the Assessor-General of the Police. The Count, without taking any informations or adopting any precautionary measures, sent a company of gendarmes immediately to the spot to search out traces of the crime. I believe that an effort was made to enter and examine the synagogue, and that it would have been done but for the strong remonstrances of the Jews; their schools, however, were searched and some private houses, and I am credibly informed that the persons of some children were examined in order to verify whether they were Christians or not. The indignation of the Jews was as great as was the agitation of the Christians, and great apprehensions were entertained that some dreadful excesses might have been committed. A deputation of the former, therefore, waited on Monsignor Manteucci, the Governor of Rome, and stated their case. He knew nothing of it, and added that Count Dandino had acted on his own responsibility. His deputy, or vicar, knew nothing of it either; but counter-orders were immediately sent down, and a body of Carabineers also, to defend the Jews. It appears, however, that full confidence was not placed in this body, so that, whether in consequence of an application or not I cannot tell, a party of French Carabineers was sent down as well; and General Goyon, it is added, would have ordered down some regular troops, but the Jews themselves were indisposed to exaggerate the affair. Considerable excitement and apprehension existed up to Thursday morning last. 'We are always in a state of apprehension,' said some of them to me. 'The poorer members of our body can scarcely ever walk through the streets without being insulted with opprobrious names, and even with blows.' The feeling was so great in consequence of this absurd report, that the blood of Christian children had been drained in order to make unleavened bread, that for some days a buyer of old clothes durst not make his appearance in the streets. The sequel of the affair is, that the children, who had lost their way, were found in a vineyard. It is singular, if true, that a similar agitation had been created in Sinigaglia on the same day. In this case Count Dandino acted in a most imprudent manner; and he should be a warning against that system of favouritism which raises men to power who have nothing to recommend them but connexion. Monsignor Manteucci acted most promptly, and the Jews speak of his conduct with all praise; the French authorities, too, are entitled to much approbation. So much for the tolerance of the Papal Government towards the Jews! How is it towards Protestants, and British Protestants? One or two cases in illustration of it, which have recently occurred, I must bring before you. An English gentleman died in this city in the month of January, and an English lady in the month of March. Their respective friends, full of grief for the loss they had sustained, and anxious to erect some memorial to them, ordered marble slabs, and drew up the inscriptions. They were as follows (omitting names):—

"'Those, also, who sleep in Jesus will God bring with him.'

"Such was the inscription ordered in the one instance. In the other it was —

"'She was ever dear to her surviving brother and sister, and beloved by her friends. To be with Christ, which is far better.'

"According to the existing law, the sculptor, before commencing his work, sent copies of the inscriptions to the Municipality, and by it they were prohibited. Had permission been granted, they would have been referred to the Maestri del Sacro Palazzo, who are Padre Buttaoni, the head of the Dominicans, and his companion, Padre d'Arco; and their decision would have been final, for they are officers, I believe, of the 'Santo Uffizio,' that great Court of the Inquisition which keeps its eye on everything that savours of heresy. In two words, however, the inscriptions noted above were rejected. We English are not permitted by the Papal Government to express a hope in Christ or in a future state. For a long time the cross was not permitted on our graves, and, while in England Roman Catholics are allowed to raise their splendid churches and worship unmolested, a fact at which every enlightened mind must rejoice, we are driven to worship outside the gates of the city of Rome, in a barnlike sort of building, and, like the poet's dog, dying in Rome we are denied in heaven the soul we held on earth. Is this a position worthy a great nation whose possessions extend throughout the civilised globe? And is it to support such a state of things that English diplomacy in Italy has of late years inclined to Austria rather than towards progress? His Royal Highness the Prince of Wales has given the liberal sum of 100*l.* towards the expenses of supporting our church here. It is mortifying, however, to think that the future Sovereign of the largest empire in the world has been compelled to worship in a

building not permitted, because it would have been refused if asked for, but winked at by the Papal Government."

P.S. The following extract from *The Union* newspaper of March 18. has just met my eye:—

"We recently quoted from the Paris *Univers* a circumstantial account of an atrocious crime committed by some Jews of Fokchany, Wallachia. They had seized on a Christian lad, and had subjected him to the most horrible martyrdom before putting him to death. The statement of the *Univers* was too important to be passed over in silence by the Wallachian authorities, who consequently appointed a commission to investigate the matter. This commission, which comprised delegates from the French, English, Austrian, Prussian, and Russian consulates at Bucharest and a Wallachian deputy, has concluded its labours, and published a report which asserts the allegations of the *Univers* to be false from beginning to end."

The Guardian of last Wednesday (May 11.) gives another instance of this miserable fanaticism, which seems to be on the increase amongst foreign Christians:—

"On the 12th ult. the people of Galatz made a ferocious attack on the Jewish inhabitants of the city, whom they accused (according to a wretched superstition) of having taken blood from a Christian boy, in order to make use of it in their Easter ceremonies! The synagogue was destroyed, the Bibles and scrolls of laws found in it torn to pieces, the shops broken open and plundered, and about 200 Jews more or less injured."

WAITS: ANOMES: MUSICAL INSTRUMENTS.

(2nd S. vii. 341.)

Minshew tells us that the term *waits* or *wayghtes* was used to signify a *wind* instrument, a *hautboy*, and there can be no doubt that such was often the case. Butler, in his *Principles of Musick*, 1636, mentions the "*waits* or *hoboys*," and the term is so explained in the Dictionaries of Kersey, Wright, Halliwell, &c. In the *Promptorium Parvulorum*, wayte is explained by "speculator foris," "explorator foris," and there is good reason for supposing that it came to us from the old German *wacht*, a vigil or watching (see George Soane's *New Curiosities of Literature*, ii. 252.).

The waits were minstrels, at first annexed to the king's court, who sounded the watch every night, and in the towns paraded the streets, during winter, to prevent theft, &c. A regular company of waits was established at Exeter in 1400; and though suppressed by the Puritans, were restored in 1600. Dr. Busby, in his *Musical Dictionary*, in v. WAYGHTES, says:—

"This noun formerly signified hautboys, and which is remarkable, has no singular number. From the instruments its signification was, after a time, transferred to the performers themselves, who, being in the habit of parading the streets by night with their music, occasioned the name to be applied generally to all musicians who followed a similar practice."

The reverse of Dr. Busby's argument was probably the fact; but the subject is by no means as clear as could be wished. I may add that in a roll of officers in the service of Henry VII., now before me, one of the entries is "Musicians for the wayghtes."

I have no conception what musical instrument can be meant by the word *anome*. Query, is it not a misprint in the early editions of *Doctor Faustus?*

EDWARD F. RIMBAULT.

That the word *wait* originally meant a musician, or rather a player of wind instruments, is clear by its use in the romances of Kyng Alysaunder and Sir Eglamour. We find, however, that at some subsequent period it came to mean a hautbois. Minshew gives "*waites*, a wind instrument, *vide* Hobois;" and in R. Sherwood's *English-French Dictionary* appended to Cotgrave, and dated 1650, we have "the *waites*, les hautbois." This will answer one of A. A.'s queries, but I know of no passage in which the word occurs. I regret too that I can throw no light at present upon *anome*.

H. COLERIDGE.

I may be allowed a remark to say, that "waits" has been usually considered as a corresponding word with the Scottish "waith," meaning *wandering or roving about from place to place*, in allusion to the ancient "menstrales" of our country, a class of whom, as recorded, was nearly three centuries ago under the patronage of the civic corporation of Glasgow, and at the town's expense clothed in coats of blue. A remnant of this custom, still popularly called *waits*, yet exists in the magistrates annually granting a kind of certificate or diploma to a few musicians, generally blind men of respectable character, who perambulate the streets of the city during the dead hours of the night and morning for about three weeks or a month previous to New Year's Day, in most cases performing on violins the slow soothing airs peculiar to a portion of the old Scottish melodies; and in the solemn silence of repose the effect is very fine. At the commencement of the new year these men call at the houses of the inhabitants, and, presenting their credentials, receive a small subscription.

I think in the extract referred to by A. A., from Thoms's *Early English Prose Romances*, "waits" is most naturally to be taken as signifying not the *musical instrument*, but the *player*, and that in this passage this was the intention of its author, though perhaps a little obscurely expressed.

G. N.

NUMBER OF LETTERS IN THE OLD TESTAMENT.

(2nd S. vii. 341.)

The number stated by the anonymous correspondent in the *Manchester Guardian*, is correct

with a calculation that was made some fifty years since. As G. J. F. may wish for farther information, I send you some in a tabular form. If you can find a space for its insertion in "N. & Q.," it may prove interesting not only to G. J. F., but to many of your readers: —

A Calculation, exhibiting at One View the Number of Books, Chapters, Verses, Words, and Letters, contained in the Old and New Testaments; with other useful Remarks.

	In the Old Testament.	In the New Testament.	Total.
Books - -	39	27	66
Chapters - -	929	260	1,189
Verses - -	23,214	7,959	31,173
Words - -	592,439	181,258	773,697
Letters - -	2,728,100	838,380	3,566,480

Apocrypha.

Chapters - 183 Verses - 6,081 Words - 152,185

The middle chapter, and the least in the Bible, is Psalm cxvii.
The middle verse is the 8th of the 118th Psalm.
The word *and* occurs in the Old Testament 35,543 times.
The same, in the New Testament, occurs 10,684 times.
The word *Jehovah* occurs 6,855 times.

Old Testament.

The middle book is Proverbs.
The middle chapter is Job xxix.
The middle verse is 2nd Chron., 20th chap., between 17th and 18th verses.
The least verse is 1st Chron., 1st chap., and 1st verse.

New Testament.

The middle book is Thessalonians 2nd.
The middle chapter is between the 13th and 14th Romans.
The middle verse is 17th chap. of Acts, and 17th verse.
The least verse is 11th chap. of John, verse 35th.
The 21st verse of the 7th chap. of Ezra has all the letters of the alphabet.
The 19th chap. of the 2nd of Kings, and 37th chap. of Isaiah, are alike.

J. SPEED, D.

Sewardstone.

CLIMATE OF ENGLAND.

(2nd S. vii. 257.)

The following extracts from Hugh Miller's *Sketch-book of Popular Geology*, may answer your correspondent JAS. DIXON'S Query: —

"In some seasons,—an effect of unknown causes,—the Gulf Stream impinges more strongly against our coasts than at others; it did so in 1775, when Benjamin Franklin made his recorded observations upon it,—the first of any value which we possess; and again during the three mild winters that immediately succeeded the last severe one, that of 1855; and which owed their mildness apparently to that very circumstance. It was found, during the latter seasons, that the temperature of the sea round our western coasts rose from one and a half to two degrees above its ordinary average; and it must be remembered how, during these seasons, every partial frost that set in at once yielded to a thaw whenever a puff of wind from the west carried into the atmosphere the caloric of the water over which it swept. The amount of heat discharged into the Atlantic by this great ocean-current is enormous. . . . . Now, a depression beneath the sea of the North American Continent would have the effect of depriving Northern Europe of the benefits of this great heating current. . . . . and the British Islands, robbed of the Gulf Stream, would possess merely the climate proper to their latitudinal position on the map; they would possess such a climate as that of Labrador, where, beneath seas frozen over every winter many miles from the shore, exactly the same shells now live, as may be found in the sub-fossil state, in the Kyles of Bute, or underlying the pleasant town of Rothesay. A submergence of the North American continent would give to Britain and Ireland, with the countries of Northern Europe generally, what they all seem to have possessed during the protracted ages of the Pleistocene era—a glacial climate."

The entire passage, from pp. 335. to 339., is, like all that Hugh Miller wrote, well worth reading; while this chapter on "The Chain of Causes," as well as the 1st and 2nd Lectures, contain the only satisfactory and *convincing* statements I have met with as to the "Glacial Period." The following, that "the geologist now recognises amber as a vegetable production of the Middle Tertiary ages," may be news to some of your readers, as it was to me: —

"It is the resin of an extinct pine, which the fossil botanist has only of late learned to term the *Pinus succinifer*, or *amber pine*, but which the Russian peasantry, who gather amber on the southern shores of the Baltic, used for ages to associate with this substance, from its occurrence in a fossil state in the same beds as *amber wood*. The ornamental character of this precious resin seems to have been appreciated by the native Scotch at an early period: beads of amber have been found in the old sepulchral barrows of the kingdom. . . . . And, besides containing fragments of the pine which produced it, it has been found to contain minute pieces of four other species of pine, with bits of cypresses, yews, junipers, oaks, poplars, beeches, &c. — in all 48 different species of shrubs and trees, which must have flourished in the forests where it grew. . . . . In the amber, even the most delicate ephemeræ that ever sported for a single summer evening in a forest glade, and there perished as the night came on, are preserved in a state of perfect entireness. In the amber of Prussia, 800 different kinds of insects have been determined, most of them belonging to species, and even genera, that appear to be distinct from any now known; while of the others, some are nearly related to indigenous species, and some seem identical with existing forms that inhabit the warmer climates of the south. . . . . But, as happened to so many of the heroes of classic history, death is fame hero, and by dying they became immortal: for it is from the individuals who thus perish that future ages are yet to learn that the species which they represent ever existed, or to become acquainted with even the generic peculiarities by which they were distinguished." — H. Miller's *Sketch-book of Popular Geology*, pp. 92—99.

E. E. BYNG.

PASSAGE IN ST. MATTHEW.

(2nd S. vii. 432.)

In addition to the Very Rev. Dean TRENCH'S observations on the latter part of the 24th verse of Matt. xxiii., rendered in all the editions of our authorised version, as "which strain at a gnat, and

swallow a camel," — and in corroboration of his opinion that it is an error of the press, continued ever since by the King's (now the Queen's) printers, who enjoy the monopoly of printing all Bibles.

In a copy, now before me, of Queen Elizabeth's Bible, sometimes called the "Breeches Bible," from translating Gen. iii. 7., that our first parents, when they saw they were naked, "sewed fig-tree leaves together and made themselves breeches." "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queene's Majestie, 1580. *Cum gratia et privilegio.*" In the second table of contents, which is a sort of concordance, under the word "gnat" it states: "The Pharisees strayned out a gnat and swallowed up a camel" (Matt. xxiii. 24.) And in the text there referred to, it is "which straine out a gnat, and swallow a camel." In a marginal note to the word "straine," it says: "Ye stay at that which is nothing, and let passe that which is of greater importance."

In the versions of Tyndall, Cranmer and Geneva, the passage is translated "strained out," that of Rheims has "strain a gnat," and Wycliffe's "clensenge a gnat." Mill, in his correct version, gives the original as "διϋλιζοντες τὸν κώνωπα." Luther renders it, "die ihr Mücken seiget," which is to strain or filter a gnat or a midge, anything proverbially small. M. Martin's highly valued French version translates it, "qui couler le moucheron."

In the East it is difficult to keep liquids clear from insects, and they require to be strained. In addition to the common motives of cleanliness, the ancient Jews had religious scruples; as the Mosaic law forbade their eating "flying creeping things." On this commandment they refined largely, and the Talmûds contain many singular explanations and directions on this head. "One that eats a flee," say they, "or a gnat, is an apostate, and is not to be counted one of the congregation." But they allow remissions for a part of a fly, by scourging, &c. What would they say to some of our gourmands eating mites by hundreds in rotten old cheese, and maggoty venison? We may be told there is no accounting for taste: to which it may be replied, nor for want of taste.

Dean TRENCH's suggested amendment is such as Dr. Parr used to tell his country parishioners to alter in their Bibles with a pen, if there were any who had not before heard his suggestions on that head. JAMES ELMES.

Greenwich.

Replies to Minor Queries.

St. Paul's Visit to Britain (2nd S. vii. 90. 158. 222. 320. 457.) — The Anti-British zeal displayed by F. C. H. has mustered a numerous host of writers who reject the long prevalent belief that St. Paul visited Britain. The Anti-Papal repudiators of St. Peter's peregrinations into this country ought dispassionately to receive the arguments which are equally subversive of the visit of the Apostle of the Gentiles, and I now candidly admit that the passage, so often quoted from *Venantius Fortunatus*, is by no means available for proving anything more than the epistolary labours of the Apostle of the Gentiles. I am also obliged to give up Sophronius, whose testimony your correspondent says he has no means of examining, because, in the fragment referred to — "De laboribus certaminibus et peregrinationibus SS. Apost. Petri et Pauli" — there is no such statement as that cited by Godwin; and all he says of St. Paul is conveyed in these few words: "tum demum Romam (Petrus) pervenit ibique cum Paulo Ap. 30. Neronis anno passus est" (v. *Bibliotheca Patrum*, 1618, vol. iv. 970.; *Bibl. Patr.*, 1624, vii. 107-8.; *Bibl. Maxima*, v. 1123.) Nor is the information given by Nicephorus to the purpose. In cap. xi. of his *Chronographia*, he merely states: "Hoc Nerone persecutionem primo commoventc Petrus et Paulus Romæ martyres facti sunt." In his treatise, "Contra Iconomachos," St. Peter, or rather his imago, is frequently introduced, but of St. Paul there is nothing. The former will be found in the series of Byzantine historians (Syncellus, &c.) in Greek and Latin. The Latin translation is inserted in the *Bibl. Patr.*, 1618, vol. ix. part I. 1-16.; *Bibl. Patr.*, 1624, vii. 265-98.; *Bibl. Maxima*, xiv. 72-88. The latter in the *Bibliotheca*, 1618, and in *Bibl. Maxima*, *ubi supra*.

BIBLIOTHECAR. CHETHAM.

[We are reluctantly compelled, on account of a pressure of other matters, to terminate with this communication the discussion of this interesting but obscure point of our Church history. Our correspondents may not be aware that since Bishop Burgess published his celebrated *Tracts on the Ancient British Church* in 1815, his Lordship, in 1831, favoured the ecclesiastical student with his more matured thoughts in another work, entitled *A Discourse delivered at the Anniversary Meeting of the Royal Society of Literature, April* 20, 1830; in the Appendix to which he has farther investigated the grounds of evidence for the Western Travels of St. Paul, from the Scriptures and the Fathers. — ED.]

Lists of M. P.'s (2nd S. vii. 437.) — Hansard's *Parliamentary History and Debates* gives lists of the Members of the House of Commons from a very early period down to the last parliament of the current reign. The lists will be found prefixed to each new parliament. J. C. W.

Temple.

Rev. Charles Wolley (2nd S. vii. 341.) — One Charles Wolley, probably the person respecting whom your correspondent seeks information, was a member of Emmanuel College, Cambridge. He took the degrees of B.A. 1673, M.A. 1677.

On application to the college authorities, a copy of his admission may doubtless be obtained.

THOMPSON COOPER.

Cambridge.

Price of Bible 1625 (*and in* 1648) (2nd S. vii. 373.) — A Bible passed through my hands many years ago for a literary purpose, which once belonged to the celebrated "Paraphrast" Mr. Zachary Boyd, minister of the barony parish of Glasgow from 1623 till his death in 1653—a 4to. vol.: —

"London, printed by John Field, 1648, with a briefe Concordance or Table to the Bible of the Last Translation carefullie perused and enlarged by Mr. John Downame, B. in Divinitie, London printed by the Assignees of Clement Cotton."

The edition will no doubt be familiar to MR. OFFOR.

At the time Mr. Boyd made the purchase of this Bible he has recorded on the title-page "emptus 8 lib," and some Greek, the translation of which is, "God is the beginning and end of all" — "M. Zacharias Bodius" — and has besides liberally interspersed the text with his MS. notes and illustrations. The price therefore of this Bible, in 1648, at 8 lib *Scots* money, equivalent to 13*s.* 4*d.* *English*, and that of Norton and Bill, 1625, paid for by "Robert Wantlopp" at 12*s.* comes pretty close.

Shortly before Mr. Boyd died he gifted this Bible to his wife, according to his handwriting on the fly-leaf, in the following terms: —

"I have given this Bible to my Loving Spouse Margaret Mure — M. Zachary Boyd"—

which she acknowledges and confirms below by her own subscription,

"Margarata Mure * Oweth this Book, I with my hand at the penne" —

the "oweth" here being the same word as the "oue" queried by MR. OFFOR, and which appears to have been then used for "owneth" in the sense of possession, as well as the Scottish emphatic "aught" or "aucht," often about that period occurring, one example of which I may quote in an inscription on the fly-leaf of Robert Record's *Arithmetic*, London, 1673, 12mo.:

"John Kairns *Aught* this Book
God give me grace yᵗon to look
And mak thou me to understane
All things contained in the same
And yᵗ I may thee glorifie
For all thy goodnes unto me.

"Written with my hand at hous of hill the 31st day of July, 1696.—Jo. KAIRNS."

The foregoing may be interesting to MR. OFFOR, to whom the readers of "N. & Q." are sometimes so much obliged for his original and valuable researches on points relating to editions of the Sacred Scriptures. G. N.

Scotch Paraphrases: Michael Bruce (2nd S. vii. 358.) — A list of the authors of the paraphrases used in the public worship of the Church of Scotland, appeared in the *Edinburgh Christion Instructor* for the year 1827. The list of authors produced in pp. 422—3. of "N. & Q." is the same with a few unimportant exceptions. From the terms in which SENEX in his Query writes of the "eccentric John Logan and the unfortunate Michael Bruce," I conclude that he has not seen the volume entitled *Lochleven and other Poems by Michael Bruce, with a Life of the Author from Original Sources, by the Rev. William Mackelvie, Balgedie, Kinross-shire.* To this volume I beg to refer SENEX. I rose from its perusal many years ago fully convinced that "Logan" should give place to "Bruce" in the catalogue of authors of the paraphrases of the church of Scotland. The volume I have mentioned was published at Edinburgh, 1837.

In the *Edinburgh Christian Instructor* for 1827 there is a short account given of the Rev. Dr. Morrison, one of the authors. The Rev. Mr. Brodie, Free Church minister of Monimail, Fifeshire, was appointed some thirty years ago assistant to his grandfather, the late Dr. Martin, the author of the *Twelve Paraphrases*, and could consequently be prepared to afford information to SENEX on the subject of his Query.

JOHN HUSBAND.

Berwick.

Coins in Foundations (2nd S. vii. 297.) — May not this custom have descended to our day, filtered through increasing civilisation and a purer religion, from the ancient practice of burying human beings alive under city walls and gateways? The subject having been apparently at rest I destroyed the notes I made on it a few years since, and I can now recal only that Gibbon gives an instance, with respect (I think) to Adrianople; and that Jewish legends affirm that the Hebrews were compelled to build their children into the Egyptian walls. I had other instances of it in Asia. Pallas mentions one, but I cannot refer to it. F. C. B.

Dowle (2nd S. vii. 336.) —

". . . . As diminish
One *dowle* that's in my plume."
Tempest, Act III. Sc. 3.

In Gloucestershire the plumage of young goslings before they have feathers is called *dowle*. I believe that any plumage that I should call *down* they would call *dowle*, and that that part of an ostrich feather which is farthest from the tip and nearest to the quill, they would say was the *dowle*. F. A. CARRINGTON.

Ogbourne St. George, Wilts.

* She was one of six daughters of the Laird of Glanderstone, in Renfrewshire, all of whom were married, and some of them to distinguished men. She afterwards became the wife of the Rev. Mr. James Durham, an eminent minister of the High Church of Glasgow. (See *Selections from the Family Papers preserved at Caldwell*, Part I. p. 25., Glasgow, 1854. Presented to the Maitland Club by William Mure of Caldwell.)

Cicero and Chrysippus (2nd S. vii. 29.)—Cicero does not "plainly lay down," but argues against, the doctrine which he puts into the mouth of Cato:—

"Ut enim qui demersi sunt in aquâ ut jam jamque possint emergere, quam si etiam tum essent in profundo; nec catulus ille, qui jam appropinquat, ut videat, plus cernit, quam is, qui modo est natus: ita qui processit aliquantum ad virtutis aditum, nihilominus in miseriâ est, quam ille, qui nihil processit."—*De Finibus*, l. iii. c. 15., ed. Olivet, 1743, ii. 198.

"Ἀρέσκει δὲ αὐτοῖς (Στωϊκοῖς) μηδὲν μέσον εἶναι ἀρετῆς καὶ κακίας· τῶν Περιπατητικῶν μεταξὺ ἀρετῆς καὶ κακίας εἶναι λεγόντων τὴν προκοπήν· ὡς γὰρ δεῖν, φασὶν, ἢ ὀρθὸν εἶναι ξύλον ἢ στρεβλὸν, οὕτως ἢ δίκαιον ἢ ἄδικόν· οὔτε δὲ δικαίοτερον οὔτε ἀδικώτερον. καὶ ἐπὶ τῶν ἄλλων ὁμοίως. καὶ μὴν τὴν ἀρετὴν Χρύσιππος μήν ἀποβλήτην· Κλεάνθης ἀναπόβλητον. ὁ μὲν ἀποβλητὴν διὰ μέθην καὶ μελαγχολίαν· ὁ δὲ, ἀναπόβλητον, διὰ βεβαίους καταλήψεις, καὶ αὐτὴν δὲ αἱρέτην εἶναι."—Laertius in *Vitâ Zenonis*, l. viii. c. i. p. 65., ed. 1759.

I send merely the passages for which T. W. B. inquires. He will find the matter fully treated of in Lipsii, *Manuductio ad Stoicam Philosophiam*, Antwerp, 1604; Ravaison, *Essai sur la Metaphysique d'Aristote*, ii. 209., Paris, 1846; and Dean Ireland's *Paganism and Christianity Compared*, p. 380., London, 1825. H. B. C.

U. U. Club.

Coverdale's Bible (2nd S. vii. 419.)—NEWINGTONENSIS notices his finding many departures from "our *present* Hebrew text," in the translation of the Book of Job. As this is a very important inquiry, will he kindly favour your readers with a few of the more important instances, and state what he considers to be our *present* Hebrew text. The original edition of Coverdale (Nov. 1535) was issued with two distinct titles. One says, "faithfully and truly translated out of Douche and Latyn into Englyshe;" reissued in 1536 (the same edition), "Faythfully translated into Englyshe." A new edition in folio and one in 4to., 1537, "faythfully translated in Englysh, and newly ouersene and corrected." Again reprinted in 4to., 1550, and reissued 1553. Same title as 1537. The only reference to Luther and the Vulgate is in the first issue; the succeeding five, all issued in the prime of Coverdale's life, give no reference to the text from which he translated. I have compared a great number of passages, and am convinced that Tyndale and Coverdale used the Hebrew text, aided by the Vulgate and Luther's German. Fine copies of all Coverdale's editions are in my library. GEORGE OFFOR.

Raleigh's Portrait (2nd S. vii. 279.)—To the best of N. B.'s recollection, the engraving of Sir Walter Raleigh, by Robert Vaughan (1650), described by E. W., cannot be taken from the picture at Bothwell Castle. The right hand holds the staff, but does not rest on a globe. The other particulars do not answer; and the words "Tam Marti quam Mercurio," do not appear. N. B.

Cockshut (2nd S. vii. 405. 463.)—The etymological division of cockshut which I have suggested at p. 405., namely, cocks-hut, not cock-shut, is not, as your correspondent L. appears to suppose, merely conjectural, but is strictly conformable to analogy, both foreign and domestic. To cocks-hut, a lodge, hut, or arbour, where the fowler lay concealed in netting woodcocks, corresponds the German Vogel-hütte, *fowl-hut*, "*hut in which the fowler hides himself, in fowling*" (Rabenhorst): and, for our own language, all in a row stand Cocksbrook, Coxwold, Cocksheath, Cockshut; that is, Cocks-brook not Cock-sbrook, Cocks-wold not Cock-swold, Cocks-heath not Cock-sheath, and in like manner Cocks-hut not Cock-shut.

Your learned correspondent objects that I have cited no example of the use of a hut from any *English* writer. Of course I did not; my object being to show the origin from the *French*, hutte, a lodge, hut, or arbour used in netting woodcocks. This I was desirous to do on a principle previously referred to (on "Culverkey," 2nd S. vii. 325.); that for so large a number of our old English terms of venerie we are indebted to the *French*. But no one surely will deny that lodges, huts, or arbours were also used by our *English* forefathers in netting woodcocks. "The ends of both lines" [of the net] "must be drawn to your lodge, or stand." (Rules for netting woodcocks, in the *Dictionarium Rusticum*, 1704, art. COCK-ROADS.)

Suffer me to take this opportunity of remarking—it is not worth a separate article—that I cannot understand on what grounds your correspondent (2nd S. vii. 445.) should have supposed I intended to *throw a doubt* on the statement of Jamieson respecting "pit and gallows." Can he have mistaken my note of admiration (2nd S. vii. 384.) for a note of interrogation? Jamieson is far too good an authority to be lightly called in question. THOMAS BOYS.

Sir Joshua Reynolds's Portraits of the Hoare Family (2nd S. vii. 355.)—In reply to J. B. N. the second portrait he speaks of was that of Miss Hoare, afterwards the Hon. Mrs. Bucknall. In Cotton's *Notes and Observations on the Pictures of Sir Joshua* (p. 93.), the payment, in January 1783, of 78*l.* 15*s.* for the portrait of Miss Hoare is recorded as having been "paid by Mr. Grimstone."

Mrs. Bucknall's daughter, Sophia Askell, married the Hon. Berkeley Paget, who died in 1842; and, on the recent decease of his widow, the portraits in question were sold by auction. C. E. L.

Miss Bowdler (2nd S. vii. 419.)—Miss Jane Bowdler wrote the Poems and Essays published at Bath for the benefit of the Bath Infirmary or charities.

Miss, or by brevet, Mrs. Harriet Bowdler wrote a small volume of Sermons, which went through several editions. ANON.

Cant Words (2nd S. vii. 217. 283.); *Knights of the Short Sword.* —

"Et l'autre chevalier de la petite espée."*

Dolon. —

"*Dolon* seu *Dolo*, baculus inclusum tegens ensem vel pugionem; cujusmodi baculis monachi perigrinantes quondam utebantur. *Ein Stab darin eine klinge, eine heimliche wehr, stilet, dolch.* Plutarchus in Gracchis λησταικὸν ξιφίδιον appellat. Sueton. Claud. xiii. Reperti et equestris ordinis duo in publico, cum *dolone* et venatorio cultro præstolantes. — Fabri, *Thesaurus Eruditionis Scholasticæ*, Lipsiæ, 1710.

"Pila manu, sævosque gerunt in bella *dolones*."
Virg. *Æn.* vii. 664.

Which Vondel translates: —

"Zy voeren schichten, en hun palsters in de hant,
En steecken met een schacht, gelijck Sabynen dragen,
Met een langwerpigh en ront yser voor beslagen."

"Tabernarius in semitâ noctu supra lapidem lucernam posuerat; quidem præteriens sustulerat; tabernarius eum consecutus lucernam reposcebat, et fugientem retinebat; ille flagello, quod in manu habebat, in quo *dolor* inerat, verberare tabernarium cœperit ut se mitteret, &c.—ff. ix. iii. 52.

FITZHOPKINS.

Garrick Club.

Vale of Red Horse (2nd S. vii. 28.) — Shortly after the inquiry of your correspondent CABALLARIUS respecting the above ingenious delineation of a horse in the turf by the side of a hill, near Tysoe, Warwickshire, I happened to observe in an old and obsolete *Gazetteer* the following solution of the point in question. Still I hesitated to communicate it, thinking perhaps a more modern explanation might have been offered to you: —

"A tract of land is so called from the figure of a horse cut by the side of a hill, near Tysoe, out of red-coloured earth; the trenches that form it being cleansed and kept open by a neighbouring freeholder, who enjoys divers lands by that service."

The same work also, speaking of the white horse at Cherhill near Calne, says it occupies nearly an acre of ground, and was, it is supposed, made by the Saxons, whose device is a white horse.

I should not trouble you on this occasion, but that I feel how incumbent it is upon readers of your valuable miscellany to contribute, even in so slight a degree, to the purpose of answering in general all your queries. SIGMA.

Hearing with the Teeth (2nd S. vii. 258.) — It is a well-known practice with engineers, when they suspect a leakage or other mischief inside the cylinder of a steam-engine, to take some small piece of iron between the teeth, and pressing it firmly against the outside of the cylinder, stop the ears with the hands, when all that passes inside the cylinder becomes distinctly audible.

N. J. A.

Coglan's "Art of Memory" (2nd S. vii. 442.) — The communication of your correspondent W. B. S. refers evidently to the same person, whose lectures I recollected better than his name. It was no doubt, Coglan. My only object in this additional Note, is to mention that he must have published his system soon after I heard his lectures. For, very recently, I saw the following in the list of a London dealer in old books:

"Coglan (T.) System of Mnemonics, 8vo., half calf, plates, 1s. 1813."

I immediately wrote for it; but, as usual, the answer was that it was sold. F. C. H.

Form of the Old Divisions of Land (2nd S. vii. 373.) — Our forefathers doubtless took a hint from the meandering tendency of natural watercourses, and gave their furrows and ditches that curvilinear form which added so greatly to their efficiency for purposes of drainage. Straight surface-drains were more liable to be obstructed, especially in heavy rains. The form of the drains determined that of the selions, furlongs, &c., which they bounded. JOSEPH RIX.

St. Neots.

Persecution in the Cevennes under Louis XIV. (2nd S. vii. 395.) — T. J. A., in addition to Col. Cavallier's *Memoirs of the Wars of the Cevennes*, will find much curious information in a tract entitled —

"A wonderful Account from Orthez, in Bearnes and the Cevennes, of Voices heard in the Air, Singing the Praises of God, in the words and tunes of the Psalms used by those of the Reformed Religion, at the time of their cruel and inhuman Persecution by the French King, credibly attested by Jurieu and other Ministers, 8vo. London, by Preston, 1706."

GEORGE OFFOR.

Sir William Weston (2nd S. vii. 317. 405.) — I am obliged to MR. THOMPSON for his communication, but if he will refer again to my Query he will see that the Sir William Weston of whom I inquired was buried at Callow-Weston, Gillingham, co. Dorset, where his family had been seated for many generations. His monumental inscription is given in Hutchins' *Dorset*, but no complete history of the family. C. J. ROBINSON.

Stocks (2nd S. vii. 335.) — In this ancient city I have seen the stocks used, at least on two occasions within the last twelvemonths, as a punishment for drunkenness.

They are *moveable*, and when used are brought out of the town hall, in which they are kept, and placed in the public street in front of that building, with a police officer in attendance. On the

"* Un filou, un coupeur de bourse, parce que les filoux se servent de couteaux pour couper les bourses. Oudin, dans son Dictionnaire, au mot *Epée*, dit: *Compagnon, estafier, officier de la courte espée*, It. *Taglia-borsa*. Le même Oudin dans son Dictionnaire françois-espanol, et dans ses Curiosités françoises, aux mots *Espée* et Gentilhomme, marque en termes exprès que c'est un proverbe vulgaire." — *Regnier*, Sat. X. p. 130. ed. Paris, 1854.

last occasion the person (a man) was confined in them for about six hours. R. P.

Lichfield.

Mop (2nd S. vii. 454.) — With my best respects to your valuable and always interesting correspondent CUTHBERT BEDE, I beg leave to suggest that for an explanation of the terms "mop" and "mapp," as applied to a statute fair, we must go back to the times of the Romans. The older term, "mapp," comes nearest to the original. "Mappa" was a title applied by the Romans to their public games, specially the *ludi circenses*. The games are said to have acquired this title in the following manner. Nero sat at table; the people, impatient, shouted for the spectacle to commence; and the emperor, as a signal to begin, ordered the *mappa*, or napkin with which he wiped his fingers after eating, to be thrown out of the window. The *practice*, however, of giving the signal with a mappa, is said to have been of much earlier date than Nero. But, be that as it may, *mappa* became the title, not only for the signal that the games might begin, but for *the games themselves*; and hence, in the later ages of the Roman empire, the persons charged with the ceremony of giving the said signal came to be called *mapparii*, μαππάρεοι. (See article *Mappa* in Du Cange, Forcellini, and Zedler.)

From this title of *mappa*, thus applied to the festivities of the Romans assembled at their public games, and probably used also by the Romans in Britain, may not the term "*mapp*" have attached to our own rural fairs, which are generally a scene of festivity and rural sports?

"Mop," in both its meanings, a statute fair and a household implement, appears to be a modification of the older "mapp:" as when we speak of *mopping* with a handkerchief or napkin (*mappa*).

THOMAS BOYS.

Mop, in the sense of a statute fair for the hiring of servants, is proved by CUTHBERT BEDE's references to have been formerly written *map*. This change of pronunciation shows that it is identical with the word as used in its ordinary sense: see "N. & Q." 2nd S. ii. 315. 472. Is it possible that a mop could have been used as an emblem of such fairs? Could it have referred to the maid-servants of all-work who were hired at them? L.

Hop-plance (2nd S. vii. 218.) — This is simply an error of spelling for *hop-plants*. The field mentioned in the terrier would be that where the young hops are propagated before they are transplanted out into the hop-garden. A. A.

Poets' Corner.

Female Christian Names (2nd S. vii. 182.) — In reply to your correspondent ALFRED T. LEE's Query, regarding living men, or, as I understand it, men of the present time, who have received female names at their baptism, a friend of mine has permitted me to state that some fifteen years ago, he remembers one answering to this description. He was the clergyman of St. Katherine's Church, Regent's Park, and by name the Rev. *Louisa* Nicolay. R.

Saugor, Central Italy.

Inn Signs by Eminent Artists: Sign of Shakspeare (2nd S. iv. 299. 355.; vii. 183.) — Robert Dalton, keeper of the pictures to George III., Ralph Kirby, father of Mrs. Trimmer, author of a book on Perspective, and drawing-master to George IV. when Prince of Wales, were apprenticed to a coach, house, and sign-painter. So also was Thomas Wright of Liverpool. (*Arts and Artists*, by James Elmes, M.R.I.A., iii. 241.): —

"Before the change which took place in the general appearance of London, soon after the accession of George the Third, the general use of signs, not only for taverns and ale-houses, but also for tradesmen, furnished no small employment for the inferior rank of painters, and sometimes for the superior professors. Mr. Catton painted several good signs; but among the most celebrated practitioners in this branch was a person of the name of Lamt, who possessed a considerable degree of ability. His pencil was bold and masterly, and well adapted to the subjects on which it was generally employed. Mr. Wale, who was one of the founders of the Royal Academy, and appointed the first Professor of Perspective in that institution, also painted some signs, the principal of which was a whole-length of Shakspeare, about five feet high, which was executed for, and displayed before the door of, a public-house at the northwest corner of Little Russell Street, Drury Lane. It was enclosed in a sumptuous carved gilt frame, and suspended by rich iron-work; but this splendid object of attraction did not hang long before it was taken down, in consequence of the act of Parliament which was passed for paving and removing the signs and other obstructions in the streets of London. Such was the total change of fashion, and the consequent disuse of signs, that this representation of the immortal Shakspeare was sold for a trifle to a broker, at whose door it stood for several years, until it was totally destroyed by the weather and other accidents." (*Art and Artists*, iii. p. 1.)

Apropos to this, I may mention that the front of the public-house called "The Shakspeare" in Coventry Street, Kidderminster, is ornamented by a bust of the poet, modelled from that at Stratford-upon-Avon, and excellently carved in stone. About thirty years ago it was the property of the late Arthur Dixon, Esq., surgeon of Kidderminster. The bust has been painted to the life.

There are now six signs of Shakspeare in London. (Weale's *London and its Vicinity*, p. 228.)

CUTHBERT BEDE.

Sir Thomas Lawrence (2nd S. vii. 296. 444.) — The following is extracted from the *Bristol Times and Felix Farley's Bristol Journal* of Saturday, 4th June: —

"A friend informs us we were quite right in saying Sir Thos. Lawrence's father kept the 'White Lion' Hotel, Bristol. He afterwards removed to the 'Bear,' Devizes,

where he failed in business. It seems that it was the last speculation in hotel-keeping which ruined him, with reference to which local wits used to say, 'It was not the *Lion* but the *Bear* that eat him up.'

"Our informant's father well remembered 'Tommy Lawrence,' (afterwards the eminent painter), when a boy about thirteen years of age, when he showed unusual talents for drawing. The father then was in business in Broad Street, nearly opposite the 'White Lion,' and young Lawrence used to amuse himself often by sketching some of his customers for him."

BRISTOLIENSIS.

Execution of Judas (2nd S. vii. 414.)—The same custom as described in the Cork paper I have frequently seen observed on board Greek, Russian, Portuguese, and Spanish ships in our docks on Good Friday. Sometimes the sailors cut off the head or leg of the figure and set them on fire; sometimes half-burn the body, and throw it blazing into the water. Many people assemble about foreign vessels on Good Friday to witness the *ceremony*. S. REDMOND.

Miscellaneous.

NOTES ON BOOKS, ETC.

Sketchbook of Popular Geology; being a Series of Lectures delivered before the Philosophical Institution of Edinburgh by Hugh Miller. (Edinburgh: Constable.)

This volume is a fragment of what the lamented author designed to be his great work on the *Geology of Scotland*. The occasion, however, on which it was composed, gives it a unity of its own which entitles it to appear in a separate form. The intellectual character of the audience before whom these lectures were delivered, would naturally task Hugh Miller's highest powers, and the volume is as remarkable for pictorial power and happiness of illustration as any of his preceding works. The young student of geology will hardly be able to tear himself away from its attractive pages. The Preface, by the author's widow, is full of piety and good feeling.

The Story of Cawnpore. By Capt. Mowbray Thomson, *Bengal Army, One of the only Two Survivors of the Cawnpore Garrison.* (Bentley.)

What a tragedy is there in those few words, "one of the only two survivors of the Cawnpore garrison!" The present volume will be read with interest for its vindication of the defenders of the garrison from imputations on their want of courage, for its details of the progress of that horrid story of perfidy and cruelty, and for its showing that the writer believes our countrywomen suffered no dishonour from their murderers.

The Psychology of Shakspeare. By John Charles Bucknill, M.D. (Longman.)

A work well deserving the attention of Shakspearian readers for its great ingenuity. Mr. Bucknill endeavours to account for the extent and exactness of the psychological knowledge displayed in the writings of Shakspeare, by supposing that abnormal conditions of mind had attracted his observation and been one of his favourite studies. That the reader, as he peruses Mr. Bucknill's Essays on *Macbeth, Hamlet, Ophelia, King Lear, Timon of Athens, Constance, Jaques, Malvolio*, &c., will be instructed and amused, we cannot doubt: even though he may not share the writer's surprise and astonishment at Shakspeare's psychological acquirements, or indeed admit their existence.

Hamlet, Prince of Denmark. By W. Shakspeare. *With Notes, Glossarial, Grammatical, and Explanatory.* (Routledge.)

This little volume is intended for the use of candidates for the middle class examinations, and is reasonably well adapted for the purpose. But if we were the Civil Service Commissioners, anxious to ascertain the fitness and intelligence of any candidates for the public service, we think our text-book would be *Bradshaw*—for we take it, the man who could pass an examination in Bradshaw, would prove himself possessed of intelligence equal to anything.

Rifle Volunteers. How to Organize and Drill them. By Hans Bush, M.A. *With Illustrations.* (Routledge.)

This is one of the signs of the melancholy change which is coming over our literature. The movement for the establishment of Rifle Corps is, however, at once patriotic and judicious, and Mr. Bush's volume is well-timed and instructive.

BOOKS RECEIVED.—

Boswell's Life of Johnson. Edited by the Rt. Hon. J. W. Croker. Part IV. (Murray.)

This part of Murray's cheap and complete Boswell gives us the life of the Great Moralist during the year 1773.

Lord Byron's Poetical Works, Murray's Complete Edition. Part V. (Murray.) Contains *Hours of Idleness, English Bards and Scotch Reviewers, Hints from Horace, Curse of Minerva, and the Waltz*, and all for One Shilling!

The Poetical Works of Thomas Moore. Complete in Ten Parts. Parts II. and III. (Longman.)

These two Parts of this handsome and cheap edition of Moore contain his *Irish Melodies, National Airs, Sacred Songs, Loves of the Angels, and Odes of Anacreon.*

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

THE TRAGEDY OF ALBERTUS WALLENSTEIN, LATE DUKE OF FRIDLAND AND GENERALL TO THE EMPEROR FERDINAND II. Written by Henry Glassthorne. 4to. London, by Thos. Paine for George Hutton. 1640.

Wanted by *Dr. Wm. Bell*, 31. Burton Street, Burton Crescent, W. C.

ABP. KING'S STATE OF THE PROTESTANTS OF IRELAND UNDER JAMES II. Cork edition (with the names of the attainted alphabetically arranged.) 8vo.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

HONE'S EVERY DAY BOOK. Vol. II., Nos. LXXXV. XCI. CII. CIII. and Index.
HONE'S YEAR BOOK. Nos. XXXIII. to XXXVI., XLI. to XLIII. XLIX. to LII., and Index, &c.
HONE'S TABLE BOOK. Nos. I. II. XXVII., XXXV. to XLI., and Index to 2nd Part.

Wanted by *J. W. Brown*, 30. Shoreditch, N. E.

CHARLES J. GREEN'S SYSTEM OF SHORT-HAND. London. 1824. (Sweet.)

Wanted by *E. Johnson*, Trinity Street, Cambridge.

Notices to Correspondents.

Among other articles of interest which we have in type, and are compelled to postpone, we may mention Mr. Reid's New List of Shakspearlana; Milton's Father, *by Mr. Hyde Clarke;* The Picpowder Court, *by Mr. Morley, &c. &c.*

GEO. S. *We have forwarded your note to Mr. Waller, of* 58. *Fleet Street, now, we believe, the only dealer in autographs in the metropolis.*

T. C. *The Staffordshire Knot is noticed in our* 1st S. viii. 220. 454.

Answers to other correspondents in our next.

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LONDON, SATURDAY, JUNE 18. 1859.

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Notes.

DEATH OF CHARLES THE SECOND.

[The following account of the death of Charles II. occurs in a MS. volume, composed principally of original letters of the period, with a sight of which we have been favoured. With reference to this particular paper, it is enough for us to refer our readers to the communications on this subject published in our previous volumes. The passage which we have printed, "At 5 P: M: P: C: F: came to the Duke,"—as it stands in the MS., — might, we imagine, have been printed, "At 5 p.m. P. C. F.," an alteration which has a very important bearing on the disputed construction of these capital letters.]

"A Paper is published without authority relating the manner of the death of the late King.

"On Munday, Feb. 2. He fell into an Apoplexy, and by loss of 16 ounces of blood and some other Remedies he seemed somewhat recovered. But at 1 on Thursday the Physicians despaired of his health; and so acquainted the Counsell. At 5 P: M: P: C: F: came to the D. and told him this was the time to take care of his Brother's soul. He went to him, and upon his desire sent for Huddleston, The King saying that the Father which saved him in the Tree would now save his soul. Then the nobles all departed, but the D. ordered P: F: & B: to stay; and when Huddleston came, the K. said L^d. what Good Planet watches over one; O Lord, my Exile, my fight at Worcester; my safety there by the help of this good Father; my dangers in the late Conspiracy; and that now This Good Father should be present to save my soul ho [?]. Sure, Lord, thou hast created him for my good. Then after a long discourse, H. asked if he would receive; He said; Yes, if he were worthy, and so he received and had extreme Unction. Then the nobles returned, and B^ps asked him Whether he would receive. He answered No. The next day at 12 He dyed."

MILTON'S FATHER.

On the present occasion I send a few gleanings, and I take the opportunity of observing that some expressions in my former paper appear to attribute researches to Professor Masson, which belong to Mr. Hunter, who has done so much for this subject of Milton, as for so many branches of research. I may farther observe that I have seen no ground for altering the views I formerly expressed with regard to the period of birth of John Milton the father.

It is recorded in the books of the Scriveners' Company that John Milton, on his admission to the freedom, is described as "late apprentice to James Colbron." Mr. Park Nelson, the clerk of the Company, has not, however, been able to discover any entry of the indenture of apprenticeship of John Milton, which would be in the year 1592; nor has the Chamberlain of London, Mr. Benjamin Scott, been able to help me; for the arrangement of the records, which he has been zealously carrying out, only reaches back to a century later.

There is, however, this peculiarity with regard to James Colbron, the master of John Milton, that he was only admitted himself to the freedom of the Company on the 1st April, 1595. Thus Colbron was in all likelihood a very young man, and John Milton could not have been apprenticed to him originally, but must have been a turnover.

There remains, therefore, a farther research to be made as to the name of John Milton's original master; whether he was the father of Colbron, or the original master of Colbron? The cause of the turning over to Colbron was most likely the death of the original master. On these points we must await the discovery of deeds between 1592 and 1595, describing Milton as an attesting witness, and as "the servant" of the scrivener. This is by no means hopeless. Indeed it is desirable to examine all deeds of the period for signatures of John Milton and his contemporaries.

With regard to the apprentices of John Milton, Mr. Hunter has found a deed of 1603, to which Peter Jones, "servant to John Milton, scrivener," was an attesting witness; and a deed of 1623, to which were attesting witnesses Thomas Bower and John Hutton. Thus he had two clerks or apprentices at that time; which was, however, when he had been in business nearly half a century. He took an apprentice or clerk soon after his setting up in business, but it does not follow that "servant" necessarily means "apprentice," as Professor Masson seems to suppose.

Peter Jones does not appear to have been ad-

mitted to the freedom, and was most probably not an apprentice, but a clerk; and it may be John Milton, a new beginner in business, did not find it easy to get an apprentice, had he so desired; yet he early married, and set up a household. In reference to this period of his life, it is to be presumed that he had some assistance from his father, or by means of his marriage, for it can hardly be that he could jump into practice at once unaided. I have a fancy that his marriage had much to do with this, and his wife may have been the daughter of a scrivener.

Of the later clerks of John Milton, Thos. Bower and John Hutton, the former was undoubtedly an apprentice, and must have been indentured about 1622; so that he had only been an apprentice about a year when he attested the deed. He must have been known to the poet, for the latter was fourteen at the time, and of the same age as the apprentice, who, unless London born, was likewise a member of the household. Two years afterwards, the poet had entered the University. In 1629, Thomas Bower, "late apprentice to John Milton," was, as Mr. Park Nelson attests, admitted to the freedom of the Scriveners' Company.

Hutton, another contemporary of the poet, does not appear to have taken up his freedom, and may or may not have been an apprentice.

John Milton himself, although he must have had a good practice, does not appear to have been an active member of the Scriveners' Company. If ever elected on the court of the Company, which seems doubtful, at any rate he never served Warden, nor acquired the honours of the chair.

I had thought it worth inquiry whether the poet had thought it desirable to acquire the freedom of London by patrimony, as such a birthright was in those ages valuable; but although Mr. Park Nelson has made searches for me, it does not appear that the poet was "Civis Londinensis."

I may observe that I am engaged in some researches on the descendants of Milton.

HYDE CLARKE.

42. Basinghall Street, E.C., June 4, 1859.

John Milton: his Avocations. — Memoranda of our great poet as yet unnoticed must always receive a welcome niche in the pages of "N. & Q." Having gathered a few (unrecorded by Todd) in the course of my researches upon other subjects, I would print one or two by way of preliminary, touching his official employments, &c., trusting that this instalment may induce other correspondents to add their mites: —

"1649, Jan. 29. (Ordered) that Mr. Milton doe prepare a letter to be sent unto the governour of Tituan in answer to his letter to ye Councell.

"1649, Apr. 20. (Ordered) That the letters brought in by Mr. Watkins be viewed by Mr. Frost or Mr. Milton, to see if any of them conteyn any thing concerning the exportacõn of any prohibited goods.

"1651, Jan. 11. (Ordered) That Lieut. G. Fleetwood, Sr John Trevor, and Mr. Chaloner, or anie two of them, be appointed a Comee to goe from the Council to the Comee of Parlt for Whitehall, to acquaint them with the case of Mr. Milton in regard of their positive order for his speedie remove out of his lodgings in Whitehall, and to endeavour with them that the said Mr. Milton may be continued where he is in regard to ye employment which he is in to ye Council, wch necessitates him to reside near the Council."

By the way, I might perhaps mention that a recent search at Coopers' Hall disclosed a John Milton as a liveryman of that company, from the years 1634 to 1651. Whether this was the author of *Paradise Lost* I have yet to learn, purposing a more minute investigation at no very distant day.

CL. HOPPER.

John Milton of the Coopers' Company. — Having occasion a few days ago to consult a MS. in the British Museum (Harleian, 4778.), which contains the signatures of certain members of the Livery Companies, I was struck with the name of John Milton in the list of the Coopers' Company. As the date of the MS. agrees apparently with that of the poet, I thought it worth while to make a note of it.

A pedigree of Milton, which perhaps MR. MASSON has not consulted, will be found in Le Neve's Knights (Harleian MS. 5801–2.).

C. J. ROBINSON.

NEW CATALOGUE OF SHAKSPEARIANA.

Wishing to render some little assistance towards the accomplishment of the very desirable object of a continuation of MR. HALLIWELL'S "Shakspeariana," I had prepared a list of the editions of the plays which have been published since the year 1841: I was on the point of addressing this communication to you when the announcement of MR. WYLIE'S "New Catalogue of Shakspeariana" appeared in your journal, and induced me to withhold my contribution *pro tem.*

As I now find that MR. WYLIE confines himself to "Commentaries, Essays," &c., I may without interfering with his labours send you my catalogue of the complete Works, &c.; also a supplemental list of miscellaneous Shakspearian literature not mentioned by MR. WYLIE.

I may just take this opportunity of referring to my communication (2nd S. vii. 335.), giving a tabular view of the early editions of the plays, to remark that Mr. J. P. COLLIER has in his possession a copy of *The Taming of the Shrew*, in quarto, wanting the title-page, but bearing a date 1607 or 1609 in MS. upon the first page (*vide* his Introduction to *The Taming of the Shrew*, edition 1858).

There is also an edition in quarto, dated 1631. Of *King Lear* there is a *third* quarto of 1608, the title-page of which agrees with that of the second.

Collected Editions of Shakspeare's Plays.

1. The Comedies, Histories, Tragedies, and Poems of William Shakspeare. Edited by Charles Knight. Library Edition. 12 vols. 8vo. London, Charles Knight & Co. 1842–4.

2. The Works of William Shakspeare. The text formed from an entirely new Collation of the Old Editions; with the various Readings, Notes, a Life of the Poet, and a History of the Early English Stage. By J. Payne Collier, Esq., F.S.A. 8 vols. 8vo. London, Whittaker & Co. 1842-4.

3. The Works of Shakspeare. Revised from the best Authorities; with a Memoir and Essay on his Genius, by Barry Cornwall: also, Annotations and Introductory Remarks on the Plays, by many distinguished Writers. Illustrated with Engravings on Wood, from Designs by Kenny Meadows. 3 vols. royal 8vo. London, Robert Tyas & Co. 1843.

4. Cabinet Edition of Shakspeare; from the Text of the Editions by Chas. Knight; including a Selection of Explanatory Notes. 12 vols. 12mo. London, Charles Knight & Co. 1845.

5. Shakspeare's Plays; with his Life. Illustrated with many Hundred Woodcuts, executed by H. W. Hewet, after Designs by Kenny Meadows, Harvey, and others. Edited by Gulian C. Verplanck, LL.D. With Critical Introductions, Notes, &c., original and selected. 3 vols. royal 8vo. New York, Harper Brothers. 1847.

6. The Complete Works of Shakspeare, revised from the Original Editions, with Historical and Analytical Introductions to each Play; also Notes explanatory and critical, and a Life of the Poet. By J. O. Halliwell, Esq., F.R.S., F.S.A., &c., and other eminent Commentators. Elegantly and appropriately illustrated by Portraits engraved on Steel, from Daguerrotypes of the greatest and most Intellectual Actors of the Age, taken in the Embodiment of the varied and life-like Characters of our great National Poet. 4 vols. royal 8vo. London and New York. John Tallis & Co. 1850-1.

7. Shakspeare's Dramatic Works. The Lansdowne Edition. The Text carefully compared with the early and best Impressions. With a Glossary. 1 vol. crown 8vo. London, White. 1851.

(This edition is printed in a novel and convenient style, the names of the characters being put at full length, in the centre of the text, in red ink.)

8. The Comedies, Histories, Tragedies, and Poems of William Shakspeare. Edited by Charles Knight. (The National Edition.) 8 vols. 8vo. London, Charles Knight. 1851.

(This edition includes the "*Studies* of Shakspeare, forming a Companion Volume to every Edition of the Text, by Charles Knight.")

9. Shakspeare's Plays and Poems, with Notes, Life, &c. By William Hazlitt. 5 vols. fcap. 8vo. London, Routledge & Co. 1851.

10. The Plays of Shakspeare. Edited by S. Phelps. Illustrated by Nicholson. 2 vols. royal 8vo. London, Willoughby. 1851.

11. The Works of Shakspeare. The Text carefully restored according to the First Editions; with Introductions, Notes, original and selected, and a Life of the Poet. By the Rev. H. N. Hudson, A.M. 11 vols. fcap. 8vo. Boston and Cambridge, James Munroe & Co. 1851-6.

12. The Companion Shakspeare. Edited by Charles Knight. 6 vols. crown 8vo. London, George Routledge & Co. 1852-7.

13. The Plays of Shakspeare. The Text regulated by the Old Copies, and by the recently discovered Folio of 1632, containing early Manuscript Emendations. Edited by J. Payne Collier, Esq., F.S.A. 1 vol. royal 8vo. London, Whittaker & Co. 1853.

14. The Works of William Shakspeare, the Text formed from a new Collation of the Early Editions: to which are added all the Original Novels and Tales, on which the Plays are founded; copious Archæological Annotations on each Play; an Essay on the Formation of the Text; and a Life of the Poet. By James O. Halliwell, Esq., F.R.S., &c., &c. Illustrations and Wood-engravings by F. W. Fairholt, Esq., F.S.A. Folio, — vols. London, printed for the Editor by J. E. Adlard, 1853—

(This truly magnificent work is in course of publication.)

15. The Comedies of William Shakspeare. Edited, with Introductions and Notes, Critical and Explanatory, by James O. Halliwell, Esq. Reprinted from the American Edition. 1 vol. royal 8vo. London.

(Printed for private circulation only.)

16. The Dramatic Works of William Shakspeare. The Text carefully revised, with Notes by Samuel Weller Singer, F.S.A. The Life of the Poet, and Essays on the Plays, by Wm. Watkiss Lloyd, M.R.S.L., &c. 10 vols. fcap. 8vo. London, Bell & Daldy. 1856.

17. The Stratford Shakspeare. Edited by Charles Knight. 10 vols. fcap. 8vo. London, Thomas Hodgson. 1836.

18. The Works of William Shakspeare, Dramatic and Poetical, with an Account of his Life and Writings. Knight's Cabinet Edition, with additional Notes. 12 vols. 12mo. Edinburgh and London, W. & R. Chambers. 1856-7.

19. The Works of William Shakspeare. The Text revised by the Rev. Alexander Dyce. 6 vols. 8vo. London, Edward Moxon. 1857.

20. The Works of William Shakspeare. The Plays edited from the Folio of 1623, with various Readings from all the Editions and all the Commentators, Notes, Introductory Remarks, a Historical Sketch of the Text, an Account of the Rise and Progress of the English Drama, a Memoir of the Poet, and an Essay upon his Genius, by Richard Grant White. — vols. crown 8vo., and large paper 8vo. Boston: Little, Brown, & Co. 1857.

(In course of publication.)

21. Shakspeare's Comedies, Histories, Tragedies, and Poems. Edited by J. Payne Collier, Esq., F.S.A. The Second Edition. 6 vols. 8vo. London, Whittaker & Co. 1858.

(A supplemental volume to this edition may be expected, containing the doubtful plays.)

22. The Plays of Shakspeare. Edited by Howard Staunton. The Illustrations by John Gilbert. Engraved by the Brothers Dalziel. Royal 8vo. London and New York, Routledge & Co. 1858.

(In course of publication.)

Commentaries, Essays, &c.

1. Retzsch's Outline Illustrations to Shakspeare's Hamlet, Macbeth, Romeo and Juliet, King Lear, Tempest, Othello, Merry Wives of Windsor, and Henry VI. Oblong 4to. London, Williams & Norgate. 1838—45.

2. —— A New Edition complete in One Volume, with Explanatory Text in German and English. London, Williams & Norgate. 1847.

3. The Philosophy of Shakspeare, by M. H. Rankin. 12mo. London, Whittaker & Co. 1841.

4. Remarks on some of the Characters of Shakspeare, by Thomas Whately, Esq. Edited by Richard Whately, D.D., Archbishop of Dublin. 12mo. London, J. W. Parker. 1839.

5. Shakspeare Illustrated in a Series of Landscape and

Architectural Designs. With Notices of the several Localities by various Authors, by G. F. Sargent. 45 plates. Royal 8vo. 1842.

6. Tecumseh, a Tragedy, Life of Gen. Harrison, and Oration on Shakspeare, by G. Jones. 8vo. London, Longman & Co. 1844.

7. The Flowers of Shakspeare. 30 plates by G. Giraud. 4to. London, Day & Haghe. 1845.

8. Shakspeare for Schools, by Pitman. 8vo.

9. The Home of Shakspeare, by F. W. Fairholt. 1847.

10. Guide to the Birth-town of Shakspeare, by G. May, 12mo. London, Mudie.

11. Othello in Hell, and the Infant with a Branch of Olives. 12mo. London.

12. Shakspeare for Schools, &c., by a Clergyman of the Church of England. 12mo. London, 1848.

13. Shakspeare, the Poet, the Actor, the Lover, and the Man; A Romance, by Henry Curling. 3 vols. post 8vo. London, Bentley. 1848.

14. Shakspeare, Schiller, and Goethe, relatively considered by W. F. Rudloff. London, Hamilton. 1848.

15. Dolby's Apotheosis of Shakspeare. 8vo. London, Whittaker & Co. 1848.

16. Lectures on Shakspeare, by R. H. U. Hudson (American). 2 vols. 12mo. London, J. Chapman. 1848.

17. Shakspeare's Proverbs, by Mrs. M. C. Clarke. Sq. 12mo. London, Chapman & Hall. 1848.

18. Enquiry into the Philosophy and Religion of Shakspeare, by W. J. Birch. Cr. 8vo. London, Mitchell. 1848.

19. A Dictionary of Shakspeare Quotations, by C. J. Walbran. 12mo. London, Simpkin. 1849.

20. Shakspeare Almanack. 1849—50. 12mo. London, Bogue.

21. The Shakspearian Reader, by J. W. S. How. New York and London, J. Chapman. 1849.

22. Analysis of Shakspeare's Hamlet, by A. Strachey. 8vo. London, J. W. Parker. 1849.

23. Concordance to Select Quotations from Shakspeare, by C. Lyndan. 12mo. London, Simpkin. 1850.

24. An Essay on the Ghost Belief of Shakspeare, by A. Roffe. 8vo. (Privately printed.) 1851.

25. The Girlhood of Shakspeare's Heroines, by Mrs. M. C. Clarke. 3 vols. post 8vo. London, Novello.

26. Three Essays on Shakspeare's Tragedy of King Lear, by Pupils of the City of London School. 8vo. (Privately printed.) 1851.

27. Puck and his Folk-lore, by Dr. W. Bell. 8vo. 1852.

28. The Book of Familiar Quotations; being a Collection of Popular Extracts and Aphorisms, selected from the Works of the Best Authors (Shakspeare and others.) London. 1852.

29. The Grimaldi Shakspeare. Notes and Emendations on the Plays of Shakspeare, from a recently discovered annotated Copy, by the late Joseph Grimaldi, Esq., Comedian. 8vo. 1853.

30. The Midsummer Night, or Shakspeare and the Fairies, from the German of Ludwig Tieck. Translated by Mary C. Rumsey. 12mo. Privately printed by S. W. Singer. 1854.

31. Othello's Character, by McGregor. London, Smith & Elder.

32. Shakspeare's Scholar; being Historical and Critical Studies of his Text, Characters, and Commentators, with an examination of Mr. Collier's Folio of 1632, by Richard Grant White, Am. 8vo. New York, D. Appleton & Co. London, Trübner & Co. 1854.

33. Shakspeare's Tableaux. 8vo. London, Jerrard. 1854.

34. Time and Truth reconciling to Shakspeare. London, Kent. 1854.

35. Shakspearian Character Cards. Mead. 1855.

36. Seven Lectures on Shakspeare and Milton, by the late S. T. Coleridge. A List of all the MS. Emendations in Mr. Collier's Folio, 1632; and an introductory Preface by J. Payne Collier, Esq. 8vo. London, Chapman & Hall. 1856.

37. Remarks on the Differences in Shakspeare's Versification in different Periods of his Life, and on the like Points of Difference in Poetry generally, by Chas. Bathurst, Esq. Fcap. 8vo. London, J. W. Parker & Son. 1857.

38. The English of Shakspeare, illustrated in a Philological Commentary on his *Julius Cæsar*, by George L. Craik. Fcap. 8vo. London, Chapman & Hall. 1857.

39. Shakspeare's Poems, with a Memoir, by Rev. Alex. Dyce. 12mo. New edition. London, Bell & Daldy. 1857.

40. Catalogue of Rare and Curious Books, illustrative of the English Drama, and Early English Literature. The property of a well-known Shakspearian Commentator. Sold by Messrs. Sotheby & Wilkinson, 14th June, 1858. (This catalogue contains the autograph which was bought for the British Museum.)

41. Shakspeare fresh chiselled on Stone, by J. V. Barrett. Sq. 16mo. London, Dean & Son. 1858.

42. The Sonnets of William Shakspeare, rearranged and divided into Four Parts, with an Introduction and Notes. Post 8vo. London, J. R. Smith. 1859.

43. The Psychology of Shakspeare, by J. C. Bucknill, M.D., Editor of the *Journal of Mental Science*, &c. 8vo. London, Longman. 1859.

44. Shakspeare's Medical Knowledge, by J. C. Bucknill, M.D. (Nearly ready.)

45. Ballad of the Northern Lord; founded on the Story of the *Merchant of Venice*. 4to. Coventry. No date.

46. Nares's Glossary, illustrating English Authors, particularly Shakspeare. New edition by Halliwell & Wright. 2 vols. 8vo. London, J. R. Smith. 1859.

47. The Poetical Works of William Shakspeare; with Memoirs, Critical Dissertations, and Explanatory Notes, by the Rev. George Gilfillan. 8vo. Edinburgh, James Nichol. 1856.

48. The Poems of William Shakspeare. Edited by Robert Bell. Fcap. 8vo. London, J. W. Parker & Son. 1855.

49. The Shakspeare Novels:—

Shakspeare and his Friends.	3 vols.	small 8vo.	1838.
The Youth of Shakspeare.	3 vols.	ditto.	1839.
The Secret Passion.	3 vols.	ditto.	1844.
Anne Hathway or Shakspeare in Love, by Emma Severn.	3 vols.	ditto.	1845.

Allow me to suggest the reprinting of the "Shakspeariana" from your 1st Series, as a companion-volume to your *Choice Notes from "N. & Q.," "History," and "Folk-lore."*

Wm. Wardlaw Reid.

Peckham Rye.

FEE-BOOK OF SERJEANT SIR JOHN CHESSHYRE.

As a "Note" the following extracts from the Feebook of Serjeant Sir John Chesshyre may not be out of place in "N. & Q."

I should premise that Sir John was born 11th November, 1662, and being at the Bar, was made Serjeant-at-law 8th June, 1705; Queen's Serjeant 27th November, 1711; King's Serjeant 5th

January, 1714; and King's 1st Serjeant 30th January, 1726. He died in 1738, aged 76.

The feebook commences Michaelmas term, 1719. The names of nearly all the causes and cases are stated throughout, with the dates: —

				£	s.	d.
"Total fees Michās	1719	to Michās	1720 -	3805	13	0
	1720	to	1721 -	3669	10	0
Average for the	1721	to	1722 -	3464	18	6
6 yrs., £3241 per	1722	to	1723 -	3392	5	6
ann.	1723	to	1724 -	2868	19	9
	1724	to	1725 -	2246	15	0

"Note. This Michās Term (1725) I reduced my bisness and ceased to go into other Courts as formerly, and confined my attendance on the Bisness of y^e^ Court of Comon Pleas, contenting to amuse myselfe w^th^ Less^r^ bisness and small^r^ gayne, being in Nov. 1725 of the age of 63."

"Total fees Michās	1725	to Michās	1726 -	1148	15	6
	1726	to	1727 -	1645	11	0
Average for the	1727	to	1728 -	1393	9	6
6 yrs., £1320 per	1728	to	1729 -	1465	8	0
ann.	1729	to	1730 -	1204	17	6
	1730	to	1731 -	1006	1	6

"Sat^y^ 10 Nov. I was det^d^ from West^r^ by an inflamācon in y^e^ left eye, & returned not ag^n^, nor was out untill 6 Dec^r^. 1731 to my Chamb^rs^.

From this time to the 26th April following, the fees were very trifling in amount.

"26 Ap^l^ 1732. First day of Easter Term. Acq^d^ Judges y^t^ I found it time to quit attendance at Westm^r^, and I told Mr. Att. & Sollr. gen. I w^d^ reckon myselfe obliged to att^d^ the King's bisness as occācon & I sh^d^ be tho^t^ or found able. All comended my resolution."

After this date, and down to November, 1733, Sir John appears to have attended Court but seldom, and between November 1733 and 22nd March, 1736–7, his fees were for opinions only.

Sir John Chesshyre kept a particular account of his expenditure. Some of the entries in his disbursement book are curious for their minuteness as well as character. The last entry is under date of 15 April, 1738, in which year, as before stated, he died.

The clerk's fees in 1717–18 (the only years in which they are mentioned), were on a fee of ½ guinea 3*d.*, 1 guinea 6*d.*, and 2 guineas 1*s.*, very different from the clerk's fees at the present time.

I may add that among Sir John Chesshyre's papers and correspondence I found several letters of Chesterfield (*the* Chesterfield), who had borrowed 20,000*l.* of the serjeant. Robt. Cole.

AMERICANS WHO HAVE BEEN MEMBERS OF THE ROYAL SOCIETY.

The Royal Society was established at London by King Charles II. in the year 1662. The following Americans have at different times been elected Fellows of the Society: —

Cotton Mather, Paul Dudley, John Winthrop, Benjamin Franklin, James Bowdoin, John Leverett, and Nathaniel Bowditch of Massachusetts.

John Winthrop, Fitz-John Winthrop, and David Humphreys of Connecticut.

James Morgan and David Rittenhouse of Pennsylvania.

William Byrd and Silas Taylor of Virginia.

David Hosack of New York.

John Winthrop, in the above list, was the son of Governor Winthrop. He arrived in Boston from England in October, 1635; was several years Governor of Connecticut. Died at Boston, April 5th, 1676, in his 71st year.

Fitz-John Winthrop, Governor of Connecticut, was born in Ipswich, Massachusetts, 1638. Died at Boston, November 27th, 1707, aged 69.

John Winthrop was son of Adam Winthrop; graduated at Harvard College in 1732; was Professor of Mathematics and Natural Philosophy. He died, May 3rd, 1779, in his 65th year.

John Leverett was grandson of Governor Leverett; graduated at Harvard College in 1680; was afterwards its president. He died May 3rd, 1724.

Cotton Mather, well-known as the author of the *Magnalia*, was son of Dr. Increase Mather, and born in Boston, Feb. 12th, 1663, graduated at Harvard College in 1678. Died at Boston, Feb. 13th, 1728, aged 65 years. His publications amounted to 382, besides several large works left prepared for the press.

Paul Dudley, Chief Justice of Massachusetts, graduated at Harvard College in 1690. Died at Roxbury, Jan. 21, 1751.

David Rittenhouse was born in Germantown, Pennsylvania, April 8th, 1732. Died June 26th, 1796, in his 65th year.

James Bowdoin, Governor of Massachusetts, was born in Boston, Aug. 18th, 1727; graduated at Harvard College in 1745. Died Nov. 6th, 1790, in his 64th year.

Benjamin Franklin was born in Boston, Jan. 17th, 1706. Died April 17, 1790, aged 84.

Having recently met with the above list in an old American publication, might I ask if any one of your correspondents would oblige by making it complete, to the present time?

William Winthrop.

Malta.

Minor Notes.

Bemerton Parsonage.—The following lines contain such an excellent and charitable sentiment for all, whether clergy or laity, to whom they might apply, and are in themselves so quaint and expressive, that space may perhaps be given for two distinct versions; one from Fuller's *Holy and Profane State*, the other from Walton's *Life of George Herbert*. Possibly they are of a date

anterior to either; but it may be observed that, according to Walton, Herbert repaired his house at Bemerton in the thirty-sixth year of his age, which would give the date 1630, and that Fuller published his *Holy and Profane State* in the year 1642.

Fuller writes in his character of the Faithful Minister:—

"A clergyman who built his house from the ground wrote on it this counsel to his successor,—

'If thou dost find
An house built to thy mind,
Without thy cost,
Serve thou the more
God and the poor:
My labour is not lost.'"

Walton, after noticing that George Herbert rebuilt "the greatest part of the Parsonage House" at his own charge, adds, that he caused these verses to be written upon, or engraven on, the mantel of the chimney in his hall:—

"*To my Successor.*

"If thou chance for to find
A new house to thy mind,
And built without thy cost;
Be good to the poor,
As God gives thee store,
And then my labor's not lost."

I confess a preference for Fuller's version. The "various readings" almost equal those of some favourite hymns, which is saying a great deal.

FRANCIS TRENCH.

Islip.

A Full Coach. — ?

"She (Queen Christina) took him (Whitelocke) into her coach, where was the 'Belle Contesse,' the Countess Gabriel Oxenstiern, Prince Adolphus, Piementelle, Montecuculi, Tolt, and Whitelocke." — Whitelocke's *Swedish Embassy*, vol. ii. p. 16.

FRANCIS TRENCH.

Islip.

Lord Bolingbroke.—The following extract is from the letter of a gentleman, then travelling on the Continent, to an old fellow collegian in England. I never remember to have noticed any allusion to Lord Bolingbroke's residence at Sens. The only place we read of, is the Château de la Source, near Orleans. Moreover, I am not aware that he had any aunt the abbess of a convent.

"Sens, 21 Jan. 1786.

"I had almost forgot to mention a circumstance which, perhaps, may interest you as an Englishman, and an admirer of great men; which is, that this was the residence of my Lord Bolingbroke during part of his exile, but which I was not acquainted with till the other day. His aunt was then Abbess of the Convent of St. Antoine, a short distance from the town; and he inhabited a small house in the Court of the Convent, a little detached from the principal building. It was, probably, in this retirement that his literary leisure produced to the world some of his best works."

L. (1.)

Massachusetts Historical Society.—I send the following extract from *The Historical Magazine, &c.* vol. iii. p. 144. New York, May, 1859:—

"Massachusetts Historical Society, Boston, April 14th (1859). The Annual Meeting, the President Hon. Robert C. Winthrop, in the chair.

"The President read a communication from William H. Gardiner, Esq., the executor of the estate of the late Mr. Prescott, containing an extract from his will, in which he bequeaths to the Historical Society the sword of his grandfather, Gen. William Prescott, which he wore when in command of the American troops at the battle of Bunker's Hill. It will be recollected that the swords of Gen. Prescott, and of Capt. Lindzee of the Royal Navy of Great Britain, the grandfather of Mr. Prescott's wife, had been for many years suspended crosswise in Mr. Prescott's library; the one used in fighting for American liberty, and the other at the same time employed in behalf of the British Crown. Capt. Lindzee's sword Mr. Prescott bequeathed to his wife, but Mr. Gardiner in his communication stated that he was authorised by Mrs. Prescott to present that also to the society. It was voted that they be suspended in the society's room in a position similar to that they occupied in Mr. Prescott's library, and that a suitable inscription be placed upon them."

BELATER-ADIME.

Robert Mercator.—The following is from a fly-leaf at the commencement of *Sermons sur divers Textes de l'Ecriture Sainte par feu Mr. P. Butini, Ministre du s. e. et Geneve*, 1708:—

"Robert Mercator Dyed at Saltfleethaven, in the Parish of Skidbrook, in Lincolnshire, on y^e^ 21^st^ Day of feb. 172¾, about a quarter past six o'clock in the Evening, in the 22^d^ year of his age; he was buried in Skidbrook Church on the 24^th^ of feb."

And above:—

"E Libris Roberti Mercatoris,
E Collegio Christi Alumni,
1722."

At the back of the title:—

"David Mercator, his Book, given him by his Loving Father, Daniel Mercator, in the year 1728."

P. R.

Handel in Bristol.—The following article appeared recently in the pages of *The Bristol Times and Felix Farley's Journal.* As so many anecdotes, in relation to the life of this great composer, have lately appeared in the "N. & Q.," this may be worth adding to the number. It was communicated to that newspaper shortly after a concert had taken place in that city in commemoration of the centenary of the birth of Handel, the proceeds of which were given towards the restoration of that ancient and noble church, Saint Mary Redcliff.

"*Handel Commemoration Concert.*

"The late Mr. Pearsall has stated, in his *Essay on Madrigal Writing*, that an old lady, who lived in College Green, had told him that she distinctly remembered being at a Concert given at the Assembly Rooms in Prince's Street, when Handel presided at the organ. There can be no doubt, we believe, that the great composer was for a short time a sojourner in this city, and there are some who go as far as to say — but we expect

without any exact ground for the assertion — that he was for a little while organist of St. Mary Redcliff. This is not at all probable; for Handel's celebrity was too great at any time during his residence in this kingdom to allow him to accept the post of organist in a parish church. We suspect he visited Bristol on his way to Ireland, or perhaps returning from it, as we know he first produced the *Messiah* in Dublin, having determined to give the Irish metropolis the benefit of that genius, which was not at first so promptly recognised in the English capital. The importance of our city, and the society at the Hotwells may have tempted him to prolong his stay for a few months — during which time it was only natural he might have tried most of the organs here, as in that day there were some very fine instruments in the Bristol churches. But, however this may be, Bristol can claim the honour of at least having had him as a visitor; and this fact on Wednesday last furnished grounds quite sufficient for at once paying a tribute to his genius, and making the occasion subservient to a good and appropriate purpose, viz. — providing funds for restoring a portion of that glorious old parish church, St. Mary Redcliff, which presents so rich and varied and harmonious a whole. Indeed, the idea of turning the Handel centenary to so interesting an account, entitles those who originated it to much credit, and merited a more successful pecuniary result than from the state of the concert-room in the morning we can venture to hope for. The evening oratorio, however, was well attended, a large and fashionable audience having nearly filled the saloon of the Victoria Rooms."

J. M. G.

Queries.

CROMWELL'S HEAD.

The following story is extracted from the Paris correspondence of the *New York Express*:—

"Before leaving England I had an opportunity of seeing a great curiosity, a relic of antiquity, which few Englishmen have seen. You will be surprised, and perhaps incredulous, when I say I have seen the *head of Oliver Cromwell* — not the mere skull, but the head entire, and in a remarkable state of preservation. Its history is authentic, and there is verbal and historical evidence to place the thing beyond cavil. Cromwell died at Hampton Court in 1658, giving the strongest evidence of his earnest religious convictions, and of his sincerity as a Christian. After an imposing funeral pageant, the body having been embalmed, he was buried in Westminster Abbey. On the restoration of the Stuarts, he was taken up and hung in Tyburn. Afterward his head was cut off, a pike driven up through the neck and skull and exposed on Westminster Hall. It remained there a long while, until, by some violence, the pike was broken and the head thrown down. It was picked up by a soldier and concealed, and afterward conveyed to some friend, who kept it carefully for years. Through a succession of families, which can easily be traced, it has come into the possession of the daughter of Hon. Mr. Wilkinson, ex-member of Parliament from Buckingham and Bromley. It was at the residence of this gentleman that I saw the head, and his daughter, a lady of fine manners and great culture, exhibited it to Rev. Mr. Verrill, the Pastor of the Bromley Dissenting Chapel, and myself.

"This head of Cromwell is almost entire. The flesh is black and sunken, but the features are nearly perfect, the hair still remaining, and even the large wart over one of the eyes — such being a distinctive mark on his face — is yet perfectly visible. The pike which was thrust through the neck still remains, the upper part of iron, nearly rusted off, and the lower wooden portion in splinters, showing that it was broken by some act of violence. It is known historically that Cromwell was embalmed, and no person thus cared for was ever publicly gibbeted, except this illustrious man. In addition to the most authentic records concerning the head possessed by the family, and which I have found sustained by historical works and even an old manuscript in the British Museum, Mr. Flaxman, the distinguished sculptor, once gave it as his opinion that this was none other than the head of Oliver Cromwell. Yet its existence seems almost unknown in England, and only a few years ago a discussion in some of the public journals, which I have seen, alternately denied and advocated it. Such a rumour was in circulation, and as no one had then seen the head, it having been kept concealed, none could speak by authority. Recently the motive for concealment has passed away, and permission to see it was carefully granted. It is a curious keepsake for a lady, but it is carefully preserved under lock and key in a box of great antiquity, wrapped in a number of costly envelopes; and when it is raised from its hiding-place, and held in one's hand, what a world of thought is suggested!"

I would like to know whether there is any foundation for the story.* METACOM.

Roxbury, U. S.

Minor Queries.

Patrick Hannay.—I shall be glad of any information respecting the life and writings of Patrick Hannay, M.A., author of *A Happy Husband*, whose *Poems*, with a curious portrait, were published in 1622, and are now rare and costly. Of course, I am familiar with what is said of him or his connexions, in Chalmers's *Caledonia* (vol. iii. 389.); Nisbet's *Heraldry*; Murray's *Literary History of Galloway*; *The Statistical Account of Scotland*, art. WIGTOWNSHIRE; Sir Bernard Burke's *Gentry and Seats*; Ellis's *Specimens*; Beloe's *Anecdotes of Literature*; and Lowndes. I have also seen a copy of his *Poems* (which are not to be found in the British Museum) in the possession of Major Rainsford Hannay, of Kirkdale, in Kirkcudbrightshire, N. B. JAMES HANNAY.

Canonbury, London.

Alan, Son of Henry, Count of Brittany.—I wish to find out who Alan, son of Henry above named, was? He was the founder, in 1202, of the alien priory of Præmonstratensian Canons at West Ravendale. P. R.

Marks on Pewter. — Will some one oblige me by explaining the marks on pewter? Nearly all the old vessels of that material, that I have seen,

[* This article appears to be founded in a great measure on what has been written upon the subject in "N. & Q.," 1st S. v. xi. and xii. Can any of our readers refer us to the curious history of the skull said to be Cromwell's, which appeared in *The Athenæum* a few years since? — ED. "N. & Q."]

have stamps on them somewhat similar to those on silver, but differing so far that Mr. Morgan's assay office table, and the articles on plate marks in the *Art Journal*, give no help in interpreting them.

I possess among others pieces marked thus: —

1st piece. X crowned. A circle enclosing a unicorn's head, beneath which, on a scroll in Roman capitals, is inscribed, superfine London. On another part of the vessel, four marks similar to hall marks. A lion rampant. A leopard's head crowned. Britannia. H, black-letter.

2nd piece. Two circles: 1st, enclosing what seems to be an archer, shooting to the left of the spectator; 2nd, an heraldic rose in a wreath. In another part, four apparent hall marks. R, I, Roman capitals. An anchor. A spread-eagle. Obliterated. EDWARD PEACOCK.

Bottesford Manor, Brigg.

Sir William Weston. — In the vaults of St. James's church, Clerkenwell, against the north wall, in an upright posture, is a once recumbent effigy of Sir William Weston, the last grand prior of St. John's: he is represented by an emaciated figure, swathed in a sheet. This figure is grievously mutilated, and the features of the face are almost obliterated. It was taken from the lower part of his splendid monument, which, at the demolition of the old church of St. James's in 1788, was purchased by the Rev. Sir George Booth, and conveyed to Burghley, co. Lincoln.[?] Does it still remain there? W. J. PINKS.

Military Funerals. — Will anyone kindly give me information, or tell me where it is to be obtained, respecting the origin of the procession, firing over the grave, &c., at military funerals?

A. C. LOMAX.

Lichfield.

Childe Childers. — "*Childe* Waters" and "*Childe* Childers" are the two instances of employment of the epithet given by Byron in his preface to *Childe Harold*. "Childe Waters" is in every Collection of Old Ballads; but where will one find "Childe Childers?" IGNORO.

Fraternisation: Billingsgate: Simious, &c. — Sydney Smith, in his "Essay on the Catholic Question," in the *Edinburgh Review* (1827), uses the expression: "England has fully as much to fear from Irish *fraternisation* with America as with France." Is not this an early instance of the use of this word? And was it not first introduced at the French Revolution?

In his "Essay on Counsel for Prisoners" (*Ed. Rev.*, 1826), he writes: "If battles with the Judge, and battles among the Counsel, are the best method, as they certainly are, of getting at the truth, better tolerate this philosophical *Billingsgate*, than persevere, *because* the life of a man is at stake in solemn and polished injustice." How far back does this phrase go? Dryden uses it in his Preface to the *Religio Laici*, 1682: "To their ignorance all things are wit which are abusive; but if Church and State were made the theme, then the doctoral degree of wit was to be taken at Billingsgate." Can you refer me to any earlier instances?

Sydney Smith uses, in these Essays from *Edin. Rev.*, the contemptuous expressions, "*anserous*" and "*simious*." Are not these of his own coinage? And does he follow any authority when he says of a writer: "He is never *nimious*; there is nothing in excess?"

I am unable to refer to either Richardson or Johnson. ACHE.

"*The Contrast*" (2nd S. vii. 258.) — Can anyone refer me to a library where I can see this book? It is not in the British Museum.

N. H. R.

The Tracts for the Times. — Will you or any of your readers oblige me with the exact dates of the issue of the above publications, as well as with the names of the respective authors of the same?

MOSCHELLEH BARGERSHON.

Broadchalke, near Salisbury.

The Sign of the Crow and Horseshoe. — What is the meaning of this sign? Does it rest upon some legend, or is it a corruption of some old sign, which in its original form had an obvious meaning? Is it common in England? F. P. Q.

Vallancey's "Military Survey of Ireland." — Where is the original MS. of General Vallancey's *Military Survey of Ireland* deposited? and has it appeared in print, in whole or in part? I am aware that it has not appeared in a separate form; but it may have been printed in some one or other of our many periodicals or public papers.

ABHBA.

The Minstrels' Gallery, Exeter Cathedral. — In Exeter Cathedral, on the north side of the nave, in the central bay, and immediately below the clerestory, is a projecting gallery, in the front of which are twelve niches, each containing the figure of an angel with a musical instrument. It is known as "The Minstrels' Gallery," and no doubt served for the accommodation of musicians on the higher festivals.

No other example occurs in England. I wish to ask whether any similar galleries are known to exist on the Continent; and if so, in what churches or cathedrals? R. J. K.

Chamberlain Family. — Edmond Wyndham (son of Sir John Wyndham of Melton Constable, and father of Sir Hugh, of Pillesden Court, Bart.), is said by Burke to have married, *circa* 1600, Mary, daughter and coheir of Richard Chamberlain of London. Collinson (*Hist. of Somerset*)

calls the lady a daughter of Sir Thomas Chamberlain. Can you or any correspondent decide the question for me? C. J. Robinson.

Query. — What was the object of the following, a printed copy (apparently a fragment of a pretty thick 8vo., as it is paged 225.) of *S. D. N. Gregorii Papæ XIII. Constitutio de Nova Instituti Societatis Jesu Confirmatione*, &c.? * The curious part is the end: —

"Anno a Nativitate Domini M.DLXXXIIII., indictione duodecima, die vero Lunæ decima sexta Mensis Julii; pontificatus sanctissimi in Xto Patris et D. N. D. Greg. Divina providentia Papæ XIII., anno xiii. Retroscriptæ litteræ apostolicæ affixa, lectæ, et publicatæ fuerunt, et per aliquod temporis spatium dimissæ in Valvis Basilicarum Principis Apostolorum de Urbe et Sancti Jo. Lateran., necnon Cancellariæ Apostolicæ, et aciei campi Floræ, per nos Joh. Freril et Nic. Tagliettam Sanctiss. D. Nostri Papæ cursores. Romæ. In Collegio ejusdem Societatis. A. D. M.D.LXXXIIII, cum facultate Superiorum."

Then follows in writing the signature, —

"Jacobus Ximenez, Secret'y."

(Sigillum præpositi Soc. Jes.)

Why was this copy signed and sealed?

J. C. J.

Halls of Greatford. — Will any of your correspondents have the kindness to inform me — 1st. Who was the founder of Greatford Hall near Stamford, Lincolnshire? 2nd. Who is the present representative of the Halls of Greatford Hall? S. H.

Sale of Villeins. — Dr. Vaughan, in his *Life of Wycliffe*, states (2nd ed. vol. i. p. 207.) that towards the end of the fourteenth century the sale of native villeins to foreigners was not altogether unknown. He says in a note to the 1st edition that he mislaid his authority for the statement. As he has not given it subsequently, can you or any of your readers supply it? The matter is of great historical importance.

J. B. K. Rutherglen.

William Oldys.—I shall be glad to learn whether Mr. Charles Bridger has relinquished his intention of publishing the autobiography of William Oldys, an interesting extract from which he communicated seven years ago to "N. & Q." (1st S. v. 529.) Thompson Cooper.

Cambridge.

"*Christianity and its Counterfeits.*" — Who are the publishers of *Christianity and its Counterfeits: a Word for Jesus*, by the Followers of Jesus, 3 vols.? Any other information with regard to this work will greatly oblige H. G.

Edinburgh.

[* Our correspondent has a fragment of the following work: *Litteræ Apostolicæ, Quibus Institutio, Confirmatio. Et varia Privilegia continentur Societatis Jesu. Cum Facultate Superiorum*, M.DC.XII. 8vo.—Ed.]

British Anthropophagi. — In a curious work * by Francesco Sansovino, entitled *Le Antichita di Beroso Caldeo Sacerdote*, &c., published at Venice in 1583, I find these words: —

"Et San Hieronimo Scriue, che gli Scozzesi *vsauano in cibola carne dell' huomo nel suo tempo.* 'Quid (dice egli) de cæteris nationibus, cum ipse adolescentulus in Gallia *viderim Scottos, gentem Brittanicam, humanis vesci carnibus?*'"

Perhaps some of your readers can point out the whereabouts of the passage in Jerome, and explain his accusation of eating human flesh, here brought against the Scots. The words above quoted are in a *note* of Sansovino's (fol. 2. *b.*)

B. H. C.

Russell. — One of the younger brothers of Lord William Russell (who was beheaded in 1683) served in America somewhere about the time of his brother's death. Which of the brothers was he, and what are the best sources of information respecting the Bedford family? † C. N. Y.

Minor Queries with Answers.

The Holy Thistle.—While walking in the garden of a bricklayer in this town the other day, my attention was directed to the variegated thistle, which my friend at once told me was famed for being made into an ointment — a never-failing remedy for any wound or sore; adding that a tradesman had told him the Virgin Mary once shed her milk on a thistle of that sort, since which time the plant had been marked with white stripes. Is such a belief at all general, or is it confined to Hampshire? J. W. B.

Odiham, Hants.

[That this tradition respecting the Blessed Virgin and the milk-thistle is by no means limited to Odiham or Hampshire, is sufficiently proved by the following passage from Loudon: — "*Carduus Marianus*, the Milk-thistle, derived its name from the Virgin Mary, some of whose milk is said to have fallen upon the leaves of the plant, and changed them to white." (*Encyc. of Plants*, 1855, p. 681.) That the tradition is of no modern date, may be inferred from the various *names* which we find given to the plant in question by early botanists. Thus, 1, with reference to the Virgin, it was "Our Ladies thistle," "Carduus Mariæ," "C. Marianus," "C. Sanctæ Mariæ;" Ital. "Cardo di Santa Maria;" Fr. "Chardon Nostre Dame," and "Chardon Marie;" Ger. "Marien Distel" and "Frauen D.;" Du. "Onser Vrowen distel." Then, 2, with reference to its *leaves*, "wherein are many lines and strakes of a milkie white colour," it was the "Carduus lacteus, or the stript [striped] milkie thistle," and, more short, the "Milk-thistle."

With regard to the *healing* virtues attributed by our friend the Odiham bricklayer to this plant, we apprehend a little of that confusion which, as we recently had occasion to suggest (p. 457.), is so incidental to the earlier

* Including some remarkable literary forgeries as professed relics of ancient writers.

[† Consult *Historical Memoirs of the House of Russell*, by J. H. Wiffen, 2 vols. 8vo. 1833. — Ed.]

annals of botany. We find in old English writers no account of a power to heal *wounds* or *sores*, in any ointment prepared from the *milk*-thistle. But we do find another, and totally distinct plant, the "Carduus benedictus," or "*Blessed* thistle" (*not* with milk-white leaves), of which great things are reported — especially as "an vnguent," for "*stubburne and rebellious vlcers.*" (Gerard, p. 1009.) "The blessed thistle," says Loudon, "was so called from its being supposed to possess extraordinary medicinal powers; it was said not only to destroy worms and cure fevers, but also the plague, and *the most putrid and stubborn ulcers.*" This plant is the "Cnicus benedictus" of Linnæus, formerly called by the Fr. "Chardon benoist," Sp. "Cardo sancto," Du. "Beseegnete distel." We have ourselves heard the title "Blessed thistle" applied to the "Milk-thistle;" and perhaps with the name there was a transfer of the "vertues."]

Mrs. Joane Drake. — In Lipscomb's *Hist. of Bucks*, vol. iii. p. 153., under "Amersham," there is a long note on Mrs. Francis Drake of Shardeloes (*née* Tothill), and also the description of a pamphlet about her, entitled *The Firebrand taken out of the Fire*, written by B. Usher, D. Preston, M. Hooker, M. Dod, and printed by Thos. Mathews, at the sign of the Cock, St. Paul's Churchyard, 1654.

Any information respecting the above work, and where also a copy of it may be seen, will be most acceptable to W. T. T. DRAKE.

Bray, Maidenhead.

[Our correspondent will find some account of this extraordinary case in a work in the British Museum, entitled *Trodden Down Strength, by the God of Strength, or Mrs. Drake Revived*, shewing her strange and rare case, great and many uncouth afflictions, for tenne yeares together, with the strange and wonderfull manner how the Lord revealed himselfe unto her, a few dayes before her death. Related by her sometime unworthy Friend, HART ON-HI. 12mo. 1647.]

Hope in Death. — In Mühlbach's *Berlin und Sans Souci*, vol. iv. p. 98., occur the following lines: —

"Als du bei der Geburt emporschlugst deine Blicke,
Da lächelt jeder dir, und du, mein Sohn, du weintest;
Ach! lebe nun so gut, dass wenn dein Aug' einst bricht,
Dann jeder weint und klagt, und man dich lächeln sieht."

They are accompanied by a French translation, but I think I remember reading some lines very like these, said to have been improvised by Shakspeare when supping at the house of an English nobleman. If this be so, I would gladly learn where I can find the original. A. B.

[Is not our correspondent thinking of Sir William Jones's well-known translation from the Persian? —

"On mother's knee a naked new-born child,
Weeping thou laid'st while all around thee smiled.
So live, that sinking to thy last long sleep,
Thou then mayst smile, while all around thee weep."]

"*The Assembly.*" — Who is the author of *The Assembly*, a comedy, 12mo., 1722? The authorship is attributed to Dr. Pitcairn, but it would seem to have been the work of more than one author. See Mr. Tytler's Life of Dr. Pitcairn in *Lives of Scottish Writers.* SIGMA.

[On the title-page of a copy of *The Assembly*, now before us, the name of Dr. Pitcairne is inscribed in the handwriting of the middle of the last century. The work is also attributed to this sturdy Jacobite in Chambers's *Dict. of Eminent Scotsmen.*]

Parochial Registers, 1699. — Extract from the register of Shottesbroke Church, Berks: —

"Rudye, the son of James Finmore, Curate of ye Parish, and Thomasine his wife, was born April 14th, 1699, and Baptised April ye 15th.

"*Reputed not worth* 600*l.*"

The last line occurs constantly, both among the baptisms and burials. What is the meaning of it? Δ.

[The entry was occasioned by the Act of the 6th & 7th William III. cap. 6., intituled "An Act for granting to His Majesty certain Rates and Duties upon Marriages, Births, and Burials, and upon Bachelors and Widowers, for the term of Five Years, for carrying on the War against France with vigour." The fee for every person having a real estate of 50*l.* per annum or upwards, or a personal estate of 600*l.* or upwards, was 20*s.*; of the wife of such person having such estate, 10*s.*]

Replies.

THE PIEPOWDER COURT: BARTHOLOMEW FAIR.

(2nd S. vii. 217. 283.)

The book kept by the Piepowder Court at Bartholomew Fair, from the year 1790 to the close of the fair by cessation of the Lord Mayor's proclamation, is now in the City Library at Guildhall. It had been mislaid, and was vainly sought for until after the publication of my *Memoirs of the Fair*, but it has been found.

Three printed forms were used by the Court: — One, headed by the royal and the city arms placed side by side, gave public notice that the Court was to be held, on three days of September therein named, "at the house known by the sign of the Hand and Shears, in Cloth Fair, West Smithfield," and that all persons were "to pay their Stallage, Siccage, Customs, Tolls, and Duties at the said Court, before they attempt to make any exhibition or show, or otherwise vend or expose to sale any Goods, Wares, or Merchandizes." Notice was on the same paper given to freemen, that they would be required to produce copies of their freedom on taking out their licences. This notice, dated on some day in August, and printed by the printer to the city, was signed by the Steward.

The business to which this notice referred was done with help from the two other printed forms, each headed by the royal arms and initials, with the style and title of the Court, which was as follows: —

"COURT OF PIEPOWDER, held within the Liberty and

Precinct of Great St. *Bartholomew, West Smithfield, London,* during the time of the Fair and Market called *Bartholomew* Fair, holden within the said Liberty and Precinct, and in *West Smithfield* aforesaid."

One is to this effect: —

"It is Ordered that ———————— be allowed to have a ———————— in the Fair and Market aforesaid.

"By the Court.

"To the Officers of the said Court. ————————

"STEWARD of the said Court."

The other, with the same subscription, is to this effect: —

"It is Ordered that ———————— show cause to this Court immediately why ————————

in the Fair and Market aforesaid, without taking out a Licence from this Court for that purpose. In default of his Attendance, the Officers of this Court are commanded to remove the ————————

from and out of the said Fair."

The form of proclamation to which the original long form used by the City had been abbreviated, corresponds with that used by Lady Holland's Mob at midnight before the day of the Lord Mayor's proclamation. I find a difference only in two words, which are obviously the inaccuracies of a copyist: "strictly" for "straitly;" "the disturbance" for "disturbance."

The tolls of the fair were: fourpence for every cart or waggon, dray with shod-wheels, or coach with goods; fourpence for every ram or bull, or score of sheep; twopence for every unshod dray; twopence a head for cattle; one penny for hogs or calves; twopence for every horse-burthen or bundle; one penny for every foot-burthen or bundle.

These were the fees of the fair: —

"For every shew under the Master of the Revels, 3*s.* 4*d.*, whereof the Judges have 2*s.* and the Clerk of the Papers 1*s.* 4*d.* If under the Great Seal, 6*s.* 8*d.*, whereof the Judges have 4*s.*, and the Clerk of the Papers the rest. If a foreigner, he is to pay double for his licence."

There were a good many fees connected with the legal action of the Court, which varied in amount between four shillings and fourpence. Thus it is, "for finding a Prisoner guilty, 4*d.* due to the Gaoler; but for turning the key on him, 3*s.* 4*d.*" But the person who received most profit from fees was the Clerk of the Papers.

The weather at Bartholomew Fair time is to be found chronicled among the records of its Piepowder Court, from the year 1790 to the year 1813, both inclusive, with accidental omission of a note of it for the three days of the year 1806, and for one day in each of the years 1792 and 1794. From this chronicle we may infer that no fairs could have been held, under the English climate, at a more propitious season than this in West Smithfield. In four-and-twenty years there is a record of but one wet day for the fairgoers, and even on that day there were gleams of sunshine in the morning. Of the other sixty-six days noted for us, only five were showery throughout; nine were showery only in the morning or the afternoon, and otherwise entirely fine; three days were dry, but lowering; the other forty-nine were days of bright warm autumn weather, with an eclipse of the sun (Sept. 5, 1793,) as a gratuitous show on one of them.

It is to be regretted that the chronicle was not continued after the year 1814 until 1833; between which year and 1839, there are again a dozen entries of the weather upon fair-days. Of the twelve days one is wet, and all the rest are fine.

When the book opens, at the date of 1790, the records are kept with elaborate care: there are six sergeants-at-mace; two for the Lord Mayor, and two for the Giltspur Street and Poultry Compters, with a constable, who is a distinct individual. In 1839, and the following years, after the final disappearance of the Giltspur Street Compter from the record, there is only one sergeant-at-mace from the Mayor's Court; and of the two from the Poultry, one serves also as constable, and one as toll collector. After the year 1846, there attended only one sergeant-at-mace from the Poultry Compter, and he also was both constable and toll collector.

Lord Kensington's steward was, till the City bought his lordship's interest in the tolls, the sitting magistrate. The associate entitled to preside on behalf of the City never made his appearance, although, in 1790, —

"Newman Knowlys, Esq., attended at this Court, alledging to be Senior Counsel of the City of London, and in that Capacity claimed a Right of presiding at this Court; but he not producing any Authority whatever from the Lord Mayor of the City of London for that Purpose, Therefore such Claim was disallowed; and no other person attended as Associate at this Court. The fees to the Piepowder Court, from showmen and stall keepers, were in that year 25*l.* 4*s.* They did not reach 30*l.* till the year 1800. They rather exceeded thirty pounds in the years 1802 and 1803. In 1805 the fees to the Court were only eighteen pounds twelve shillings; ninety-seven persons refused payment, or quitted before demand by the Collector.

"N.B. Many left the Fair on the Proclamation for shutting up the Shews, Exhibitions," &c.

For the seven years following 1807, there is a tendency to steady increase in the receipts of the Court for licences, which rise from thirty-one to thirty-seven pounds. By 1817, they have again fallen to about thirty pounds. In 1818, they are 23*l.* 16*s.* 8*d.* In 1819, they are 13*l.* 16*s.* In 1820, the first Bartholomew Fair held under George IV., the receipts of the Piepowder Court were only a few shillings above ten pounds, and they stood at nearly the same level, never reaching thirteen pounds, and sometimes falling below ten, until, in

1839, there was again a sudden fall, and the receipts were only four pounds seventeen shillings. Ten pounds, eight pounds, six pounds, five pounds ten, are sums that follow, and the decay is at last to fourteen shillings in the year 1853, which was the last year of the fair's proclamation.

Other details, founded on the *Bartholomew Pie-powder Book*, which I have yet to send you, illustrate the jurisdiction of this Court.

HENRY MORLEY.

SILK.

(2nd S. vii. 456.)

With regard to the former part of this Query, the readiest mode of answering it will be to take each word separately, in the passage translated "blue and purple, and crimson, and fine linen." The first of these represents the Hebrew word תְּכֵלֶת (t'cheleth), on which Bochart (*Hierozoic.* Pt. II. bk. v. ch. 10.) has a long disquisition. He says it occurs thirty times in Exodus alone, and several times in other parts of Scripture, and means "cærulean, or hyacinthine, a colour like that of the sea or sky." Gesenius says the original meaning is "a species of muscle found in the Mediterranean Sea with a blue shell, from which cærulean purple is made." Luther wrongly translates it in Exodus, "yellow silk" (geler seide), but in the passage before us geelwerck.

The next word is אַרְגָּמָן (argaman), which Bochart (*Ibid.* ch. 11.) proves to be another species of marine blue of a reddish tint. In Tregelles's edition of Gesenius' *Lexicon* it is traced to the Sanscrit *râgaman*, "tinged with a red colour."

The third word is כַּרְמִיל (carmil), which the Hebrews are said to have adopted from the Persian *kerm*, Sansc. *krimi*, a worm, or insect, from which, as from the cochineal insect, if they be not the same, a bright crimson dye was obtained. Compare *carmine*, a colour obtained from the cochineal, and Fr. *vermeil*, Eng. *vermilion*, from *vermiculus*.

The last word is בּוּץ (butz), *i.e.* byssus, Gr. *βύσσος*, fine *linen* of a bright white colour, as was shown by microscopic examination of some ancient specimens, by which the threads were proved to be linen.

It would seem therefore that silk was *not* the material intended to be understood from any of the words in the passage under notice.

With regard to the second part of the Query, I beg to offer the following extract from a little work I have been for some time back preparing:

"SILK occurs six times in the Authorised Version, including Gen. xli. 42. marg., where the text has 'fine linen' (שֵׁשׁ), and Exod. xxv. 4., where the text has 'blue' (תְּכֵלֶת). In Ezek. xvi. 10. 13., the Heb. root leads to the meaning 'drawn out into threads,' and nothing more. In Prov. xxxi. 22. the word is שֵׁשׁ (from a root 'to be white'), which in most other passages where it occurs is rendered 'fine linen.' The other instance is in Rev. xviii. 12., which is the only passage in which what we call silk can with any certainty be said to be intended. The Vulgate understands *silk* in Esth. viii. 15. where our version has 'fine linen,' and Ezek. xvii. 16., where we read 'coral.'"

The earliest use of the word silk given by Richardson is *Piers Plowman*, p. 148. Chaucer also uses it, and so does Wiclif in the passage in Revelation above referred to. It is usually derived from *sericum*, through the A.-S. *seolc*.

J. EASTWOOD.

Braunius is decidedly of opinion that there is no mention of silk in the Old Testament, and that it was unknown to the Hebrews in ancient times. (*De Vestitu Heb. Sacerdotum*, lib. i. cap. viii. § 8.) The only text supposed to denote that material, and therefore rendered *silk* (משי, *meshi*, *sericum*) in our common version, is to be found in Ezek. xvi. 10.; but which, it is thought, refers more probably to some valuable article of female attire. The marginal reading of Gen. xli. 42., where it is said that Pharaoh "arrayed Joseph in a vesture of silk," is considered by the best modern lexicographers and commentators quite unauthorised.

Aristotle is the first ancient author who affords any evidence respecting the use of silk (*Hist. Anim.* v. c. 19.) Mr. Yates, in his profoundly learned fragment, entitled *Textrinum Antiquorum: An Account of Weaving among the Ancients* (p. 163. *et seq.*, 8vo. edition, London, 1843), has analysed the meaning of the important passage just referred to, as well as shown how much Pliny, Clemens Alexandrinus, and Basil have borrowed from the great Stagirite in their respective accounts of the worm and its silken products.

The art of weaving silk was first practised in China 2600 years before our era (*vide* Du Halde's *Hist. China*, vol. ii. pp. 355–6. 8vo. edit. Lond. 1736); in which country the labours of the silk-worm were wholly confined until the time of the Emperor Justinian. Long before the latter period, however, the Chinese had largely exported the raw material to Persia, Tyre, Berytus, &c., where it was wrought into various forms. Doubtless the famous *Coan* gauze — the "glorious" invention of which is attributed by Pliny (*N. H.* lib. xi. c. 26.) to Pamphile, a woman of Cos — was fabricated out of silk obtained from the *Seres*, or the inhabitants beyond the Ganges (*i. e.* the Chinese).

The material used by Solomon in the veil of the Temple (2 *Chron.* iii. 14.), was, as the text correctly defines it, "fine linen," composed of flax, and procured, no doubt, from that land of primitive looms, Egypt. "*Blue, and purple, and*

crimson" were royal colours, and used both for civil and religious honour, as is evident from innumerable passages in profane as well as sacred history. According to Mr. Thompson (who is largely quoted by Wilkinson, in his *Ancient Egyptians*, iii. p. 125. 8vo. Lond. 1847), the colour of the linen was invariably imparted to the threads previous to the cloth being made. By comparing Exod. xxxv. 25. with 2 Chron. iii. 14, the meaning of the last mentioned text will be at once apparent. β.

In Genesis xli. 42. we read that "Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen." The marginal note says, "or *silk*." On referring to the Septuagint, I find the word is βυσσίνην, *i.e.* made of *byssus* (βύσσος), probably from the Hebrew בּוּץ (bûtz), a *fine yellowish flax*, and *the linen* made from it. Herodotus (ii. 86.) says that the mummies were wrapped up in *byssine sindon* (σινδόνος βυσσίνης). In the passage referred to by E. H. (2 Chron. iii. 14.) the Greek is, καὶ ἐποίησε τὸ καταπέτασμα ὑακίνθου, καὶ πορφύρας, καὶ κοκκίνου, καὶ βύσσου, &c. The "*blue and purple, and crimson*," refers, I have no doubt, to the *byssus*, which was sometimes dyed of a purple or crimson colour.

In Proverbs xxxi. 22. we read that a good wife "maketh herself coverings of tapestry; her clothing is silk and purple;" the Greek word again being βύσσου, *linen*, not *silk*.

I think I may safely assert that the word *silk* does not occur once in the original of the Old Testament. Whenever we find it in the Authorised Version, as in the above instance, and in Ezekiel xvi. 10. &c., it means *byssus*. Our translators, doubtless, found silk a convenient word to express the idea of *byssus*, a fine silky linen. The only place that I have been able to find in the New Testament where silk is mentioned, is Rev. xviii. 12., where it forms part of the merchandise of Babylon: "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk," &c. (γόμον χρυσοῦ, καὶ ἀργύρου καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ σηρικοῦ.) Σήρικον from the Latin *Sericum* (Seres, a people of Eastern Asia, the modern Chinese, celebrated for their silken fabrics.) Hence *Seric*, and by the usual mutation of *r* into *l*, we get *Selic*, *Selik*, or *Silk*. The Romans thought that silk, in its natural state, was a thin fleece found on trees. Virgil evidently alludes to silk in *Georg.* ii. 121.: "Velleraque ut foliis depectant tenuia Seres."

The first ancient author who affords any evidence respecting the use of silk is Aristotle. See Smith, *Dict. of Gr. and Rom. Ant.*, v. SERICUM, p. 860. O. R. CROCKETT.

St. Augustine's College, Canterbury.

SPELLING OF THE NAME DRYDEN.

(2nd S. vii. 233. 301. 384. 426. 465.)

If P. HUTCHINSON will consult the copious and well-written Life prefixed by Mr. Robert Bell to his edition of the *Works* of the poet Dryden, he will find that the Canons Ashby family originally came from Cumberland, where they were possessed of the estate of Staffhill in the sixteenth century. At that time the name was spelt Driden. Old Anthony Wood, who was intimate with some members of the family, and Aubrey in his *Lives*, both spelt it Dreyden. In other places the name is spelt Dreydon. Mr. Bell publishes some letters from Madam Honour Driden, daughter of Sir John Driden, the second baronet, which are endorsed: —

"This
For her highly Honoured Father,
Sr John Driden, at his lodgings
at mr Hood his house,
in Chancery Lane."

And —

"These
For her highly honoured
father, Sr John Driden."

Mr. Bell also publishes the marriage licence of the poet Dryden, which runs as follows: —

"Ultimo Novembris, 1663.

"Which day appeared personally John Driden of St Clemt Danes, in the County of Midd', Esqr, aged about 30ty yeeres, and a Batchelor, and alledged that hee intendeth to marry with Dame Elizabeth Howard of St Martin in the Fields, in the County aforesaid, aged about 25 yeeres, with the consent of her Father Thomas, Earle of Berke, not knowing nor believing any impediment to hinder the intended marriage, of the truth of the pr'misses he made faith and prayed Licence for them to bee married in the parish church of St Swithin's, London.

"JOHN DRIDEN (the poet's autograph)."

Juratus Hen. Smyth, Jun.

In the entry in the marriage register book of St. Swithin's, the name of the bridegroom is spelt Draydon, and that of the bride Haward. P. HUTCHINSON must be mistaken when he states that Sir Henry Dryden, the present representative of the Canons Ashby family, has no knowledge of any connexion between his family and that of the poet. Any Baronetage would inform him that John Dryden was the eldest son of Erasmus Dryden, third son of the first baronet; and that Erasmus Henry, third son of the poet, succeeded to the title on the death of Sir Robert Dryden in 1708. He dying, in 1710, the title devolved on his uncle Erasmus, brother to the poet, who died in 1718, and was succeeded by his grandson John, at whose decease the baronetcy expired. The estates devolved on Sir John's niece, Elizabeth, who married Mr. John Turner, brother of Sir Gregory Page Turner. This gentleman assumed the sur-

name and arms of Dryden, by sign manual, on the 16th of December, 1791, and was created a baronet on the 22nd of May, 1795. He was succeeded in 1797 by his son John Edward, who was succeeded in 1818 by his brother, the Rev. Sir Henry Dryden, who, dying in 1837, was succeeded by his son, Sir Henry Edward Leigh Dryden, the present representative of the family. The name of Erasmus, which appears to have been handed down in the Dryden family, passed into the Picton Castle nomenclature on the marriage of Elizabeth Dryden with Sir Richard Phillipps, and is still in use as a family name. JOHN PAVIN PHILLIPS.

Haverfordwest.

"THE STYLE IS THE MAN HIMSELF."

(2nd S. vi. 308.)

One of your correspondents, in excepting to the use of this phrase, by a writer in *The London Times*, says, "perhaps it is worth while to correct this common misquotation, or rather absurd French perversion of a just perception, originally expressed by Buffon. The true phrase occurs in Buffon's admirable *Dissertation sur le Style*. His words are, 'le style est de l'homme,' and not 'le style c'est l'homme;' which has, of course, a very different meaning, and is, besides, absurdly false. How can a writer's style be himself?" &c.

Now, in all editions of the works of Buffon which are accessible to me, I find the very phrase which is here treated as spurious and absurd; it is in the discourse pronounced by him on taking his seat in the French Academy in 1753. The 5th volume of the *Histoire Naturelle*, 12mo. edition, from the Imprimerie Royale, Paris, 1769; and the 10th volume of the *Œuvres Complètes*, 12mo., from the same press in 1778, contain the discourse; in both the phrase is worded "le style est l'homme même," as it is also in the edition of Rapet et Com^le, Paris, 1818. Thus there is full warrant for ascribing it to Buffon, even if, in a later *Dissertation sur le Style*, it is varied to the form to which your correspondent gives the preference.

In favour of "le style est l'homme même"—"the style is the man himself"—it may be urged that it is a figurative expression, not too bold, yet forcible enough to have made its way as an aphorism in France, and to have obtained some currency in England and America. It sums up tersely what Buffon says before in the discourse: "Bien écrire, c'est tout-a-la-fois bien penser, bien sentir, et bien rendre, c'est avoir en même temps de l'esprit, de l'âme, et du goût; le style suppose la ré-union et l'exercice de toutes les facultés intellectuelles." It is asked, "How can a writer's style be himself?"—but is not this a little too like what Sheridan called "special pleading to a trope?" Mr. De Quincy, in his *Essay on Style*, commends "as the weightiest thing he ever heard upon the subject," the remark of Wordsworth, "that it is in the highest degree unphilosophical to call language or diction 'the dress of thought' .... he would call it the *incarnation* of thought." "Never," says De Quincy, "in one word was so profound a truth conveyed."

I should be glad to learn where the *Dissertation sur le Style* is to be found among the published works of Buffon. It is mentioned in the *Nouvelle Biographie*, article BUFFON, as unfinished at the time of his decease. The extracts in the note to that article seem to be from the discourse before the Academy; they agree with it *verbatim*, except the variance in the phrase in question from the text of the editions to which I have referred above.

What edition of the works of Buffon authorises the substitution of "le style est de l'homme"? which to some may seem an obvious truism, unlivened by any vivacity or sententiousness in the expression of it. C. J. B.

Philadelphia, Pa.

SWARMING, A WORD FOR CLIMBING.

(2nd S. vii. 455.)

Dryden writes: —

> "The tree was high,
> Yet nimbly up from bough to bough he *swerved*;"

and in the old nautical ballad alluded to by A. A. it is said: —

> "He *swarfed* then the main-mast tree."

To *swerve*, then, and to *swarf* are evidently identical terms, and are probably the older forms of to *swarm*, in the sense of to *climb*, if, indeed, to *swarm* may ever correctly be applied to the act of a *single* individual. I think it cannot, although Todd (*in voc.*) seems to intimate the contrary, when he tells us that "it is used in conversation for climbing a tree by embracing it with the arms and legs." The same authority defines *swerve* "to climb on a narrow body," and he adds, "I know not whence derived." There can, however, be no doubt that *swerve* or *swarf*, and *swarm* (?), with the meaning here assigned to them, are words which come from the same root, and I would refer them, prefixing *s*, to the Old Norse, or Islandic, *at Verja* (*ek Ver*, *Varda*, *Varinn*), ambire, circumdare, involvere, circumire, amplecti. This, to my mind, is *certainly* the true source of the expressions in question; and to *Veria* or *Sveria*, I would also assign our north country cognate word *swey*, to swing, in the Craven dialect to weigh or lean upon, (Dan. *svaie*, to swing, and *sveie*, to bend; A.-S. *svegian*, to overcome; Su-Goth. *swiga;* Lapp. *svijam*, flector; Lat. *vieo;*) and the Icel. term itself, *svig* or *svigr*, curvatura; and *sveigr* (Germ. *zweig*),

a branch or twig. Nor are these the only words in use amongst us, which may properly be traced to the same ultimate original. To *sveria* or *veria*, for instance, through Icel. *svördr*, cæspes (Norw. *svor*; Swed. *sward*; A.-S. *sweard*, *swæthe*, *swath*, *swathu*, or *swæthu*, a footstep, way, pathy track, row in mown grass; Germ. *schwarte*, rind, bark, skin, outside plank or paling), I would refer our word *swath* or *sward*, i. e. *green-sward*; and it is to be observed that all the terms here mentioned, as being referrible to the old Icelandic word above named, convey, more or less, the idea of encompassing or wrapping about by close adherence, clasping fast around, confining, limiting, or protecting; as is again the case with regard to our English *swathe*, *swathel*, or *swaddle*, i. e. *swaddling-clothes*; and, I think, it may be shown that even such terms as *ward* (watch and ward), *war* (proprie defensio), and *wear* (vestimentum), may be traced to the same ancient root. But this is wandering too far away from the real object of this Note.

Wm. Matthews.

Cowgill.

It is the honourable liability of "N. & Q." to be called upon for the etymology of exactly those words which have the most doubtful origin, and in which lexicographers afford the least help. May not some little indulgence be claimed by those who attempt in your pages the solution of such difficulties? And if, in support of their suggestions, they cannot always bring citations to the point or other direct evidence, ought it not in candour to be borne in mind that it is the *absence* of all such evidence which *makes* the difficulty that they attempt to solve? This is premised as a general observation.

Your correspondent inquires respecting two words, *swarfing* and *swarming*, both in the sense of *climbing*. 1. With regard to the v. *to swarfe*, this is apparently equivalent to the old English v. *to swerve*, which Dryden uses in the same sense of climbing, as cited by Webster: —

"Yet nimbly up from bough to bough I *swerved*."

Wright also, in his *Provincial Dictionary*, gives "swarve, to climb." Webster is of opinion that *swerve*, in the sense of climbing, is from *warp*, and that "all may spring from the root of *veer*." Not altogether satisfied with this solution, I would observe that Jamieson seems disposed to regard "*swarfe*" as merely a Scottish form of "*surface*;" — "the swarfe of the heart," the surface of the heart. According to this view the expression, he "swarfed up" (climbed up) would simply mean, he "surfaced up."

2. To *swarm*, in the sense of climbing, derives very little elucidation from the S. *swarmian*, or from the Ger. *schwärmen*. Webster, of whom it may be truly said that he never blinks a difficulty, states that "swarm" is by the common people of New England pronounced *squirm* or *squurm*; and he thinks that the word is evidently formed from *worm*, with which certainly agrees our own provincial *squirm*, as given by Halliwell and Wright, "to wriggle about." Yet, as this solution may not by all be felt satisfactory, I would venture to offer the two following suggestions.

May not the primary meaning of the two old words, swarmian, schwärmen, be *to cling?* This would equally apply to the swarming of bees, which cling together and hang in a bunch, and to the swarming up a mast, which is effected, in the proper sense of the verb to swarm, not by the aid of ropes or ratlins, but by *clinging* with the arms and legs.

Or must we have recourse to the languages of Southern Europe? The It. sormontare, in its old and primary meaning, answered to the L. ascendere, scandere, to climb. The Fr. word sommer, which now means to sum, to "tottle up," once meant to top, to cap. "Sommer, proprement prins, est mettre comble et sommité a quelque chose" (to top). Can swarm be an abbreviation, in our nautical vernacular, of the Fr. *sommer*, to top, or of the It. *sormontare*, to climb?

Thomas Boys.

The English noun "swarm" finds its equivalent in the Saxon ȝýeapm, the Dutch *swerm*, the German *schwarm* and the Swedish *swaerm*. For the verb to swarm, the Saxons used *svearman*, the Dutch use *swermen*, and the Germans *schwärmen*, although these latter use the expression, "Klettern auf einen Baum," for swarming a tree. I think that the same idea may be traced in the expressions, "a swarm of bees," "swarming a mast," and "a swarm of people," *i. e.* a pressing together as people do in a crowd, and as a man does with his arms and legs when swarming a mast or pole. I cannot exactly explain *swarf*, but think that it probably was only a corruption of swarm, as at Rugby they term working hard "swotting," a word which I take to be merely a corruption of sweating.

J. A. Pn.

Neither *swarm* nor *swarf* is recognised in the nautical dictionary. The former word is nevertheless very common, and appears to be cognate with one sense of the German verb *schwärmen*, "to swerve about," very characteristic of the appearance of a man raising himself by the strength of his wrists upon a rope or pole, his feet and legs making good his advance upwards. *Schwärmen* means also to act as a fanatic or enthusiast, one who *swerves* from orthodoxy. *Swarf*, in like manner, is cognate with the Dutch *zwerven*, to swerve.

T. J. Buckton.

Lichfield.

Replies to Minor Queries.

The Precious Ointment (2nd S. vii. 434.) — The sacred oil, with which the tabernacle, the ark of the covenant, the golden candlestick, the table, the altar of incense, the altar of burnt-offerings, the laver, and all the sacred utensils, and indeed the priests themselves, were anointed, was composed of a hin of the oil of olives, of the richest *myrrh*, of *cassia*, of *cinnamon*, and of sweet *calamus*. The proportions of the mixture were 500 parts of the myrrh and cassia, and 250 each of the cinnamon and calamus. This ointment could not be applied to any other purpose (Exod. xxx. 20—33.)* The Septuagint names *one* of the ingredients, the myrrh†, σμύρνης ἐκλεκτῆς, which corresponds with the myrrh, μύρου βαρυτίμου, of Matthew (xxvi. 7.), described as πολυτελής by Mark (xiv. 3.), and as πολύτιμος by John (xii. 3.). The ointment probably prepared for Lazarus, which his sister Mary poured on the head and body of our Lord, consisted therefore of one only of the four ingredients of the sacred oil in use in the first Temple. Judas reprehended this anointing, as practised at banquets, as an extravagant luxury. So Martial (III. xii. 4.) says: —

> "Qui non cœnat et ungitur, Fabulle,
> Hic vere mihi mortuus videtur."

This view was corrected by our Lord, who says it was done preparatory to his entombment (Mark xiv. 8.). Thus Jahn, in explaining the above passages in the Gospels, says: "It was their custom to expend upon the dead aromatic substances, especially myrrh and aloes, which were brought from Arabia. This ceremony is expressed by the Greek verb ἐνταφιάζειν [to embalm or entomb], and was performed by the neighbours and relations."

In the other case (Luke vii. 37.) the myrrh was only applied to the feet of our Lord after washing, and previous to partaking of a meal,—a common practice of antiquity, and once performed by our Lord himself to his disciples; when, however, no mention is made of anointing, it being probably too costly for general use. At Sparta, the selling of perfumed ointments was wholly prohibited; and in Athens, *men* were not allowed to engage in it. Different ointments were used for different parts of the body (Eschenburg, iii. s. 170.)

T. J. BUCKTON.

Lichfield.

Robinson's Hymn, "Come thou fount," &c. (2nd S. vi. 54. 116. 259. 420. 530.) — Although what has been written in reference to this hymn sufficiently shows that Robert Robinson, and *not* Lady Huntingdon, was its author, may I request, in addition to my former Note (2nd S. vi. 259.), your insertion of the following extract from a letter by Mr. Robinson to the Rev. John Lombard of Sudbury, Suffolk; date Dec. 3rd, 1766: — "Who could tell you," says he, "I was an author; my works consist of only two Hymns, which Mr. Whitefield printed; besides these I have written nothing." (*Works*, by Flower, iv. 294.)

This extract shows that two hymns had been written by Robinson as early as 1766, and that they had been previously printed for the use of the Calvinistic-Methodist body. There can be no question that these hymns are the two which have been ascribed to him for pretty nearly a century past, viz.: —

> "Mighty God, while angels bless Thee;"

and

> "Come Thou fount of every blessing."

Your Index to vol. vi., permit me to say, should have contained Robinson's name as, *at least*, the supposed author of the hymn in question. It only gives the name of the excellent Countess of Huntingdon, to whom it has been ascribed upon very baseless grounds.* X. A. X.

Judicial Torture (2nd S. vi. 359.) — MR. KENSINGTON will find much valuable and interesting information in the subjoined works on the subject (together with several modes) of this barbarous and unconstitutional practice in England; viz. *Observations on the more Ancient Statutes from Magna Charta to XXI. James I. cap.* 27., by the Hon. Daines Barrington, 4to. Lond. 1775 (4th ed.); *A Reading on the Use of Torture in the Criminal Law of England previously to the Commonwealth*, by David Jardine, Esq., 8vo. Lond. 1837; and *History of the Inquisition*, by Charles H. Davie, 8vo. Lond. 1851 (2nd ed.). The last-mentioned little work contains an admirable illustration of the principal tortures of the Inquisition. Consult also *De gli Instrumenti di Martirio usate da' Gentili contro Christiani* (with woodcuts), by Antonio Gallonio, 4to. Rom. 1591. This work is a standard authority upon the particular subject of which it treats, and has been frequently reprinted, both in Latin and Italian, on the Continent. β.

The following is of the number of the questions given by Professor Amos, in his *General Examination Paper on the Laws of England for the Moral Sciences Tripos*, at Cambridge, in 1855. Several of the inquiries referred to in it have already been satisfactorily discussed in "N. & Q.;" but I am sure if one of the learned gentlemen, before whom this paper was originally placed, would take the

* During the whole period of the existence of the second Temple, and during the latter part of the first, the high priests were not consecrated by being anointed with the sacred oil (*De Sola and Raphall Mishna Megillah*, i. s. 9. note).

† In Hebrew מֹר, *a drop*, from the Arabic مر, *to flow*.

[* It is also entered under the word "Hymn: 'Come thou fount,' &c."—ED.]

trouble of transferring to these pages his answer to the entire question, he would confer an obligation upon many of your readers: —

"What are the latest reigns in which the following punishments respectively have been in force in England? Boiling alive, burning alive, disembowelling alive, pressing to death, taking out the eyes, cutting out the tongue, dragging to the scaffold by a horse's tail, burning the heart, slitting the nose, cutting off the ears, burning through them with a hot iron the compass of an inch, branding the cheek with ignominious letters, searing the thumb, the worst bread to be found and stagnant water on alternate days, corruption of blood, incompetency to give evidence, hanging in chains, anatomising, the pillory, the ducking stool. What is the present law and practice with regard to the stocks?

"What is the clause in the Bill of Rights respecting punishments? What were the cruel sentences passed on Prynne, on Tutchin, and on Oates? What literary notices are there respecting the penal sufferings of De Foe, or descriptive of any of the above modes of punishment?"

WM. MATTHEWS.

Cowgill.

Designation of Works under Review (1st S. xi. 111.) — I am not aware that an answer has yet been given to the question, "Under what technical term should a reviewer refer to the group of works forming the heading of the article?" Allow me to suggest that the appropriate word is *rubric*. The restricted use of this term to the portions of the Prayer Book printed in *Italics*, is modern and unauthorised. The Latin rubrica is of extensive use: Micrælius thus defines it:

"1. Terra rubri caloris: 2. *Tituli* et *Capita* librorum, ob id rubricæ dicta, quia vel rubris literis, vel stylo in cera rubra scribi solebant, sicuti textus vel nigris literis, vel in nigra cera."—*Lex Phil.* 1661.

The word rubric was very much used by the lawyers, and is still current in French, German, and other modern languages in a much wider sense than among us. I know of none so appropriate as this for the purpose in question, and I am aware that several gentlemen have already availed themselves of it, not only in conversation, but in their printed productions.

This Note may be considered very needless by some, but at the same time it will not be thrown away, if it serve to promote the wider circulation of a word which many must feel the want of. I will therefore conclude with a quotation to show that *rubric* is classical: —

"Quid Masuri rubrica vetavit?"—*Pers. Sat.* v. 90.

B. H. C.

The Union, 1707 (2nd S. vii. 455.) — The cavaliers and country party used to meet every day at Pat Steel's in Edinburgh to concert their measures before the Parliament met. (*Vide* Lockhart of Carnwath's *Memoirs*, p. 198.) SIGMA THETA will find much information in this work, and also in Colonel Hooke's *Secret Negociations*, a MS. copy of which work is in the British Museum, having been purchased at Lord Stuart de Rothsay's sale. It would be interesting to know whence his lordship obtained the MS. The *Negociations* were originally published in France, and subsequently translated and published in London in 1760; but the MS. copy I refer to gives a great deal more information, so that it is difficult to understand why the whole MS. was not published originally. It appears, according to Lockhart, that a great number of peers were subsidised. He gives a list of the names, with the sum each received, the total being 8,225*l.* 17*s.* 7*d.*

N. H. R.

The Virgil of Christianity (2nd S. vi. 231.) —

"Nec meritis istud poteris aptare parentum,
Ceu pia profuerit redimendis cura bonorum,
Abstuleritque aliis aliena ignavia vitam:
Cum videas multos, sanctis genitoribus ortos,
Nullo salvari studio potuisse suorum:
Expositisque aliis ob turpia crimina matrum,
Missam externorum curam, quæ stercore raptos
Per fontem vitæ cælesti traderet aulæ."

Divi Prosperi *Carmen de Ingratis*, l. iii. v. 64.
Poetæ Ecclesiastici, t. iii. p. 254. Cameraci, 1826.

I came upon the above while looking for something else. I doubt whether the *Virgil of Christianity* would have directed any one to St. Prosper.

H. B. C.

U. U. Club.

Punic Passage in Plautus (2nd S. vii. 393.) — See some critical observations in *An Elementary Course of Lectures on the Criticism, Interpretation, and Leading Doctrines of the Bible*, delivered at Bristol College, in the years 1832, 1833, &c. by W. D. Conybeare, M.A., Rector of Sully, Visitor of the College," p. 95. note. Query, has this valuable little volume been reprinted? * R. C.

Cork.

Inscription on the Countess of Pembroke's Portrait (2nd S. vii. 311.) — Did not the painter, Mark Garrard, take advantage of the melting of the ice and snow to pay a well-turned compliment to "Sidney's sister, Pembroke's mother"? There had been only gloom until she appeared — no spring till then: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun?" G. (1.)

International Communication two hundred Years Ago (2nd S. vii. 453.) — That Spain was not so far off in the seventeenth century as Secretary Nicholas would lead us to believe, when such an important letter as that from Charles II. to Philip IV. was "not sent for want of a conveyance," appears from the Report of De Questor, Superintendant of all the Posts, preserved in the State Paper Office (1628), who certifies that the days for departure of the ordinary posts for the several

[* It has not been reprinted. — ED.]

places following *are weekly:* Paris, Turin, *Madrid*, and all parts of France, every Thursday, the tide that followeth after midnight. Had not Secretary Nicholas some other motive for not sending this letter? W. D. H.

The Rev. Gerald Valerian Wellesley (2nd S. vii. 436.) — Dr. Wellesley was buried in the chapel of the Nine Altars, at the east end of the cathedral, at Durham, being the last of the Canons of that cathedral church that was, or will be, buried there; as all future interments within the walls are now forbidden.

The following inscription is placed on a marble slab, inserted in the wall, eastward of the grave:—

✠

"Sacred
to the memory of
The Honble and Revd Gerald Valerian Wellesley, D.D.
fifth son of
Garret, first Earl of Mornington,
for twenty-one years
Prebendary of this Cathedral Church,
Rector of Bishop Wearmouth, in this Diocese.
Born December 7th, 1770.
Died October 21st, 1848.
His mortal remains rest beneath this Tablet
beside those of his two infant grandchildren."

"We believe in the Resurrection of the dead,
And the Life of the World to come.
Amen."

T. C.

Durham.

Booksellers' Signs (2nd S. v. 130. 466.; vi. 15. 353.) — Allow me to add the following, transcribed from a neatly engraved advertisement attached to the end leaf of an octavo volume; a small medallion of "Virgil's head" surmounts this inscription: —

"This Book
is to be sold at the Shop of
Abraham Vandenhoeck
and
George Richmond,
the sign of Virgill's Head,
Opposite Exeter Exchange in the
Strand."

Where can I find any account of this bookselling firm? X. A. X.

Gas: Origin of the Word (2nd S. vii. 298. 465.) — Although Van Helmont uses the word *gas* loosely in many senses, he certainly had an idea of the existence of *gases*, as the following quotation will show: —

"The word *gas*, ... was first introduced into chemistry by Van Helmont. He seems to have intended to denote by it everything which is driven off from bodies in the state of vapour by heat. He divides *gases* into 5 classes." — Thomson, *System of Chemistry* (1802).

In general, I think Van Helmont used the word *gas* to signify a spirit not capable of being coagulated. J. A. Pn.

Cringleford Bells (2nd S. vii. 451.) — Permit me to supply the correct inscriptions:

Treble, "Anno Domini 1605."

2nd, "+Sum. Rosa. Pulsata. Mundi. Katerina. Vocata." (Black letter.)

On the crown are four shields, each bearing a chevron between three lave-pots. The stops between each word are very remarkable. They are of 1½ in. diameter, and bear the device of two birds on a tree, the whole encircled by a legend, "+ William ffoundor me fecit." Similar shields and stops occur on a bell at Magdalen College, Oxon, and are figured in Rev. W. C. Lukis' *Account of Church Bells*, plate xi. (Parker, 1837.)

Your correspondent has communicated the inscription on the tenor, with all its faults, from Blomfield. On the bell itself it reads, in Tudor capitals, "Filii (*sic*) Dei vivi miserere nobis Anno Domini 156x," but badly cast.

John L'Estrange.

Norwich.

Byard (2nd S. vii. 436.) — The following may probably relate to "the family" of the late Capt. Sir Thomas Byard.

In Hunter's *South Yorkshire*, vol. ii. p. 482., under the "Parish of Owston," co. York, it is stated that, —

"At a house called Skellow-hall resided Leonard Byard, gentleman, in the time of James I. By Lucy his wife, sister of George Holgate of Stapleton, he had Captain George Byard, an officer in the parliament army, who married a daughter of —— Bury, of Grantham. He had no issue, and settled his estate on his wife's nephew, Wm. Rokeby, who married his cousin, another Bury of Grantham."

At p. 480.: —

"Here lyeth the body of George Byard of Skellow, Esquire, who died the ninth day of January, 1660."

Possibly the wills of the above Leonard and George Byard, if such there are, at York, might mention relations. Families of the name, apparently in a humbler station of life, existed at Fishlake and Binningley in Yorkshire. If a grant of the arms, which are stated to be assigned to the name, was ever made, some notice of it would most likely be met with at the Heralds' College.

C. J.

Talking Fish (2nd S. vii. 433.) — Allow me to undeceive (if he really needs the process) your correspondent as to the connexion between the Talking Fish (which is, by the way, no fish at all) and Scott's *Philomythie*. The book is now in my hand (ed. 1616), and is neither more nor less than a kind of political Gay's *Fables*, in which animals of various kinds acutely and learnedly discuss the topics of the day. Lethrediensis.

Aldrynton (2nd S. vii. 455.) — The remarkable coincidence of names, John, Isabella, and Robert II——, *temp.* Rich. II., mentioned under the

above heading, with John Huwet, Huet, or Huyt, whose wife was Isabella and son Robert, also *temp.* Rich. II., and who possessed lands in divers counties, induces me to think that the blanks should be filled up with that name, and to beg E. B., should my surmise be correct, to do me the great favour to copy me the feoffment charter alluded to, before sending it to any one, who, being the owner of the property, may claim the performance of his disinterested promise.

J. F. N. HEWETT.

Tyr Mab Ellis, Pont-y-Pridd, Glamorgan.

Fanatical Citizen's Prayer (2nd S. vii. 433.) — Dr. Wm. Robinson, in his *Hist. and Ant. of the Parish of Hackney*, 1842, vol. i. p. 125., gives this under the more appropriate title of "The Miser's Prayer;" and states that it was found "among a variety of curious papers of Mr. Ward, in his own hand-writing." In the version of the prayer given by Dr. Robinson there are some verbal differences from that inserted by J. Y., but these are not material to the sense. The dwellers in Hackney still know "Ward's Corner," and until within a few years they knew "Ward's House," so called from having been built by the author of this pious production. And the readers of Pope know the worthy himself; who stands in the excellent company of

"Waters, Chartres, and the Devil,"

in the *Moral Essays*, Epist. ii. v. 20. Being convicted of forgery, John Ward was expelled from the House of Commons (where he had sat for Melcombe Regis), and set in the pillory, 17 Feb. 1727. Cf. *Dunciad*, iii. 34. ACHE.

Wotton Queries (2nd S. vii. 374.) — Edward, first Lord Wotton, was alive in 1614, for in a letter dated Midsummer morning in that year, from Sir Henry Wotton to Sir Edmund Bacon, he says: "Of the Office of Five Ports, I dare yet pronounce nothing. *My Lord*, my *brother*, will none of it." (*Reliq. Wot.* 1685, p. 437.)

Dugdale, in his *Baronage*, ii. 414., says that Edward Lord Wotton was made Treasurer of the Household in 1616 (14 Jac.), and quotes as authority "*Annal. R.*, Jac. per Camd."

In the church of Boughton Malherbe is an epitaph on Sir James Wotton, who, it states, died on the 20th Oct. 1628, and that he was brother to "Edward late Lord Wotton." W. (Bombay.)

Pronunciation of Words ending in "-oid" (2nd S. vii. 394. 468.) — I am very glad to see that your correspondents have advocated the cause of *o* and *i*, so wrongfully blended into a diphthong. Allow me to take the opportunity of remarking that while of the four vowels, *a*, *e*, *i*, *o*, the third and fourth, *i*, and *o*, are thus improperly amalgamated, the first and second, *a* and *e*, are frequently crushed into one with equal injustice. I lately read in a local newspaper, *To be sold, a Phæton!* And no doubt, if the weather continues warm, we shall soon be deluged, as in former summers, with advertisements of *ærated lemonade!*

THOMAS BOYS.

Anecdote of Fuller (2nd S. vii. 476.) — This with the slight variation of "ever seen *him before*" instead of "ever seen *his face*," is from the *Appeal of Injured Innocence*, pt. II. book iv. § 94.

J. EASTWOOD.

Oliver Cromwell and his Sons (2nd S. vii. 472.) — Your correspondent, JAMES ELMES, writes: "I never read of his (viz. Cromwell) having more than two sons — Richard, his successor in the Protectorate, and Henry."

A reference to the Cromwell pedigree in Gough's *Camden* (vol. ii.) will show him the names of three more, viz. —

"Robert, bap. Oct. 13, 1621, died young.
"Oliver, bap. Feb. 6, 1622, ditto.
"James, bap. Jan. 8, 1631, buried same year."

L. (1.)

Dowle (2nd S. vii. 336. 483.): —

". . . . As diminish
One *dowle* that's in my plume."
Tempest, Act III. Sc. 3.

The following quotation will, I think, go towards establishing the meaning of the word *dowle* as given by Bailey, and upheld by MR. F. A. CARRINGTON: —

"There is a certain shell-fish in the sea, called Pinna, that bears a mossy *dowl*, or wool, whereof cloth was spun and made."—*Humane Industry, or History of Man. Arts*, 1661.

J. A. PN.

Anglo-Saxon Words in "Liber Winton" (2nd S. vii. 474.) — May I correct an error or two in the Query you so obligingly inserted, without which it will be impossible to obtain a satisfactory answer?

As the *contractions* are not all given, for "*mewenehaia*" read *merewenehaia*; and for "*Hestdinges*," *Hesterdinges*.

Also, for "*hantacheuesle*" read *hantacheusele*; the printed copy being in error in that word.

B. B. WOODWARD.

Haverstock Hill.

Miscellaneous.

NOTES ON BOOKS, ETC.

Strictures on Mr. Collier's New Edition of Shakspeare, 1858. *By the* Rev. Alexander Dyce. (Russell Smith.)

Every lover of Elizabethan literature — every student of Shakspeare — must share the pain with which we have seen the two gentlemen whose names appear on the title-page we have just quoted —

"Turning their books to glaives, their ink to blood,
Their pens to lances, and their tongues divine,
To a loud trumpet and a point of war."

Great was our regret at the publication of Mr. Dyce's *Observations*; greater when we found Mr. Collier replying to them in his last edition of Shakspeare — and it is made greater still by this rejoinder on the part of Mr. Dyce. These scholars have reversed the state of things in Verona, for, from their ancient friendship, has sprung their violent hate. Each now feels that he is —

"Hated by one he loved; brav'd by his brother;
Check'd like a bondsman; all his faults observed,
Set in a note-book, learn'd and conn'd by rote
To cast into his teeth;" —

and is chafed and embittered by the feeling. Is there no mutual friend, who, without stopping to inquire into who gave the first offence, can step forward as a mediator and remind them of what Johnson so well says, "that there are higher laws than those of criticism"— and address them as the poet addressed Brutus and Cassius: —

". . . . What do you mean —
Love and be friends, as two such men should be."

The Sonnets of William Shakspeare re-arranged and divided into Four Parts, with an Introduction and Explanatory Notes. (J. Russell Smith.)

The time has long since passed when a commentator on Shakspeare could venture to declare that nothing less stringent than an Act of Parliament would induce the admirers of the poet to read his Sonnets a second time. They are now regarded with a very different spirit — Coleridge, Hallam, Tieck, have all admitted their extreme beauty. The object, however, for which they were written remains as mysterious as ever; and the ingenious author of the present volume who would see in them, among other things, the friendship of Shakspeare for Southampton leading him to warn his noble friend against the influence and ill example of the brilliant, but dissipated Marlowe, has produced a work well calculated to draw farther attention to these remarkable productions.

A Select Glossary of English Words used formerly in Senses different from their present. By Richard Chenevix Trench, D.D. (J. W. Parker & Son.)

The Dean of Westminster, who has already done so much to encourage the study of our own language, has in this little volume given a fresh stimulus to that important branch of education. Its object is to trace in a popular manner and for general readers the changes of meaning which so many English words have undergone; words which are as current with us as they were with our forefathers, yet mean something different on our lips, from what they meant upon theirs. Dean Trench alludes to the increasing pressure upon young men to complete their educational course at the earliest possible date; and well remarks that as the number who can enjoy the inestimable advantages, mental and moral, of a classical education, must be growing smaller, how desirable it is that they should be provided with the best substitute, and which he considers will be found in our language and literature. It is needless here to insist upon the good work which the Dean of Westminster has already accomplished in his endeavours to popularise a knowledge of that language and that literature by his *Study of Words* and *English Past and Present*; but we think we may predict that neither of these works will contribute more directly to that great end than this *Select Glossary*, which forms as it were the completion of his scheme.

BOOKS RECEIVED. —

Rita; an Autobiography. (Bentley.)

This new volume of *Bentley's Standard Novels* is a pleasant and well-written tale, well deserving a place in the series.

What's in a Name? being a Popular Explanation of Ordinary Christian Names of Men and Women. By T. Nickle Nichols. (Routledge.)

When Heywood presented to Queen Elizabeth his *Complete Collection of Proverbs*, "Bate me an ace, quoth Bolton," was the Queen's reply, and the very proverb was missing in the volume. "What is the popular meaning of 'Nickle?'" said we; but we turned to Mr. Nickle's book in vain.

Routledge's Illustrated Natural History. By Rev. J. G. Wood, M.A. Part III. (Routledge.)

The work preserves its amusing and interesting character, and the woodcut illustrations their excellence.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

A MIRROUR OF POPISH SUBTLETIES, by Robert Abbot, D.D. [Bishop of Sarum], Master of Baliol College, Oxford, *circa* 1608. Or any other works by Bp. Robt. Abbott or Abp. Abbott.
Also an Autograph of Robt. Abbott, and any original (oil) Portraits.

Wanted by *Mr. Abbott*, Stamp Office, Darlington.

A NARRATIVE OF THE WAR IN HOLLAND IN THE YEARS 1794–1795, with an Account of the Sufferings of the British Troops in the Retreat, by an Officer of the Guards.

Wanted by *Rev. H. C. Hart*, Eastbourne, Sussex.

LIST OF EARLY PRINTED BOOKS in the ARCHIEPISCOPAL LIBRARY at LAMBETH. By the REV. S. R. MAITLAND, D.D. Will the friend to whom a copy of this work was lent some time since by Mr. Thoms, be good enough to return it to him at 40. St. George's Square, Belgrave Road, S. W.?

Notices to Correspondents.

T. S. D. (Sewardstone) *is referred to our* 1st S. x. 71. *for a full history of the* jeu d'esprit — "Mr. Leech made a speech," &c.

SIGMA. *Stephen Prentis's unpublished drama is entitled "Scenes from* The Cid," *and consists of Acts II., III., IV., and V. The* dramatis personæ *are, Don Gomez, Don Diego, Don Roderigo, Elvira, Marcos, and Ximena. The scene of the play is Burgos and its locality. — The scene in William Henry Brett's play,* The Usurer's Daughter, *in five acts, is not confined to any particular locality: the* dramatis personæ *are Lord Florinton, Sir Wm. Claverly, Boyton, Sherwin, Orsmar, Rokely, Baldrich, Peter, Alice, Maude, Margaret, and gentlemen, soldiers, servants, &c.*

T. F. N. H. *Respecting the inscription at Christ Church, Hants, see our* 1st S. viii. 147.

G. K. L. *Alex. Brome is the author of the metrical speech made to Gen. Monk* [antè, p. 478.]. *It is printed in the third edition of Brome's* Songs and Poems, 1668, p. 291.

G. N. *A biographical account of Giovanni Battista Buononcini, or Bononcini, who contested the musical world with Handel, will be found in Hawkins's* History of Music; Dictionary of Musicians, 2 vols. 1824; *and Gorton's* Biographical Dictionary.

Answers to other correspondents in our next.

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C., *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

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LONDON, SATURDAY, JUNE 25. 1859.

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Notes.

BISHOP BURNET'S RESIDENCE IN CLERKENWELL.

The original mansion of Dr. Gilbert Burnet, Bishop of Salisbury, is still standing, and the house (now divided) forms Nos. 43. and 44. St. John's Square, Clerkenwell. Five or six years before his death, as we learn from the memoirs of this eminent prelate written by his son, Burnet, tired of the political strife of opposing factions, and desiring to be more abstracted from the world, as well as to avoid those formal visits from a host of sycophants to which a man in his high position was particularly subject, sought retirement by settling in "St. John's Court;" *i. e.* "Square," then a spacious pleasant place (*Hatton*, 1708). Here, on the west side, he lived in a state of domestic tranquillity, employing his pen on the third volume of his *History of the Reformation*, in writing the *History of his Own Time*, and on one or two of his minor productions. He now maintained an intercourse only with his more intimate friends, such as the Duke and Duchess of Marlborough, the Duke of Newcastle, the Dukes of Montrose and Roxburgh; Earls Godolphin, Cowper, and Halifax; Lord Somers, Lord Townshend, Lord King, Lord Chief Justice Eyre, and the Master of the Rolls, Sir Joseph Jekyll,—truly noble associates for a man of genius and refinement.*

The celebrated Ralph Thoresby of Leeds once paid him a visit in Clerkenwell, and has recorded in his *Diary* that on the 4th June, 1712, he

"Walked to St. John's, beyond Smithfield, to visit the learned and pious Bishop of Sarum, who entertained me affectionately and agreeably, but had a melancholy prospect of public affairs. The Lord direct therein!"

Early in the year 1710, Burnet's peace was disturbed by a riotous mob, the partisans of Dr. Sacheverell,—

"A bold insolent man," says Burnet, "with a very small measure of religion, virtue, or good sense, [who had made himself popular by his railings at dissenters and low churchmen]. The word upon which all shouted was *The Church and Dr. Sacheverell*, and such as joined not in the shout were insulted and knocked down before my own doors: one with a spade cleft the skull of another who would not shout as he did. There happened to be a meeting-house * near me, out of which they drew everything that was in it, and burned it before the door of the house. They threatened (continued Burnet) to do the like execution on my house, but the noise of the riot coming to court, orders were sent to the guards to go about and disperse the multitudes, and secure the public peace, and as the guards advanced the people ran away." †

Two years after this *émeute* the venerable prelate lay stretched upon a bed of sickness: his friend Dr. Cheyne attended him; and in the last extremity, Sir Hans Sloane and Dr. Mead were sent for; but their skilful efforts to avert his destiny were unavailing; he succumbed to the malady from which he was suffering, a pleuritic fever, and expired on the 17th March, 1715, in the 73rd year of his age.

On the night of the 22nd his remains were buried near the communion-table in the old church of St. James's, Clerkenwell, to which, says a journal of the time (*The Old Whig*), he was carried in a hearse attended by mourning coaches from his house in St. John's Square. As the corpse was being conveyed to church the rabble flung dirt and stones at the hearse, and broke the glasses of the coach that immediately followed it.

Some time after Burnet's removal from St. John's Square by death, the mansion he occupied became the residence of the eminent Dr. Towers ‡ of political celebrity, who, for a new edition of the *Biographia Britannica*, edited by Dr. Kippis, compiled upwards of fifty articles, to which his initial "T." is appended. He died in this house on the 23rd May, 1799, in the 63rd year of his age. The old mansion has undergone many changes since the bishop and his family were its occupants. Its forecourt, now a waste, was then adorned with trees and shrubs; and what was formerly an imposing entrance portico is now a mean open-bricked passage through the house leading to Ledbury Place, a double row of small tenements built upon what was the bishop's gar-

* On Sunday evenings Burnet usually had a lecture here upon some select passage of Scripture, to which many persons of distinction resorted, though at first it was intended only for the spiritual comfort of his family.

* Aylesbury Chapel, then a Presbyterian meeting-house, now St. John's Church.

† Burnet's *Hist. of his Own Time*, ed. 1822, vol. v. p. 430.

‡ Brayley's *Londiniana*.

den. Until lately the house had from its exterior a crazy tumbledown appearance; but during the present year it has undergone some repairs, a bay window on the north side has been removed, and the front of the house recompoed; and for its future identification the words "BURNETT HOUSE" have been impressed in the cement over the upper story. The lofty and well-proportioned rooms of this noble mansion have been partitioned off in every conceivable way; and lately there were no less than thirteen poor families pursuing various employments in the very rooms once set apart for the reception of distinguished guests. The chimney-pieces in several of the rooms are handsome in design, and of elaborate workmanship; the hearths are all of white marble; the old stoves have been removed; and the old staircases have also been replaced by less substantial ones of modern construction. In a yard behind the right wing of the house is a leaden cistern of large dimensions; on the outside are several devices in *relief;* on the front and at either end are figures of the Goddess of Plenty. Near the upper edge of the cistern is the date of its casting, 1682, and the initials "B. A. M." Within a panel there is a shield quite plain, and over this, as a crest, a lion passant, the dexter paw resting on a blazing star. (To what family does this crest belong, having "M." as the initial letter of their name?) There was until recently another cistern on the premises, bearing date 1721, and the initial "G." for Gilbert, surmounted by a mitre; but in 1857 it was sold for old metal, and is said to have weighed four hundred weight.

In conclusion we must express a regret that an old mansion such as this, — in days of yore honoured by the residence of men who by their talents will be long remembered in literary circles, — is not rescued from the hand of the spoliator, as a remnant of historic fame: —

> "We do love these ancient ruins,
> And never tread upon them, but we set our foot
> Upon some reverend history."

W. J. PINKS.

BOOK NOTES AND INSCRIPTIONS.

The following, which I transcribe from the fly-leaves of books in my own study, will perhaps be deemed worth preservation: —

1. In a copy of Hopton's *Concordancy of Yeares* [London] 1615, the leaf which precedes the title has an escocheon of arms, with the date "1656" sketched first in pencil, and then with writing ink, and this description: —

> "He beareth arg. 3 Bends wavy az. to which ye Mott' underwritten alludes. *In Portu Quies.* This is ye paternall coat of Wilbraham of Nantwich, whose mother was Heir gnrall to Clive of Huxley, & had a share of her Father's Lands in Clive & in Huxley.
>
> "Ld when I find my Ship to reele
> Be thou my Steers-man, guide ye keele:
> Secure ye Freight, bring it to Shore,
> And I shall praise thee evermore.
>
> "All thy Waves & thy Billows are gone over Mee.
> "*Ps.* 42. 7."
>
> "*In Portu Quies* was my Mott'
> When Seas were calme, wch now are not,
> If God giue Grace to Persevere,
> Though Seas doe rage, I will not fear.
> "ROGER WILLBRAM.
> "1676."

On one of the fly-leaves at the end of the volume is: "John Corbett, 1683," and "Richard Godard his Book, God give him grace."

2. On a fly-leaf of Lord Clarendon's *Survey of Hobbes's Leviathan*, Oxford, 1676, are these lines, in an old hand: —

> "Our Spring is short, our Sumer's quickly gon,
> Our Autumn followes, then ye fall comes on.
> Now view ye leaves, & see how they decay,
> Just so mans life does quickly passe away.
> "WILLm ARTHUR."

Perhaps those lines are a quotation from one of the English poets of the seventeenth century, but not having any of them at hand, I have no means of determining. ARTERUS.

Dublin.

Fly-leaf Scribblings. — On an edition of Waller's poems: —

> "Here, lovely Ethelinda, shalt thou find
> The strongest sense and sweetest numbers joined;
> Virtue in him and eloquence conspire
> The attic sweetness and the Roman fire.
> Such was the bard who SACHARISSA sung,
> Like thee the fair for whom his lyre he strung.
> Wouldst thou, like her, with love the bard requite,
> Strong as his numbers, as his fancy light;
> Fir'd with the prospect of the glorious prize,
> To deathless honour thou shouldst see me rise;
> Then WALLER's fame should quickly yield to mine,
> And SACHARISSA's name be lost in thine.
> "1696."

The verses are so good for the date, as to be worth preserving. EDWARD KING.

In the fly-leaf of an old book of churchwardens' accounts, beginning in 23 Hen. VII. (1508), I have found some Latin verses scribbled. They are in the handwriting of that period. The leaf has been torn, and otherwise ill-treated; and the ink has faded a good deal, so that they are not very easy to decipher. The first that I have been able to make out are: —

> "Sunt mea si qua dedi, fuerant mea si qua comedi,
> Si qua remanserunt nescio cujus erunt."

Next comes: —

> "Si quis centiret (*sic*) quo tendit et unde veniret
> . . . . gauderet, sed in omni tempore fleret."

The first word of the second line I cannot decipher, but I should guess "nunquam."

> "Me vult vitalem qui mihi dat medicalem,"

is written next; and lower down, in a different

hand, are eight verses, of which I can only decipher the first and last. These are as follows:—

(i.) "Primus cum sexto fa sol la semper habito."
(viii.) "Septimus et septem dat et octavus tibi quinque."

Can any one give me a clue to the remaining six lines, or to the missing word before "gauderet?"

Lying loose in the same book is a leaf of parchment, torn and discoloured, containing what appears to be part of a dictionary or glossary in verse. It is arranged alphabetically. The writing is, I think, of rather an earlier date than that in the fly-leaf. Here are one or two verses which I have made out:—

"Falce puto vineta meto date (?) tondeo prata."
"Fallo falsificans et fallo decipiendo."

Can any one tell me of what work this is likely to have formed a part? SELRACH.

The following from an old Bible:—

"The examination of John hirset of Loadswell, given before me William Bastarde and me . . . . . toe of his Majisties justises of the peace for the county of devenshear, of thirsday january the sevente, 1685, who declareth upon othe, that tuseday before neuearse day, as he was walking in his grounde neare Loadswell about halfe and houre before night, he heard a raine over his heed, and lookeing by, he sawe something like A goose; It had A face Aboute the bigenesse of a childs of three eare olde; It pished doune in A place Befor him And said to him feare not for I am sent to thee not from idolse, but from the god of heven; thar hath been of late wars in England, thar shall be grater, but short and smarte, and then the strongeste shall not prevaill; then you shall see whose right it is, And see that thou doste declare this, this John arest (*sic*) of Loadswell, neare Kingsbrighe, reported to be a vearey honste man amongst all those I know him—

"So i do."

W. S.

Baconi Sermones.—In a copy of Baconi *Sermones*, Lugd. Bat. 1644, there is the following entry on the fly-leaf:—

"N B 9*d*" (I don't understand this*). "This Latin Translatōn was made by Ben Jonson and John Hackett, D.D. (aft^{ds} Bp. of Lich^{d} and Cov^{try})."

Underneath this, in a similar hand, but paler ink, as if written at a different time, "A. Wood." Can this be the great Antony Wood? At the fly-leaf at the end of the book is the name in old handwriting, "William Ravenscroft." There is no notice of this edition in Watt.

O. L. CHAMBERS.

Archbishop Francis Marsh.—In a large-paper copy of

"Ludovici Cappelli, S. Theologiæ olim in Academia Salmuriensi Professoris, Commentarii et Notæ Criticæ in Vetus Testamentum. Accessere Jacobi Cappelli, Lud. Frat. in Academia Sedanensi S. Theologiæ olim Professoris, Observationes in eosdem Libros. Item, Ludovici Cappelli Arcanum Punctationis auctius et emendatius, ejusque Vindiciæ hactenus ineditæ. Editionem procuravit Jacobus Cappellus, Lud. Fil., Hebraicæ Linguæ in Academia Salmuriensi nuper Professor. Amstelod. P. et J. Blaeu, 1689,"—

now in my possession, there is written on the reverse of the title, in a fine round hand, the following inscription:—

"Reverendissimo
In Christo Patri ac Domino,
Francisco Archiepiscopo Dublinensi,
Quem Christi causâ Exulem
Animus a Superstitione, et Impotenti Dominatu Aversus,
Fluxorumque Huius Vitæ Commodorum Contemptor,
Aliæque Virtutes et Eruditio,
Summopere Commendant,
Hunc Parentis sui, Patruique, Librum
Venerationis significandæ Gratiâ offert
Jacobus Cappellus.
Londini, nonis Juniis
Anno MDCLXXXIX."

The "exile" spoken of is explained in D'Alton's *History of the Archbishops of Dublin* (p. 287. ss.), and better illustrated by what Bishop Mant tells us of Bp. Narcissus Marsh's experience, *Hist. of the Church of Ireland*, ii. 7. s.

The volume thus offered to Abp. Marsh, is dedicated in a well-turned inscription to William [Sancroft] Archbishop of Canterbury, the bishops of both provinces, and the whole clergy of England. W.

Baltimore. U. S. A.

Book Inscriptions.—The following is written in an old hand at the end of *Measure for Measure*, in my copy of the second folio Shakspeare:—

"Thy virtuous goodness which alone has Charms
To make thee worthy of a monarch's arms,
A monarch who his Peoples hearts w^{d} try,
And shrewdly turn'd a priest to turn a spy.
For Empire then he Quitts the Lower Plain,
Resumes the Septre, and gives laws again:
On sure Foundations learns to Fra* decrees
Like the Supreme by judging what he sees.
Finis."

I wish to learn who was the author? and who were the subjects—the lady and the monarch? The fourth line is familiar to my ear. J. D. C.

Glasgow.

[* 9*d*., the price he gave for the book.]

THE LATE DUKE OF WELLINGTON'S CORRESPONDENCE.

In the month of December last I observed an advertisement in some of the Irish newspapers from the Duke of Wellington, offering a considerable reward for the discovery of an important portion of the late Duke's correspondence which had accumulated prior to his acceptance of the office of Chief Secretary for Ireland in 1807. The present Duke tells us that it was his late

* I presume a contraction for "frame."

father's impression that when leaving the country in 1809 he deposited them at some house or store in Dublin. I find that up to the present date all efforts to trace the missing correspondence have proved vain.

It is just possible that a slight discussion of the subject in "N. & Q." might tend to the discovery of these important papers.

In the *Irish Quarterly Review* for September, 1852 (p. 561.) it is stated that when Colonel Arthur Wellesley was about leaving Dublin to commence his brilliant career, he committed to Thomas Dillon, a wealthy woollen draper who opened a shop in Parliament Street in 1782, the care of discharging the numerous debts which he had contracted while in Ireland." This shows that a confidential connection existed between Sir Arthur and Mr. Dillon; and it is probable that Mr. Dillon's was the house or store in which he deposited his Correspondence. The Chief Secretary's Office in Dublin Castle has been ransacked in vain for it; and it now behoves those interested, to search in another direction. Mr. Dillon, though engaged in business, was often associated with by the aristocracy. In a letter of the late Lord Cloncurry's, dated Feb. 16. 1799 (and published in his *Personal Recollections*, second ed. p. 68.), he speaks of having entrusted a political letter of some importance to the care of Mr. Dillon of Parliament Street. Similar examples might be given. Mr. Dillon's eldest daughter was married to Colonel Southwell, brother to the peer of that name. Another daughter, by a former marriage, became the wife of the late Sir Michael Dillon Bellew, Bart.

WILLIAM JOHN FITZ-PATRICK.

Kilmacud Manor, Stillorgan, Dublin.

Minor Notes.

Curious Comment on the "Camel and the Needle's Eye." — In the strange old book, entitled *Hexameron*, the sequence to the *Speculum Mundi*, by Swan, printed in 1642-3, is the following comment on the camel and the needle's eye. Its peculiarity may render it worth insertion: —

"As for the hunch on the camel's back, the Scripture doth thereby express the swelling pride and confidence of rich, worldly men, who as hardly enter into the kingdom of GOD as the camel with his hunched back can go through the eye of a needle." — P. 437.

FRANCIS TRENCH.

Islip.

Fetter Lane, situate between Fleet Street and Holborn, is stated by Stow to have derived its name from *Fewter*, or idle fellow. The name is to be found as early as 1363 (37th Edward III.) in the following heading: "De Pecuniis consuetis colligendis pro Emendatione Faytour Lane et Chanceller Lane," in the "Syllabus seu Index" appended to vol. xvii. of Rymer's *Fœdera*, edit. 1717.

W. P.

Voters called Smokers. — At Preston in Lancashire, prior to the passing of the last Reform Bill, voters were called *smokers*, *i. e.* every one passing smoke up a chimney was entitled to a vote, lodgers, &c., so that apartments were frequently taken to obtain the privilege of a vote. This was mentioned to me by an old inhabitant.

ITHURIEL.

Long Incumbency.—I extract the following from *Exshaw's Magazine*: —

"Died 22d August, 1763, at Ballyhuggeton, Queen's County, the Rev. Peter Alley, aged 110 years, and Rector of Donoughmore for upwards of *seventy-three years*: he was grandson of the Rev. William Alley, Bishop of Exeter, in the reign of Queen Elizabeth."

Y. S. M.

Old Father Thames.—It may be some comfort to suffering Londoners to hear that Father Thames, 261 years ago, was not much sweeter than he is now: —

"And when all's cleans'd, shall the slaues inside stinck
Worse thē the new cast slime of Thames ebb'd brink."
Scourge of Villanie (Marston?) 1598.

E. H. K.

Queries.

QUERIES RESPECTING ROBERT NELSON.

Can any of your genealogical contributors inform me —

Where Sir Berkeley Lucy, the last Baronet of the Hampshire family, was buried? and where, consequently, his will is to be found, it not being proved in the Prerogative Court of Canterbury. He died Nov. 17, 1759.

When his mother, Lady Theophila Lucy, née Berkeley, daughter of George, first Earl Berkeley, was born? When and where she was married to Sir Kingsmill Lucy, and when and where to Mr. Robert Nelson, her second husband? This last marriage took place in 1682, but of the day and place I am ignorant. I have had recourse in vain to the registers of Cranford church, where she was buried, and to those of Epsom and St. James's, Clerkenwell, in which parishes Lord Berkeley, her father, had a mansion.

Also, what were the arms borne by her husband, the pious Robert Nelson? There are no armorial bearings on his tomb, or on the seal attached to his will, and they are obliterated on his father's will.

What is the history of the large full-length portrait of Robert Nelson hanging in the Bodleian Gallery, Oxford? Who was the Rev. Jas. Craven, who gave it to the Bodleian in 1769?

and how did he come into possession of it? The authorities at the Bodleian cannot inform me.

Queen Anne's Churches.—In the Commons' Journals of Feb. 1724, is a Report of a Committee stating that the Commissioners for building the fifty new churches had transformed three chapels of ease into parish churches. Which are these three churches? I am only cognizant of one, viz., St. George the Martyr, Queen Square, Holborn.

C. F. Secretan.

10. Besborough Gardens, S. W.

ARE THERE ANY SHAKSPEARE MSS. IN SUSSEX?

At a recent meeting of the Sussex Archæological Society, at Uckfield, Mr. W. Durrant Cooper was present, and offered some remarks on the possibility of some of the lost Shaksperian MSS. being found in that locality. Mr. Cooper drew attention to the fact that Edward Alleyne, the player, and Philip Henslowe, the manager, both married into one family, that of the Woodwards, connected both with Uckfield and Firle; and he thought it was not too much to expect that an examination of the Woodward papers, as yet unexplored, might bring to light at least matter of interest connected with the Elizabethan dramatists — perhaps with Shakspeare himself.

This remark has served to raise the expectations of Shaksperians in this part of the country, perhaps a little too highly. I have, therefore, drawn up a *précis* of the known facts which connect Shakspere and the contemporary dramatists with Sussex, with a view of showing the extent of the grounds on which we may hope for a realisation of Mr. Durrant Cooper's expectations.

Perhaps an extract from my *résume* of the question may interest some readers of "N. & Q."

"And first, — every body who has dipped at all into the subject of the Elizabethan drama has encountered the name of old Philip Henslowe. This Henslowe was the manager of several theatres in his advanced years; and it is specially to be noted that he is supposed to have been a native of Sussex, and was certainly, from 1576 to 1586, engaged in transactions connected with the felling, sale, and consumption of wood in Ashdown Forest, near East Grinstead. These duties, probably, devolved on him through his marriage; for he appears to have been united to Agnes Woodward (of the family to whom Mr. Cooper alluded), having previously been her servant; and the deceased Woodward had been extensively engaged in the iron mines and foundries of Ashdown Forest. But, though busy with the management of the wood, we find Henslowe in 1586 in London concerned in the proprietorship and management of the Rose Theatre. Toward this date also he would appear to have become acquainted with Edward Alleyne, to whom Mr. Cooper made special reference.

"And who was Edward Alleyne? He is best known to us as the founder of Dulwich College (respecting the right appropriation of which to impoverished actors there was so much controversy a few years since). But in his day he was known as one of its most accomplished actors. He received the special commendation of Ben Jonson, who addressed verses to him, and Nash bore this testimony to his powers, 'Not Roscius nor Æsop, those tragedians admired before Christ was born, could ever perform more in action than famous Ned Alleyne.' But we have chiefly to do with the fact, that almost from the first Alleyne was connected with Henslowe in his theatrical speculations, and on the 22nd October, 1592, he became related to him through taking in marriage Joan, the daughter of the widow Woodward (then become Mrs. Henslowe) by her first husband. Alleyne thus became Henslowe's step-son; but is always affectionately referred to as 'my son.' There is reason to believe that Alleyne's wife, Joan Woodward, possessed property in Sussex, derived under her father's will: a portion of this property was, probably, the lease of the parsonage of Firle. He certainly possessed that property and contemplated adding to it, as is shown by a letter extant in the 'Alleyne Papers,' relating to a manor called Riches, described as lying 'well to the parsonage of Fyrles,' and respecting which all the particulars are furnished at Alleyne's request. He would not appear to have purchased it, however, and four years after his marriage he sold the lease of Firle parsonage for 3,000*l.* to one Arthur Langworth.

"Still, about two years after this, namely, in 1598,—we have it on the authority of Mr. J. P. Collier, that Alleyne and his wife certainly spent the summer in Sussex. Two letters have been preserved at Dulwich, addressed to him while there, from which it would appear that he stayed at the Brill, in the parish of Ringmer, near Lewes, where Mr. Arthur Langworth (who had bought Firle parsonage) resided. The Brill was a house (part of which, Mr. Collier says, is still standing) built during the reign of the Tudors, and was formerly surrounded by a park of 1,000 acres. It used to be occupied by the Archbishops of Canterbury; but soon after Elizabeth came to the throne they exchanged it for lands at Croydon. The stay of Alleyne at the Brill would appear to have extended over three months at the least, and is surmised to have been in the nature of a pleasure trip.

"This is perhaps all that need be said respecting the relations of Henslowe and Alleyne with Sussex; and now let us see in what way they were connected with Shakspeare. From the time of his marriage, Alleyne was in partnership with Henslowe in all his theatrical speculations, and they were numerous. They were joint possessors of the Rose Theatre, of the Hope Theatre, and of that more important structure, the Fortune Theatre. The companies acting at these houses were chiefly 'The Lord Admiral's men.' Now, these were not the houses with which Shakspeare was connected. His theatres were the Blackfriars and the Globe: and moreover the actors with whom he was in association were the Lord Chamberlain's men. When it is borne in mind that at that period each company had its own dramatists, it seems, on the face of it, exceedingly probable that the descendants of Henslowe and Alleyne should be in possession of MSS. by their own writers, such as Ben Jonson, Dekker, Chettle, Marston, Heywood, Middleton, Webster, Drayton, and the rest; but exceedingly *im*probable that any Shakspearian papers should have come down to them, seeing how jealously the various companies guarded their literary property.

"But it so happens that there was one period during which the Lord Chamberlain's men and the Lord Admiral's men were playing at the same house, and probably in conjunction. This was from 1594 to 1596, at the theatre at Newington Butts. What relation the two companies had to each other cannot be ascertained; but we have the fact that during that period Henslowe was in the receipt of a daily sum from the proceeds of the per-

formances, so that the probability is in favour of the companies having been united. While the companies were thus performing at the same house, several pieces were produced of which the least to be said is that they were on the same subjects as some of Shakspeare's dramas. We find mention of *Hamlet*, *The Taming of the Shrew*, *Andronicus*, *Cæsar*, *Harry V.*, and *The Venetian Comedy*. These might have been the productions of Shakspeare, or (and this is more probable, considering that the date is early) they might have been older plays on subjects to which his attention might thus have been directed, or which he might have felt authorised to use, so far as answered his purpose, from having been a member of the company. Thus, so far as this period in the life of the great dramatist is concerned, it is not improbable that the Woodward family may be in possession of papers by which light might be thrown upon his life or works.

"And here the probability would end, but for a remarkable document which has been preserved among the papers at Dulwich College. This is a letter from Alleyne's wife, written in October, 1603, just after the accession of James the First, and when Alleyne was in the provinces with his company, — the London theatres being closed in consequence of the Plague. The value of it for our present purpose consists in the fact of its showing that Shakspeare was on good terms with Alleyne's family. The following occurs near the end; it is imperfect in consequence of the paper being in a fragmentary state. I modernise the spelling: —

" 'About a week ago there came a youth who said he was Mr. Francis Chaloner, who would have borrowed 10*l.* to have bought things for . . . and said he was known unto you and Mr. Shakspeare, of the Globe, who came . . said he knew him not, only he heard of him that he was a rogue . . . so he was glad we did not lend him the money. Richard Johns [went] to seek and enquire after the fellow, and said he had lent him a horse. I fear me he gulled him, though he gulled not us. The youth was a pretty youth, and handsome in apparel; we know not what became of him.'

"This proof of intimacy subsisting between 'Mr. Shakspeare, of the Globe,' and the Alleynes three years after their connexion for business purposes at Newington Butts, is, I think, the strongest ground on which any hope in the Woodward papers may be based. Mr. Cooper may be in possession of additional facts; but so far as my investigations have led me, I must confess that I am not very sanguine as to the nature of the disclosures of the Woodward papers, so far as regards Shakspeare. At the same time it is, of course, highly desirable that Mr. Morgan, of Uckfield, should lose no time in fulfilling his promise to ascertain the real nature of the Woodward archives."

William Sawyer.

Brighton.

[Having sent a slip of the foregoing article to Mr. Durrant Cooper, that gentleman has kindly returned it, with the following remarks.]

To the preceding extract from the *Brighton Herald* of 21st May, which is a fair *précis* of the published particulars as to Alleyne, Henslowe and the Woodwards, I can add that John, Francis, and Matthew Woodward were bailiffs and receivers of the rents for the Viscounts Montagu of Cowdry Park and Battle Abbey, of whom Alleyne held property in Southwark.

Francis Chaloner was eldest son of Thomas Chaloner of Kenwards in Lindfield, Sussex (father and son are mentioned as borrowing money of P. Henslowe; the son in June, 1592, and paying 100*l.* to him on a bond in 1603), and Mary, sister of Francis, married John Langworth of the Broyle (of the family of Langworth of Canterbury). Unluckily the registers of Ringmer are lost at this period, and the Langworths left soon after 1610, being succeeded by the still more eminent family of the Springetts.

Philip Henslowe was himself a Sussex man, being the fourth son of Edmond Hensley (or Henslowe) of Lindfield, who was of a Devonshire family, but came into Sussex and married Margaret Ridge. Philip Henslowe's only sister Margaret married Ralph Hogge of Buxted, the iron-founder.

In addition to the property in Sussex referred to by Mr. Sawyer, P. Henslowe, in 1593, bought land in Buxted, and in 1609 had property in East Grinstead, and lent money to Mr. Freeman and other Sussex men. Wm. Durrant Cooper.

Minor Queries.

Dr. Bliss's Athenæ Oxon.—It is perhaps known to you that Dr. Bliss left to the Bodleian Library his interleaved copy of the *Athenæ Oxonienses*, in which he had inserted many corrections and some additional matter. As a Delegate of the Press, I have undertaken to examine his notes with a view to a new edition; and I shall be grateful to any of your readers who will help to make it accurate by favouring me with a notice of errors or defects in the present volumes. John Griffiths.

St. Giles's, Oxford, June 18. 1859.

Alex. Gordon.—Can you give me any information regarding Alexander Gordon, author of *Lupone, or, The Inquisitor*, a comedy, 8vo., 1731. Is he the same A. Gordon who is author of *Itinerarium Septentrionale*, folio; *Lives of Pope Alexander VI. and his Son Cæsar Borgia*, folio, &c.?

Sigma.

Mence or Mense Family.—About 130 years ago the Rev. John Mence, descended from an old Worcestershire family, was recommended by Lord Sandys to the Archbishop of York, who presented him to the vicarage of Barnsley, and his son and grandson succeeded to the incumbency: the family were founder's kin of Worcester College, Oxford, being descended maternally from a sister of Sir Thomas Cookes, and several members obtained Fellowships. The Rev. John Wm. Mence, curate of Holm, co. Leicester, recently deceased, the last male descendant of the family, stated some years ago that his father once had a copy of a very ancient pedigree of the family; but that, although he had searched the family papers, he could not find it. Can any of your correspondents

give me a clue to the said pedigree? or is it probable there may be a copy in Worcester College? *Arms.* Az. 6 griffins segreant or. *Crest.* A griffin's head erased, crowned ducally, with a branch in beak. *Motto.* "Audax omnia perpeti."

RAINHILL.

Fresco Painting in Westminster Abbey.—Being in the record-room in Westminster Abbey, I noticed a curious fresco painting on the south wall. It represents a white doe lying on what appears to be intended for grass. The head is turned over the left shoulder, and the neck encircled by a coronet, from which descends a chain fastened to a ring on the ground. The upper part of the painting is much obliterated, but the lower part is quite distinct. I should be glad if any of your correspondents would kindly give me any information regarding it. M. C. H.

Old Chapel in Donnybrook Parish Church.—In Lodge's *Peerage of Ireland* (Archdall's edition, vol. iv. p. 318.), mention is made of Oliver Fitzwilliam, Earl of Tyrconnel, who died 11th April, 1667, and "lies buried under a handsome tomb of black marble, in the chapel of the family's foundation in Donnybrooke church," near Dublin. The family is now represented by the Right Hon. Sidney Herbert; and I am gathering particulars of the locality. Can anyone give me any information respecting the chapel in question? When was it founded? by whom? and when was it thrown down? Not a vestige of it remains in the old graveyard of the parish. ABHBA.

Authors of the Protestant Episcopal Church in America.—Can you furnish me with a list of the clergy of the above church who have published works on religious subjects up to the present time? Low's *Catalogue of American Literature* gives as authors of theological works eighty-one names in alphabetical order, beginning with Jacob Abbott and ending with Leonard Woods; but which of these are members of the Episcopal Church, and which are members of congregations dissenting therefrom, I have no means of ascertaining. VRYAN RHEGED.

Llorente's "Inquisition."—Llorente's *Histoire Critique de l'Inquisition d'Espagne* is stated, on the title-page of the second edition, Paris, 1818, to be "*traduite de l'Espagnol, sur le manuscrit et sous les yeux de l'Auteur, par Alexis Pellier.*" Was the work ever published in its original language? and, if it was, where can a copy of it be obtained? ERIC.

Ville-Marie, Canada.

Clapping Prayer-books on Good Friday.—Where does the custom exist which is alluded to by MR. YARRUM (2nd S. vii. 26.), when he refers to the sounds "still made by sharply clapping the Prayer-books on Good Friday"? W. P. P.

Indian Manuscript.—Mr. Hearne, in the Preface to his *Journey from the Prince of Wales's Fort in Hudson's Bay to the Northern Ocean*, London, 1795, 4to., states that he had a vocabulary of the Northern Indian language, containing sixteen folio pages, which was intended to accompany his work. He lent this valuable MS. to Mr. Hutchins, then corresponding secretary to the Hudson's Bay Company. But Mr. Hutchins dying soon after, the vocabulary was taken away with the rest of his effects, and so lost.

The object of this reference to Mr. Hearne's statement now, is to learn whether the MS. is still extant, and where? E. B. O'CALLAGHAN.

Albany, N. Y.

Sir Francis Pemberton.—In the *Gentleman's Magazine* for April, 1834 (p. 384.), it is stated that the monument of Lord Chief Justice Pemberton was, on pulling down Highgate chapel, where it formerly stood, removed to Cambridge. Can any of your correspondents inform me in what sacred edifice there it was re-erected?

EDWARD FOSS.

"*It would puzzle a Philadelphia Lawyer.*"—What is the origin of this expression? A local origin, at the city named, seems indicated, yet there it has not been satisfactorily traced; and Col. Hamilton (author of *Cyril Thornton*) in his *Travels in America*, says:—

"It is not unusual among the lower orders in England, when any knotty point is proposed for discussion, to say it would 'puzzle a Philadelphia lawyer.' To do this, however, it must be knotty indeed, for I have never met a body of men more distinguished by acuteness and extensive professional information than the members of the Philadelphia Bar."—*Men and Manners in America*, chapter xi. 203.

How, and to what extent, has this seemingly local phrase come into use in England, in the way mentioned by Hamilton? C. J. B.

Philadelphia.

Lloyd.—Humphrey Lloyd, D.D., Bishop of St. Asaph*, when? Wanted particulars of his family and descendants. There is a distinguished family in Ireland bearing the Christian name of Humphrey for at least 150 years. Several generations of them have adopted the church as their profession. Can they be descended from this bishop? Y. S. M.

John Heath's Satirical Epigrams.—Could any of your correspondents kindly favour me with a copy of the following epigrams?—"On my Venture in Sir Walter Rawleigh's Voiage," and "Censures on the Voyage to Gwyana." They are in a very scarce little work, entitled,—

"The House of Correction, or certayne satyricall Epi-

[* Humphrey Lloyd was Bishop of *Bangor*, A.D. 1673—1689. Ob. Jan. 18, 1688-9.—ED.]

grams, together with a few Characters, called Par Pari, or Like to like, quoth the Devil to the Collier (by J. Heath), 16mo. 1619."

I copy the above from the Sale Catalogue of the late Dr. Bliss's Library. Belater-Adime.

Chandos Place, sometime the Abbot of Reading's.—Serjeant Fleetwood, Recorder of London, in one of his numerous letters to Lord Burlegh, dated 12th July, 1578, says:—

"I went to Sir Warram St. Leger, his house is called Chandos Place, somtyme it was the Abbot of Reding's. The lodging is very faire inwards. I knokked very hard but no man wold speake, and onles I shuld have broken down the gate, I cold not gett in; wherefore I depted w'thout any suspicons, and went to the water, where I gatt a Skuller, and then I perv'sed the waterside to se light in the house, but there appered none; for it was told me yt all were in bedd. Wherupon I skulled over to Paris Garden."

From this it would seem that Chandos Place was at the waterside, on the City shore of the River Thames, and nearly opposite to Paris Garden. Where was it? Was it the same house that is referred to by John Stow in the following passage from his *Survey of London?* (Queenhithe Ward, p. 135. of Mr. Thoms's edition):—

"There is one great messuage, some time belonging to the Abbots of 'Chertsey' in Surrey, and was their Inn, wherein they were lodged when they repaired to the Citie: it is now called 'Sandie House,' by what reason I have not heard: I think the Lord Sands have been lodged there."

If it was the same house, which is right in its name, Stow or Fleetwood? And did it belong to the Abbot of Reading, or to the Abbot of Chertsey? Geo. R. Corner.

Sir James Adolphus (?) Oughton.—This gentleman was commander-in-chief in Scotland during last century. Who was he, and whom did he marry? Sigma Theta.

Coffins.—In what manner were the ancient Hebrews buried? The first mention of a coffin that I find is in the last verse of the last chapter of Genesis, where it is stated that Joseph died at 110 years of age, "and, being embalmed, he was laid in a *coffin* in Egypt." Is the coffin, therefore, of Egyptian origin? We have no mention of coffins being used by the ancient Hebrews, although we have accounts of their "burying." Were the coffins of Egypt stone or wood?

S. Redmond.

Liverpool.

Sir Richard Chiverton, Lord Mayor of London.—I am desirous of obtaining some information concerning the life and mayoralty of Sir Richard Chiverton, Lord Mayor of London in 1657–58. He was a liveryman of the Skinners' Company, by whom the cost of the pageant was defrayed. "He lived long, and was styled the Father of the City." I think it very probable that for many years he was an inhabitant of Clerkenwell, as the name of Sir Richard Chiverton occurs on the rate-books of this parish in 1667–68, also in 1675. In 1677 he was residing on Clerkenwell Green, where he paid 45*l.* a-year rent for his mansion. This year his wife died, and the old register of burials in St. James's, Clerkenwell, records that in "1677, July 31, Sir Richard Chevertone's lady was buried in the Chancel." Granger notes that there is a portrait of Sir Richard Chiverton extant, in which he is represented sitting in an elbow chair. In "N. & Q." 1st S. i. 180., the name is incorrectly spelt *Cliverton.* W. J. Pinks.

Minor Queries with Answers.

Catalogue of Lords who have compounded.—Some years since I saw the following note on the margin of a pedigree:—

"In the possession of [the late] Sir Thomas Gory Cullum was a book entitled 'A Catalogue of the Lords, Knights, and Gentlemen who have compounded for their Estates.'"

Has that Catalogue been printed, or is it generally known? Y. S. M.

[This *Catalogue* was published in 1655: "London: Printed for Thomas Dring at the signe of the George in Fleetstreet neare Clifford's Inne." 12mo. pp. 140. Another edition, enlarged, Chester, 1733, 8vo. See "N. & Q." 1st S. iv. 406. 490; v. 68. 546.]

Lateen Sails.—Will any of your readers be kind enough to give the etymology of this word *lateen?* It is the well-known triangular sail so frequently meeting the eye in the Levant.

Curiosus.

[The origin of the word lateen has not yet been decided by etymologists, and there are many competing derivations. Some Italian writers seem disposed to view the lateen sail, without reference to shape, as simply that which belongs to a *bastimento latino*, galley, &c. If a Greek derivation is preferred, the Italian bastimento latino may have been originally bastimento *elatino*, a pine-built ship, from ἐλάτινος, made of pine (cf. ἱστὸν ἐλάτινον, Hom.) Du Cange, also, regards *latena* as the name of a species of *ship*, and cites "tres naves, quas Latenas vocant." But Jal, who is a high authority in all questions of nautical nomenclature, strenuously maintains that the Italian phrase vela latina (lateen sail) is a contraction of vela "*a la trina*," by which he understands voile "*à trois angles*" (triangular); citing, in confirmation, the old name of Sicily, *Trin*acria, so called from its triangular form. Again, in some parts of Germany, *latten-fischerey* is rod-fishing or angling; and, as the long yard of a lateen sail has very much the form and appearance of a fishing-rod, we might suppose vela latina, or lateen sail, to have been originally equivalent to latten-segel, that is, the kind of sail which is attached to yards or rods of the shape in question. At present we incline to the view first mentioned, which refers the lateen *sail*, vela latina, to the lateen *ship*, bastimento latino, galley, &c. It may be objected, indeed, that this derivation leaves us where it found us. But it should

be borne in mind that the timbers called in Italian *latte* or *late* (T. di marineria) are a sort of beam specially employed in the construction of *galleys*. "Sono i bagli largi e sottili, che sostengono le coperte delle *galee*." Hence this class of vessel may have acquired the name of bastimento *latino*, and hence the term vela latina, or lateen sail. This appellation may have originally attached to the sail of a galley, irrespective of the sail's form; but in process of time may have become the distinctive name of triangular sails, as the sails of galleys gradually acquired that shape. We shall be thankful for farther light.]

Grist-Mills. — I have read in a chronological work, entitled *The Tablet of Memory*, and published in London, that "grist-mills were invented in Ireland, A. D. 214." What authority for this statement? ABHBA.

[There is a tradition that Cormac Ulfada, King of Ireland, A. D. 213—253, kept a concubine of the name of Ciarnute, daughter of the King of the Picts. Of course this somewhat disturbed the domestic happiness of Cormac's lawful queen, who resented the indignity she had received, by threatening her royal husband to separate herself from him for ever, unless the fair Ciarnute was delivered into her custody. An old minstrel, however, has left us the following account of the transaction, and the supposed origin of the grist-mill:

"The lovely Ciarnuit forc'd away,
And taken captive by her enemies,
Was made a present to the Irish monarch,
The royal Cormac, who, by beauty's charms
Subdued, esteem'd her mistress of his heart.
The jealous Queen, with keen resentment fir'd,
Demanded, as revenge, the Scotish lady
To be delivered to her mercy; the King
Unwillingly consented; for the fair
Unfortunate Ciarnuit was obliged
To turn a mill, and with her tender hands
To grind of corn nine quarters every day.
In this distress, and in her poor apartment,
The King would privately be introduced,
Till she grew big with child, and then unable
To undergo the slavery of the mill,
She cried, and humbly begg'd her royal lover
To send to Scotland for a skilful workman,
Who, by his art, could make a proper engine
To grind without her hand; the King complied;
The workman came, and by his cunning skill,
He made a mill, and eas'd her of her pains."

Keating's *History of Ireland*, fol. 1723, p. 276.]

Works on Geometrical Drawing. — Captain Binney, R.E., quoted in the *Report* of the Examination for Admission to Woolwich in January last, declares the absence of *any English work* treating of the subject of geometrical drawing generally in anything like a practical manner. Can any of your readers give me the title and price of any foreign or American work which treats well on the subject?

Monge, I think, handled the subject in French, but the title of the work, its date and price, are all unknown to me. VRYAN RHEGED.

[The work best known is entitled *Géométrie Descriptive*, par G. Monge; suivie d'une Théorie des Ombres et de la Perspective, Extraite des Papiers de l'Auteur, par M. also *An Elementary Treatise on Descriptive Geometry*, extracted from the French of G. Monge, by J. F. Heather, M.A. Lond. Weale, 1851. 12mo. *An Elementary Treatise on Statics*, by G. Monge, translated from the French, by Woods Baker, A. M. Philadelphia, 1851, 12mo. Also, *A Text Book of Geometrical Drawing*, illustrated with fifty-six plates, by Wm. Minifie. Third edition. Baltimore, 1851, roy. 8vo.]

Replies.

"SANS-CULOTTES."

(2nd S. vii. 383. 465.)

The derivation of "Turn-cat-in-pan" assigned by JOHN THRUPP, is both ingenious and probable: "tourner côte en peine." With regard to the French phrase being the father of our "turn-coat," is not so sure. The expression itself is thoroughly English and significative, which cannot be said for "turn-cat-in-pan;" and *if* it be from the French, we may probably look for it in the heraldic word *cotte — cotte d'armes, cotte de mailles, &c.* — but I think it is native English. The word *coat* has been curiously tossed about between France and England. Of our *riding-coat*, the former has made *redingote;* and when young French officers, who went to America to catch the infection of revolution, from which France is yet suffering, took with them their *redingotes*, the word became Americanised. As an instance I may cite a passage in one of Jefferson's letters to his daughter Patsy (see Dr. Randall's *Life of Jefferson*), in which he says: "Hurry the making your gown, and also your *reding-cote*." From the derivation of *turn-coat* to that of *sans-culottes*, is not a digression so wide, I hope, as to be inadmissible. The latter term is commonly supposed to have been first used to designate the violent party of greatest hopes and smallest means in the great French revolution. It is thus accounted for by Mercier, in his *Nouveau Paris*, vol. iii. p. 204.: —

"The origin of the term *Sans-culottes* is commonly unknown. The poet Gilbert, perhaps the best versifier we have had, since the days of Boileau, was exceedingly poor. He happened to scourge some of the philosophers in one of his satires. An author, desirous to render homage to the philosophers that they might help him to gain a seat in the Academy, conceived a little satirical piece which he entitled the *Sans-culotte*. He ridiculed Gilbert in it; and the rich adopted with alacrity this designation as applicable to all authors who were not elegantly dressed. When the revolution broke out, they remembered the name, revived it and employed it as an invincible dart against all those whose writings or speeches tended to effect great and speedy reforms."

Meanwhile, just as I conclude this note, I happen to open Kapp's recently published *Life* of the German-American General Von Steubin, and the first words on which my eyes fall are, "Thus this denomination (*sans-culottes*) was first

incident in the camp-life of the insurgents at Valley Forge in 1778:—

"As to the situation of our army, suffice it to say, that we were in want of provisions, of clothing, of fodder for our horses, in short, of everything. I remember seeing the soldiers popping their heads out of their miserable huts, and calling out, in an under tone, 'No bread, no soldier.' Their condition was truly pitiful, and their courage and their perseverance beyond all praise. We who lived in good quarters did not feel the misery of the times so much as the common soldiers and the subaltern officers, yet we had more than once to share our rations with the sentry at our door. . . . Once, with the Baron's permission, his aids invited a number of young officers to dine at our quarters, on condition that none should be admitted who had on a whole pair of breeches. This was, of course, understood as *pars pro toto*, but torn clothes were an indispensable requisite for admission, and in this the guests were very sure not to fail. The dinner took place. The guests clubbed their rations, and we feasted sumptuously on tough beefsteak and potatoes, with hickory nuts for our dessert. Instead of wine, we had some kind of spirits, with which we made *Salamanders*, that is to say, after filling our glasses, we set the liquor on fire, and drunk it up, flame and all. Such a set of ragged, and at the same time, merry fellows, were never brought together. The baron loved to speak of that dinner, and of his 'sans culottes,' as he called us. Thus this denomination was first invented in America, and applied to the brave officers and soldiers of our revolutionary army."

The above is an extract (p. 120.) made by the author from a letter written by a young French officer attached to Baron von Steubin. It is curious to find a *French* authority assigning an American origin for the term, but this authority is of no value. Mercier, a great maker of "notes," has put on record the true origin of the term; and it is to be remembered that von Steubin had been recently residing in Paris, where, — a middle-aged man of much observation and good memory, — he had doubtless learned what had escaped the attention of the younger French officer. Still, I will venture to hope that M. PHILARÈTE CHASLES may shed farther light on the word and its history. J. DORAN.

KNIGHTS CREATED BY OLIVER CROMWELL.

(2nd S. vii. 476.)

On reading the Query by ITHURIEL, I remembered a passage in my *Knights and their Days* which may perhaps help him to the end he has in view. The substance of the passage is as follows:—

"The Protector did not create a single Knight of the Garter, nor of the Bath. . . . . Cromwell, however, made one peer, Howard, Viscount Howard of Morpeth, *ten baronets and knights*, and conferred certain degrees of precedency."

This was written on authority I found at the Museum, but I have mislaid the reference, on which I hope yet to lay my hand. I have an impression, however, that ITHURIEL will, at least, be directed to the way he would go, if he will consult Nicolas. With regard to the recognition of the Commonwealth Chevaliers, after the Restoration,—a good reason for denying such recognition had been afforded by the Parliament of February, 1652, which abolished all titles and honours conferred by Charles I. since the 4th of January, two years previously. A fine of 100*l.* was decreed against every offender, whenever he employed the abolished title, with the exception of a knight, who was let off at the cheaper rate of 40*l.* Perhaps the worst treatment endured by "Oliver's Knights," after the Restoration, was at the hands of the hilarious royalist dramatists. They were invariably represented as swindlers, drunkards, and cowards, who are cheated, hocussed, and beaten by very high gentlemen of very low principles. Among various chevaliers designated as "Oliver's Knights" in the *dramatis personæ* of plays after the Restoration, I may notice *Sir Nicholas Cully* in Etherege's "Comical Revenge" (a part in which Doggett used to raise as much laughter as he did in the then low-comedy part of Shylock), *Sir Barnaby Whig*, in D'Urfey's comedy of that name, and *Sir Timothy Treat-all* in Mrs. Behn's "City Heiress." In the last piece, "true Tory all over," the plain-spoken Aphra contrasts the Oliverian Knight, Sir Timothy, with a couple of Tory Knights; but the moral sense of the lively lady is so perverted, that she is unable to perceive that the Oliverian is made by her a far more decent and creditable person than the Sir Anthony and Sir Charles of her especial predilection.

See 2nd S. viij. p 114 JOHN DORAN.

SIR THOMAS ROWE.

(2nd S. vii. 477.)

I am greatly obliged to the Editor for his valuable references illustrating the life of this distinguished man.

The evidence of a connexion between John Rowe, Principal of Clifford's Inn, and Sir Thomas, is only presumptive; but at the same time is so strong as to seem to me conclusive.

Principal Rowe is described in the Visitation of Sussex (1634) as the son of John Rowe of Tunbridge, co. Kent, and grandson of William Rowe.

Now Sir Thomas Rowe's ancestors were seated for many centuries at Rowe's Place, near Tunbridge and Penshurst, and in the parish of Aylesford; and I learn from the elaborate pedigree of the Rowes (with documentary proofs) in Harleian MS. 1174, that John Rowe, serjeant-at-law (son of John Rowe, and *nephew* of William Rowe of Aylesford), sold the family seat of Rowe's Place in the year 1532. Possibly Principal Rowe was connected with this branch of the family, and no doubt a little search in the London and Canterbury will registries would settle the question.

There can be no doubt that Col. Owen Rowe, the regicide, was in some way connected with the same family; as, upon his death in the Tower of London in 1666, his body was removed to Hackney, and buried in the vault of Sir Henry Rowe, Lord Mayor — the uncle of the diplomatist.

Sir Thomas's cousin, Cheyney Rowe, B.D., Fellow of Trin. Coll., Cambridge, was, I believe, a divine of some repute.

I should be glad if some of your numerous correspondents would favour me with farther assistance.

C. J. Robinson.

28. Gordon Street, W.C.

P.S. I ought to mention that the arms of Principal Rowe (Ar. a chevron sa. between 3 lions' heads erased gu.) are totally distinct from those of Sir Thomas Rowe (a chevron between 3 trefoils).

[We have submitted the foregoing communication to a literary friend who has made considerable collections illustrative of the various branches of the Rowe families, and have been favoured with the following interesting genealogical notes. — Ed.]

Would it not seem, from the fact that the arms mentioned by C. J. R. were *confirmed* to Principal Rowe, and not granted (see Harl. MS. 1076, fol. 33 b. &c.), that the connexion between him and Sir Thomas Rowe's family must have been very distant, if indeed it were traceable at all? Except on this supposition, could there have been a sufficient reason for not also using the ancient Rowe coat? I have, however, always thought that Principal Rowe was of the same family, though it may be his connexion with it is now untraceable.

I have thought that the John Rowe, serjeant-at-law, who sold Rowe Comb, or Rowe Place, in the 23rd Henry VIII., will prove to be identical with John Rowe, who composed a "disguisyng," which, when it was acted twenty years after, gave such offence to Cardinal Wolsey that that minister not only deprived him of his coif, but sent him and others who acted in it to the Fleet. (See "N. & Q.," 2nd S. ii. 337., which refers to authorities.)

As we are there told that only one John Roo, or Roe, was called Serjeant in Henry VIII.'s reign, I conclude also that it was he who married Agnes, daughter and coheir of William Barnhouse, of Kingston, co. Devon (see Harl. MS. 1080, p. 166 b.; 1163, p. 75 b.; and Lysons's *Magna Britannia*, vol. vi. pt. i. pp. ccxiii. clxi.) Prince, it is true, tells us that John Row, serjeant-at-law, was born at Totnes, and that he was the son of Sir William Row, of the same place — "a man of very good rank." Jealous of the honour of his county, he adds, "so that none of the descendants hence need not to go out of this town to Kent, or elsewhere, to claim kindred of any of the name, which, for what I know, may prove of a less antient and honourable standing than they" (Prince's *Worthies of Devon*, 518-9.). But the worthy Prince notwithstanding, there certainly was a connexion between the Kentish and the Devonshire Rowes, which, though the above-mentioned authorities testify, they do not agree in pointing out. In Harl. MS. 1080 (166 b), the arms of Rowe, viz. a chevron between 3 trefoils party per pale (though without tinctures), quarters a coat azure a chevron or between 3 paschal lambs couchant regardant argent: which latter coat, though it originally came into the family with the heiress of Rurd, was chiefly used by the Devonshire Rowes.

Colonel Owen Rowe was without doubt a member of the same family as Sir Thomas, the ambassador: in all probability they were first cousins. At all events, the regicide colonel was descended from Sir Thomas Rowe, Lord Mayor of London, as we read in the Rev. Mark Noble's *Lives of the Regicides* (ii. 150.), that "Owen Rowe, Esq., was a younger brother, descended from Sir Thomas Rowe, Knt., Lord Mayor of London in 1568. He was a native of Kent; but the head of the family resided at Hackney in Middlesex." I have, however, never been able to obtain a more detailed account of his descent from that family, though I called to my aid "N. & Q.," 1st S. ix. 449.

Tee Bee.

P.S. Could there possibly be any connexion between the sale of Rowe Comb by John Rowe, serjeant-at-law, and his softening Wolsey so far as to regain his liberty from the Fleet?

TUTENAG: TOOTH AND EGG.

(2nd S. vii. 476.)

T. J. inquires what metal it is which bears the name of *tooth and egg? Tutenag* is a Chinese alloy of copper, nickel, and zinc, with a minute portion of iron. I believe the German silver manufactured into plate in this country, is composed in different proportions of the same materials.

J. Emerson Tennent.

I think I can answer T. J.'s Query. Dr. John Woodward, M.D., one of the *Illustrissimi* of Gresham College, and one of the earliest Fellows of the Royal Society, a mineralogist and geologist of great repute, whose stubborn facts, founded on actual investigation on the formation of the earth, shivered into atoms the fanciful hypotheses of Burnet and Whiston, says that —

"*Tutanag* is the Chinese name for spelter, which we, erroneously, apply to the metal of which canisters are made that are brought over with the tea from China; it being a coarse pewter made with the lead carried from England, and the tin got from the kingdom of Quintang."

In the dictionary of the French Academy, it is called

"*Toutenague.* Alliage métallique blanc, fait aveo de l'étain et de bismuth. On le nomme aussi *Tintenaque.*"

This is probably taken from Dr. Woodward's description, as his works were well known to the *literati* of France.

The Germans call it *Tintenack*, *Tombak*, *Spduter*, zinc, &c.

Neither of these definitions or descriptions belong to T. J.'s *tooth-and-egg* candlesticks. When I was a boy, a playmate picked up in the street a watch which he thought to be silver; but a neighbour, who had been in India and China, said it was *tutanague*, a Chinese metal scarcely less valuable; and a neighbouring watchmaker, the parish clerk, declared it was *pinchbeck*. The metal is like that described by T. J., and is white copper of China, esteemed by some mineralogists to be a metal *sui generis*, and entered originally into the composition of that deleterious union of metals called German silver. JAMES ELMES.

Williams, *Chinese Commercial Guide*, 1 vol. 8vo., Canton, 1856 (4th edition): —

"*Tutenage*, or China spelter, *shang tung*. The word *tutenaga* is the Portuguese for zinc, and has been misapplied to this and other cupreous alloys by foreigners; it is properly the gong metal of the Chinese, an alloy of copper and tin. It is made by melting 100 catties of the mineral called *hung-tung*, or red copper, with 25 catties of tin, and running it into a thin plate when intended for gongs."

I have frequently observed in the joss-houses at Canton altar candlesticks of this metal, and doubtless those of T. J. have taken a part in many a "joss-pigeon." ARTHUR PAGET.

The alloy now called *tutenag*, and extensively used in China, was formerly called *toothanage*. In a letter from Sir Thos. Browne to his son Edward, May 29, 1679, he says, —

"In the list of commodities brought from the East Indies, 1678, I find among the druggs, tincal and *toothanage* set doune thus ——. Enquire also what these are, and may gett a sample of them."

Hence the corrupted form, *tooth and egg* metal, used by T. J.'s informant. The alloy is composed of copper, zinc, and nickel, with a fraction of iron, and much resembles silver. X.

[We are indebted to LOUISA JULIA NORMAN, W. J. BERNHARD SMITH, STAT VERITAS, N. D., and several other correspondents for similar replies.]

THE BALLAD OF SIR ANDREW BARTON.

(2nd S. vii. 316.)

I quite agree with A. A. in feeling the difficulty respecting this gallant officer's nautical tactics, and have been waiting in the hope of some reply to your correspondent's Query, more satisfactory than any explanation that has yet been offered. It appears that this Scottish champion, Admiral Barton (Breton, Briton, or Britannus), was a peculiarly formidable antagonist in naval warfare, from a knack which he had of letting down "*beams*" from his "top-castle;" and the question is, What were these *beams?* What was the true nature of this nautical manœuvre? Chambers, in his *Biog. Dict.*, 1856, gives the following explanation: —

"One manœuvre of Scottish naval warfare which Barton used was derived from an old Roman practice used against the Carthaginians, although he had, perhaps, never read their history; this was, to drop large weights or *beams* from the yard-arms of his vessel into that of the enemy, and thus sink it while the two ships were locked together; but to accomplish this feat, it was necessary for a man to go aloft to let the weight fall. The English commander, aware of this," &c.—*Suppl. Vol.* p. 38.

A mere landsman is rather at a loss to imagine how, when two ships were locked together, one could sink the other; and the explanation is encumbered with other difficulties, already stated by A. A. But an able writer of fiction gives us a somewhat different view of Barton's *modus operandi*. Mr. Grant, in his *Yellow Frigate*, prefixes to his sixty-fourth chapter, headed "The Battle of Fifeness," the following extract from one of several versions of the ballad of Sir Andrew Barton: —

"Were ye twentye shippes, and he but one,
I swear by kirke, and bower, and hall,
He wolde overcome them everye one,
If once his *beames* they do let fall."

And the following is Mr. Grant's description of the predicted result: —

"At that moment there was a tremendous shock; the masts nodded like willow wands, and several top-masts with all their yards, sails, rigging, and hamper, came thundering down on the still contested decks; and then a hoarse shout of rage and despair arose from the English ships."—P. 405.

A most extraordinary manœuvre indeed; and what an ingenious way of terminating a naval conflict! "*Several* top-masts," with no end of top-hamper, come suddenly and simultaneously thundering down on the contested decks!

Having referred to various authorities alleged by writers upon the subject of Sir A. Barton and his "beams," and having found nothing to the purpose, I would now venture to suggest, on fair etymological grounds, that the beams let fall from Barton's tops on the enemy's deck were *bombs:* not necessarily "twelve-inchers," but in magnitude, possibly, something between what we now call bombs and hand-grenades. It is certain that, under peculiar circumstances, the Gr. βόμβος and the Lat. *bombus* assume, in old Scottish, Anglo-Saxon, and old English, the form of *beme* and *beam*. Lat. *bombus*, a hum, a hoarse sound, the

sound of a trumpet; Teut. *bomme*, a drum; Du. *bommen*, to sound; A.-S. and old Eng. *beam*, a trumpet; Sc. *beme*. "It is evident," says Jamieson, "that beme is radically the same with bommen." If then beme, beam, a trumpet, be thus traceable to bombus, *βόμβος*, bommen, why not Sir A. Barton's beams to med.-Lat. bombus, It. bomba, Fr. bombe, &c. all signifying a bomb?

The said beams were "let fall" (dropped) on the enemy's deck from Sir Andrew's "top-castle." Now in the mediæval sea-fights the top-castle was the usual place from which fire-balls and similar annoyances were thrown down on the decks of hostile ships. For instance, "Les *pignate* etaient des pots ou l'on mettait des matières incendiaires, qui se répandaient sur le tillac quand ils se cassaient, jetés de la *gabie*." (Jal, *Archéol. Navale*, ii. 182. *Gabie*, the top, "hune ou cage qui est au haut d'un mât.") And bombs appear to have been thrown, rolled, and "let fall" by hand, before the period when they began to be fired from mortars. Bombs are said to have been invented in the year 1495, but not to have come into general use till 1634. Sir A. Barton fought his last battle in 1511.

If, from his superior knowledge and skill in his profession, he was able to avail himself so early of the invention, and to throw from his top-castle on his enemy's decks shells instead of fire-balls, this may account for the formidable character which he acquired by the "beams" that he "let fall."

THOMAS BOYS.

"Let no man to his top-castle go,
Nor strive to let his beams down fall."

"'Αλλὰ φυλάττου, καὶ πρὶν ἐκεῖνον προσικέσθαι σοι, πρότερον σὺ Τοὺς δελφῖνας μετεωρίζου, καὶ τὴν ἄκατον παραβάλλου."
Aristophanis *Equites*, v. 762.

"*Scholiastes.* Δελφὶς σιδηροῦν κατασκεύασμα ἢ μολίβδινον εἰς δελφῖνα ἐσχηματισμένον, τοῦτο δὲ ἐκ τῆς κεραίας τοῦ ἱστοῦ αἱ ναυμαχοῦσαι ἐφίεσαν εἰς τὰς τῶν πολεμίων καὶ κατεδύοντο."—*Scholia ad loc.*, p. 61. ed. Dindorf.

H. B. C.

U. U. Club.

ABBREVIATED NAMES OF TOWNS.

(2nd S. vii. 257. 404. 467.)

I am at a loss how to interpret the tone of MR. SKENE's remarks, in part exuberantly—and, I fear, ironically — deferential, and in part defiantly incredulous. At any rate he addresses to me an appeal so directly personal that I must be permitted to quote his words upon the two points in respect to which he challenges me to reply.

1. On the first MR. SKENE writes, —

"*Sarisburiæ*, no doubt, is the Anglo-Saxon of Salisbury; but although I have had good experience of the ancient forms of contraction, I cannot conceive the very smallest idea of any such form which would mislead a 'half-informed lawyer' to believe that he saw in it 'Sar*um*,' and I assert that MR. NICHOLS will be at a loss to show an instance of such a form; in short, that he cannot."

The form required is merely

"Saꝛ̃,"

and the reason why any half-informed person would read the word as *Sarum* is, because the terminating contraction was that constantly used for the Latin genitive case plural. Thus, as

"haꝛ̃ reꝛ̃"

was *harum rerum*, so the person before described would read the form above given, not as *Sarisburiæ*, but as *Sarum*. I hope I may now have made my meaning understood, whether my view of the matter be adopted or not.

2. MR. SKENE, having never seen or heard of the contraction *Barum* for Barnstaple, doubts that it has ever existed, and asks me "where is the analogy, and whence is the *um*?" I reply, that, if the use of the abbreviation in question can be shown, the analogy between reading *Barum* for Bar', and *Sarum* for Sar', is perfectly obvious, and the *um* has originated either in the way I have already shown, or possibly from the final letter of Barñ (as contracted in the *Taxatio P. Nicolai IV.*, for example) being misread for a *u* instead of *n*. Having previously written from casual recollection, I have now to look for authority in proof of this certainly strange-looking abbreviation, — though, perhaps, really not more strange than the familiar terms in which Shropshire and Nottinghamshire are spoken of as the counties of *Salop* and *Notts*. I must admit that I have searched several books in vain for printed proof; but I have consulted two very competent living authorities, both of whom assure me that I am perfectly right, and one of them says that he has frequently met with "Barum" in the episcopal registers at Exeter. The Latin name of the town *in extenso* I find in five different forms in the old edition of Dugdale's *Monasticon Anglicanum*, 1656, vol. i. pp. 1024, 1025.: —

"Barnastapola. | Barnastapla.
Barnastapala. | Barnastapoli."
Barnastapolia. |

As for Salisbury (Old and New) I do not pretend to say *when* the name was first read Sarum. The ancient and now deserted town appears in the Roman itineraries under the name of *Sorbiodunum*. In *Domesday Book* it is written *Sarisberie*. In the rhyming chronicle of Robert of Gloucester it has nearly attained its present form, appearing as *Salesbury*. When the new city was first built, its original seal was inscribed "SIGILL' NOVE CIVITATIS SARESBVRIE." Sarum (so written at length) appears on several of the seals engraved in the history of the city, by Benson and Hatcher (Hoare's *South Wiltshire*, vol. vi.), the oldest probably of which is that inscribed "SIGIL' DOMVS HOSPITALIS BEATI NICHOLAI SARVM." Whilst on

the seals Nos. 6, 7, 9, 10, and 12, we find either SAR', or noue say, the form which, as I suggest, first led to the reading *Sarum*.

JOHN GOUGH NICHOLS.

Replies to Minor Queries.

Darkness at Mid-day (2nd S. iii. 366.; iv. 139.) — As a sequel to my still latent (*genus irritabile!*) reply to this Query, I offer you the following from the *Navorscher*, vol. ix. p. 80.:—

"The *Algemeene Vaderlandsche Letteroefeningen* for 1804 contain, in their *Mengelwerk*, pp. 727—729, an *Extract from a Letter of Henry Bristowe, commanding the Ship Poole.* It is dated *Miramichi*, June 28, 1804, and says:—

"'On my voyage hither [from Newfoundland to Miramichi in New Scotland] I met with a strange occurrence, which, methinks, must have been noticed in some parts of Newfoundland too, albeit the people here did not see anything of it. It happened on Sunday, the 17th of this month, and about two miles South of the Island St. Peter.

"'At dawn it was dark and misty; the sun rose like a ball of fire, and immediately disappeared in an offuscation of dense, dark, red and yellow clouds. At eight o'clock I hardly was able to breakfast without a candle. At intervals it lightened a little; this lasted till eleven o'clock, when it became quite dark, so much so, that I could not see a whit more on the compass, than in a very obscure night at midnight and without a light. My cook had to light a candle to see whether the dinner was cooking, and the fire had a pale or rather a purple hue. During nearly twenty minutes it remained perfectly dark, after which it began to clear up a little in the North. The Isle of St. Peter appeared as the land does in the night, when the moon gets rid of a thick black cloud, which hangs over the country, whilst, seemingly, a yard or two of clear sky are separating the earth from the higher regions, and, for the rest, the horizon is as dark as pitch. Pending the whole day, the clouds had a blood-red and yellow colour. Rain it did not, and a faint breeze was blowing from the W.N.W. All my crew were frightened. It was a grand, but appalling sight. I believe you'd have liked to witness it too.'"

Mr. S. v. W., whose communication to the *Navorscher* I partly translated, farther refers the curious to the passage just quoted.

J. H. VAN LENNEP.

Zeyst.

Parliamentary Representation (2nd S. v. 333.)— The following instance of five generations of a family in direct lineal descent, and of the same Christian and surname, having successively represented one borough, is, I believe, without parallel. In 1727, Charles Tottenham, Esq. (1.), was elected one of the Members for the borough of New Ross; he continued to represent it until his death in 1758,—he was the individual known as "Tottenham in his Boots." His son, Charles Tottenham (2.), was Member for the same borough for some years; and was succeeded by *his* son Charles Tottenham (3.), who represented it for thirty-two years. Shortly after the Union with Great Britain, by which New Ross lost one Member, Charles Tottenham (4.), son of the last, became Member; he remained in Parliament for a few years only. His son, Charles Tottenham (5.) is the present representative, and was elected first in 1832, and afterwards in 1856, 1857, and 1859. Y. S. M.

The Tin Trade of Antiquity (2nd S. vi. 209.) — As I think it but fair that, if a correspondent apologises for his scribble (which I do), the Editor of a paper, as "N. & Q.," should give him an opportunity to correct such misprints as spoil the bearing of a whole article, I again transmit the following: —

My indistinct writing, and perhaps the Editorial holiday-making, have occasioned misprints in my communication which I am fain to redress. I wrote:

"Perhaps the second part of this Ἰαβαδίου, made by the Greeks into a genitive termination, is nothing but the contraction of the Sanscrit *dvîpa* [not *drîpa*] (*island*), a contraction also to be noticed in *Diu Zokotora*, explained by the ancients as Διοσκορίδου νῆσος, in *Selen Diu* (now *Sihala Diva* [not *Diru*], *Ceylon*), and in *Maladiva* [Malaia Dwîpa, Islands of the Malayans] and *Laccadiva* [Lakscha Dwîpa, Lake of Islands]. The Greek name thus accounted for, the genuine form *Java* remains. See Forbiger, in Pauly's [not *Pruly's*] *Real Encyclopaedie*," cæt.

Farther:

"In the first-mentioned island [*Sumatra*], as in *Malaeca* a [not *or*] Mount Ophir is found, the 'Goenong' *Ophir* or *Passaman*," cæt.

In the note* (bij) is printed (6*ij*).

J. H. VAN LENNEP.

Zeyst.

Two Brothers of the same Christian Name (2nd S. vi. 316.) —

"At Bushy. Ob. 1643.

ROBERT BLAKEWELL.

"Here's two in one, and yet not two but one,
Two sons, one tomb; two heirs, one name alone."

Vide Pettigrew's *Chronicles of the Tombs*, p. 486.

T. C. ANDERSON,
H. M.'s 12th Regt. Bengal Army.

Cockade (2nd S. vii. 158. 246. 284. 421.) — Just at this time, when volunteer rifle corps are making such progress, no doubt others as well as myself would be glad if you would inform us if the servant of a gentleman, not an officer, in the Victoria Rifles, or any other volunteer corps, has any right to wear a cockade? JOSEPH.

Inn Signs by Eminent Artists (2nd S. iv. 299., &c.) — There was formerly an inn sign-board representing a greyhound in Surrey Street, Norwich, painted by Cooper, the eminent animal

* See answer to INA, in "Notices to Correspondents," "N. & Q.," 2nd S. vi. 220.

painter of the Eastern Counties. It was removed for a time and exhibited along with his less publicly known works, soon after the artist's death; and it has now (for many years) been taken away, and the name of the inn changed into the Boar's Head. It was a very spirited painting, and the proprietor of another Greyhound Inn, in Ber Street, had it copied for his sign, and I believe a descendant of that copy is yet to be seen there. B. B. WOODWARD.

Ussher's Britannicarum Ecclesiarum Antiquitates (2nd S. vii. 121.) — My copy of Elrington's republication, like that of ARTERUS, has no date or separate titles, and I learn from Dublin that none are expected.

ARTERUS gives 1639 as the date of the first edition, and 1687 as that of the second, and states that Dr. E.'s is the *third*, and that it "*is at most but a reprint.*"

I think that there is a mistake somewhere: Dr. E. repeats the original date of 1639 in his prefixed leaf, and attaches the same date in capitals to the end of Ussher's Latin preface, at vol. i. p. 9. At the end of vol. ii. is Ussher's Chronological Index with this prefix: —

"Quod ab authore in hac Epistola de addendis dictum est, de editionibus prioribus * est intelligendum. Hæc enim suo cuique loco inserta jam exhibentur."

If this passage is a reprint from the *second* edition of 1687, it is absurd; for it speaks of *previous editions* in the plural number, and ARTERUS states that there was only one such, that of 1639.

If it is Elrington's own prefix it would seem that *his* edition is *not* merely "*at most but a reprint*," as ARTERUS states it to be.

The work is a national one, and the source of the *text* of Elrington's republication should be explained. LANCASTRIENSIS.

The Minstrels' Gallery, Exeter Cathedral (2nd S. vii. 496.) — Your correspondent R. J. K. states that "no other example occurs in England of such a gallery;" but in this particular he is in error. I distinctly remember to have seen a minstrels' gallery at the western extremity of the north aisle of Winchester Cathedral (*vide* Milner's *Winchester*, ii. p. 83.). A smaller and less ornamental minstrel gallery than that of Exeter Cathedral is attached to one of the clerestory windows on the south side of the nave of Wells Cathedral (Britton's *Cathed. Antiq.*, "Wells," p. 116., pl. xii.). W. J. PINKS.

Blowing from Cannon (2nd S. iv. 365.) —The recent mutiny in India has made descriptions of this terrific death-punishment familiar to everybody. But can anybody inform me when, and where, it was first introduced? The earliest mention of it that I have yet met with is in Sir John Malcolm's *Life of Lord Clive*, vol. ii. p. 299.: —

"The army, both European and native, had fallen into a very insubordinate and mutinous state. The officers evinced this spirit on almost every occasion where they deemed their personal interests affected, and many of the privates deserted to the native powers. A most serious mutiny occurred at the period when Major Munro took the command of the army (in 1764) at Patna. A battalion of sepoys left camp to join the enemy: they were intercepted by a body of troops, and twenty-four of the ringleaders were brought before a native court-martial, and sentenced to death. They were all executed; and we are informed by an officer who was present, that an incident occurred on this occasion which not only created a great sensation at the moment, but left a lasting impression on the native soldiers of Bengal, being truly characteristic of their proud and dauntless spirit. When the orders were given to tie four of these men to the guns, from which they were to be blown, four grenadiers stept out, and demanded the priority of suffering, as 'a right,' they said, 'which belonged to men who had always been first in the post of danger.' The calm manner in which the request was made, and the anxiety that it should be granted, excited great sympathy in all who beheld it. The officer (Captain Williams, in *Memoirs of the Bengal Native Army*), on whose authority this fact is stated, and who was an eye-witness of the scene, observes: 'I belonged on this occasion to a detachment of marines. They were hardened fellows, and some of them had been of the execution-party that shot Admiral Byng; yet they could not refrain from tears at the fate and conduct of these gallant grenadier sepoys.'"

It will be observed that the sentence was that of a *native* court-martial, but I infer that it was executed by the English troops.

Has this punishment ever been resorted to by any other European nation than the English, and has it ever been resorted to by the latter elsewhere than in India? When, and from what souree, was artillery first brought into use in, and among the natives of, India? ERIC.

Ville-Marie, Canada.

Hugh Stuart Boyd (2nd S. v. 88. 175.) — The Rev. William Boyd, rector of Ramoan, co. Antrim, had an eldest son, the celebrated Colonel Hugh Boyd of Ballycastle, who had with two sons as many daughters; the elder daughter, Margaret Boyd, married Alexander McAulay, Esq., a barrister and Vicar-General of the diocese of Dublin, by whom she had two sons and a daughter. The elder son, Hugh McAulay, assumed the additional surname of Boyd, and was the friend of William Pitt, and by some supposed to have been the author of *Junius*. He married a Miss Morphy, and with one daughter had an only son, Hugh Stuart Boyd, the gentleman about whom your correspondent makes inquiry. For the last twenty years of his life Hugh Stuart Boyd was quite blind; he lived for many years at Hampstead, and married a lady of Jewish extraction, by whom he left an only child, Henrietta Boyd, who married Mr. Henry Hayes, an Irish Roman Ca-

[* "De *editione priore* est intelligendum," is the reading of the edition of 1687, which is expressly stated on the title-page to be *Editio Secunda.* — ED.]

tholic gentleman; and strangely enough the daughter of the learned controversial writer — the amanuensis too of her father — has forsaken the faith which he had so ably defended, and become a Roman Catholic.

Colonel Hugh Boyd was born in 1680, and died in 1765. His elder son, William, married in 1733, Mary, daughter of Ezekiel Davis Wilson of Carrickfergus, Esq. Both William and his wife died in the colonel's lifetime, leaving a large family surviving. I am very desirous to discover the dates and places of their deaths.

In 1614, Sir Randal McDonnell, afterwards Earl of Antrim, granted the townland of Carucoggy, co. Antrim, to Thomas Boyd, who died in 1634, leaving a son and heir, Hugh Boyd, then aged 22, and unmarried. I believe this Hugh was father of the Rev. William, and grandfather of Colonel Hugh Boyd. Can any of your correspondents assist me in tracing back their supposed descent from the *Arran* family? Y. S. M.

Book Note (2nd S. vii. 434.) — I have a similar note to that mentioned by R. C. W. It occurs at the end of a copy of Articles in *The History of the English and Scotch Presbytery*, Villa Franca, 1660, and is as follows:—

"xxiiii°. Die Ffebruarii, Anno Dni $16\frac{83}{84}$. Memorandum, that then Richard James, Rector of Rethedin (?), in the time of divine service in the Church of Rethedin, openly and deliberately read the afores. 39 Articles of Religion, and then and there declared his unfeigned assent and consent to the same, in the presence and hearing of us whose names are subscribed.

L. JONES, Ch.	WALTER PROSSER.
D. E. PRIN.	RICHARD PARROTT.
THOMAS PARROTT.	BREITT, THO."
(Seal.)	(Seal.)

J. C. J.

Ancient Document (2nd S. vii. 474.)—MR. ROBINSON has crowded a good many errors into his black-letter jotting under this head, which would have gone to *debit* of the poor *devils* had he allowed the Booksellers' Catalogue to speak for itself: for example, the copy of the *Articles* he quotes from is not of the date 1563, but 1597; and the declaration by *John Daye, Clarke* (who was, of course, the Rector of St. Andrew's, Undershaft), of a corresponding later period, say 2nd July, 1597. In your 1st S. iii. 237., the practice of reading the Articles during service was noticed, and a specimen given, and thinking the subject might bear farther ventilation, I subjoin a more extended *memorandum* from a copy of the Articles (1632) in my possession, where the church authorities join with their assent thereto a resolution to stick by the King and Constitution, and a determination to repudiate the decrees of the Commonwealth to subvert the government in Church and State: —

"Memo. Sept. 22, 1667, that John Bolt, M.A. and Rector of Chignal-Smedly in the County of Essex, did publikely and openly read all the Thirty Nine Articles of the Church of England, with the ratification thereof, in the parish church of the said Chignal-Smedly in the time of Divine Service, and did yield his assent and consent thereunto; And also did at the same time publikely, and openly, or audibly then read his subscription; declaring that it is not lawfull upon any pretence whatsoever to take up arms against the King, and that he will Conform to the Church of England Liturgy, as it is now Established by law: And that there lies no obligation upon him, or upon any other person from the oath Commonly called the Solemn League and Covenant, to Endeavour any Change of Government Either in Church or State, and that the same was in itself an unlawfull oath imposed upon the Subjects of this Realme against the knowne Laws and Liberties of this Kingdom.

"Witness, RI. SMITH" [and two others not decipherable].

J. O.

Basil, Attorney-General for Ireland, 1632 (2nd S. vii. 436.) — In my *History of the County of Dublin*, at the townland of Donnycarney, occurs this passage: —

"In 1653, William Basil, who had been the Irish Attorney-general previous to Cromwell's usurpation, and continued so during the Protectorate, acquired, by reason of his situation and some discreditable services, a large property, including Donnycarney, which he obtained as a bribe, and on which he resided for some time. A considerable portion of these properties was reclaimed on the Restoration, Donnycarney reverting to the Corporation of Dublin, who are still the proprietors of the fee. Martin Basil, a descendant of the same William, was however resident here in 1688, and was one of those attainted in King James's Parliament, as was also William Basil."

To this notice I may add, that the patent for Basil's appointment bears date at Westminster, the 18th July, 1649. He is subsequently styled Attorney-General of the Commonwealth in all the courts of record in this country, and I would be inclined to think he came to Ireland some short time previous to the arrival of that awful invader, who was proclaimed Lord Lieutenant thereof in the following month. The name of William Basil is connected with sundry records of title passed after the Restoration: as a Decree of Innocence in 1662, an Adjudication of the "1649" officers in 1666, a Certificate of Transplantation to Connaught in 1669, &c., but the name does not appear on the Rolls of the great National Attainders of 1642 and 1691, nor could it be expected in a commission upon *King James's Irish Army List;* while I have an entry now before me of the burial of Anne, described as the daughter of Sir Robert King, who married William "Bassell" of Donnycarney, 1652. A manuscript in our Trinity College library (F 4. 2.), purporting to be a registry of baptisms, marriages, and burials within Dublin, has an entry respecting a "Bassill" as of 1688; while Sir Bernard Burke, in his *Landed Gentry*, mentions the marriage of Frances, daughter of William Dowdeswell of Pull Court, who had been sheriff of Worcestershire in 1726, to a William Basil, Esq. JOHN D'ALTON.

George, Count de Browne (2nd S. vii. 455.) — Some notices of this Governor-General of Livonia, as well as of Ulysses Maximilian, Count Brown, are preserved in my *Illustrations Historical and Genealogical* of the families members of whom held commissions in King James's service in the war of the Revolution, p. 637, &c. This work, published in 1855, has been two years out of print, but a second, and considerably enlarged edition, lies before me ready for the press.

JOHN D'ALTON.

48. Summer Hill, Dublin.

Hope in Death (2nd S. vii. 498.) — The original of the lines, "Als du bei der Geburt," &c., is Arabic: thus translated by J. D. Carlyle, Chancellor of Carlisle, and Professor of Arabic at Cambridge, 1810: —

"When born, in tears we saw thee drowned,
While thine assembled friends around,
With smiles their joy confessed;
So live that at thy parting hour,
They may the flood of sorrow pour,
And thou in smiles be dressed!"

LOUISA JULIA NORMAN.

Ancient School Custom (2nd S. vii. 392.) — A custom in several particulars similar to that narrated by E. H. long prevailed in the public schools of the West of Scotland in what were called "Candlemas Offerings." At this term a day was set apart by the teacher for receiving any sum of money which might be given him by the pupils, and boys and girls vied with each other in the largeness of the present. The ceremony, as I recollect from having been a boyish actor in it, was conducted as follows: — The teacher that morning, with a very well-pleased countenance, seated at his desk, announced the business on hand. Each boy then stepped forward, and with his best bow tendered his gift, the girls in like manner theirs with a curtsey. At each deposit of the sum, its amount and the name of the pupil were made known by the teacher, who, from an abundant stock of oranges, raisins, confections, &c., distributed them amongst the donors in proportion to their liberality. Next, in the order of proceedings, the boy of the largest *offering* was nominated "King" and the girl "Queen," who both in honour were carried shoulder high (or as it was termed "Cocks-carry") around the room, amid the noisy applauses and congratulations of all the other scholars. As may be expected, the teacher was in humour to grant the remaining hours of the day as a *holiday*.

About 1823 this mean custom was severely attacked, and I think shortly afterwards totally abolished, and very properly so, as creating an unseemly pecuniary rivalry among the children, and leading to distinctions between those of the more and less affluent families. Before it could be finally broken up there was considerable opposition by some of the teachers, who reckoned on these offerings as part of their emoluments. To compensate, however, for the loss of them, I believe it was generally conceded by parents that a slight additional fee should be *quarterly* charged for the education afforded. All the newspaper letters, and divers fugitive pieces *pro* and *con* which passed at this time on the subject require only to be noticed as the "Curiosities of Literature," a number of them certainly having been amusing.

G. N.

Gil Blas (2nd S. v. 515.) — I find in a note in Cubi i Soler's *Spanish Translator* the following: —

"Those who may be anxious to enter fully into this literary problem are referred to the *North American Review*, No. xlvii. p. 278., and the works mentioned therein."

This review I have not seen; but it is probably the same as the one mentioned in a note on p. 268. of vol. iii. of Ticknor's *History of Spanish Literature* (New York edition, 1849), as having been written by Mr. H. A. Everitt, when minister of the United States in Spain.

I also find in the New York *Albion* of 9th June, 1832, republished from the *Monthly Magazine*, a very able essay, under the heading "Who wrote Gil Blas?

In the review and essay, with the text in Ticknor from p. 266. to p. 270., UNEDA will probably find all that ever will be known of "the foundation for the opinion that *Gil Blas* was originally written by a Spaniard." *Query*, who wrote the essay? *Note:* In the essay, the description of Doctor Sangrado is said to be "a faithful picture of a Doctor *Hecquêt*, a physician of Paris, of great celebrity in the time of Le Sage," while in the *Vie de Le Sage* prefixed to his *Œuvres Choisies*, published at Paris in 1810 (2nd edit.), p. xxiii., his biographer says, "Tout Paris savoit que le Docteur *Sangrado* n'étoit autre que le fameux *Helvétius*;" meaning, I presume, Dr. Jean Claude Adrien Helvetius, author of *Idée Générale de l'Economie Animale*, and *Principia-Physica-Medica*, and brother of the more celebrated Claude Adrian Helvetius, who died in 1771. ERIC.

Ville-Marie, Canada, June 6, 1859.

Monster Gun: Queen Elizabeth's Pocket-pistol at Dover (2nd S. iv. 409.; vii. 71.) — The editors of the *Navorscher* communicate what follows (vol. ix. p. 113.): —

"A finely engraved representation of the *monster gun* was sent to us by Cornelius Lixa, and on it the inscription reads: —

"'BREECK SCURET AL MURE ENDE WAL
BIN IC GEHETEN.
DOER BERCH EN DAL BOERT MINEN BAL
VAN MI GESMETEN.'"

The Dover Navorschers do not yet seem to have been admitted into Dover Castle. Perhaps

because the garrison takes all such prying people to be spies. J. H. VAN LENNEP.

Zeyst.

Sir Thomas Lawrence (2nd S. vii. 486.) — The house in which this distinguished artist is said to have been born is No. 6. Redcross Street, in this city. Some years ago an engraving of this and adjacent houses, by Skelton, from a drawing by Rowbotham, was published in *Skelton's Etchings of the Antiquities of Bristol*, to perpetuate the remembrance of this fact; and as the house (No. 6.) is still referred to by old Bristolians as that in which the great painter first saw the light, there is no reason, that I know of, for disputing the correctness of the statement. GEORGE PRYCE.

City Library, Bristol.

The Regent Murray (2nd S. vi. 395.) — Your correspondent P. C. will find in *Essays upon several Subjects concerning British Antiquities*, Edinburgh, 1747 (by Henry Home, Lord Kaimes), at p. 103., "King Robert's Charter to Ranulph, Earl of Murray:" —

"Robertus, Dei gratia, Rex Scotorum, omnibus probis hominibus totius terræ suæ salutem. Sciatis nos dedisse, concessisse, et hac præsenti carta nostra confirmasse Thomæ Ranulpho *militi*, dilecto nepoti nostro, pro homagio et servitio suo, omnes terras nostras in Moravia, sicut fuerunt in manu Domini Alexandri Regis Scotiæ prædecessoris nostri ultimo defuncti," &c.

And at p. 84: —

"With regard to Scotland, the oldest Patent of an Earl I have seen, is that granted to Ranulph Earl of Murray. King Robert I. grants certain Lands to him, and to the Heirs male of his Body, to be held of the Crown *in libero comitatu*. As no other Form or Ceremony was used in creating this Gentleman an Earl, the Charter is full Evidence that in those Days the Title of an Earl was considered as merely a territorial Dignity. A Copy of the Charter is annext (p. 103.) for the Satisfaction of the Curious."

Will you excuse this long extract, and if you think it worth a corner of your valuable paper, it will be "for the satisfaction of the curious."

BELATER-ADIME.

History of Brute (2nd S. ii. 128.) — In the library of Trin. Coll., Dublin, there are, I think, two MSS., E. 2. 2. and 2. 24., containing this poem. Your correspondent Ἁλιεύς, if I am not mistaken in his identity, could give you some farther information respecting these MSS.

Y. S. M.

Red Winds (2nd S. iii. 299. 399.) — *Apropos des bottes*, I recollect a certain Lord Mayor of Dublin at a public meeting, a good many years since, when describing the nuisance of the dust on the Blackrock road, called it "red-hot dust." The expression conveyed a good idea of the hot choaking feel of clouds of summer dust; but the name of "red-hot dust" was bestowed on his lordship in ridicule, and with the usual pertinacity of a *sobriquet* it stuck to him through life. Y. S. M.

Surnames altered by Common Use (2nd S. vi. 202.) — In the south-eastern part of Norfolk, and the adjoining part of Suffolk, I have met with the following instances; almost all of them in writing, or in monumental inscriptions, many of them belonging to one person, but always to the members of one family: —

Baldwin, changed to Balding and Bolding.
Beaumont, to Bumment, Bamment, Bemment.
Goldsmith, to Goldspink.
Hearne, to Herne, Hern, Hurrin.
Cullingford, to Ford.
Seaman, to Seamans, Semmons, Simmons.

Almost all names were occasionally varied by the addition of an *s*. B. B. WOODWARD.

Haverstock Hill.

Carthaginian Passage in the Pœnulus (2nd S. vii. 393.) — A. A. R. will perhaps be assisted by a reference to Kenrick's *Phœnicia*, p. 167., where he speaks of the Marseilles tablet, a Phœnician relic found in pulling down an old house in 1845. It is a tariff of the prices to be paid by the order of the Suffetes of Carthage for the various animals offered in sacrifice to Baal. It consists of 94 words, 74 of which occur in the O. T., and many of these are peculiar to the Hebrew, and are not found in the cognate languages. The restoration of the Punic passage in the *Pœnulus* has only been effected through reference to the Hebrew. J. M. N.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

"De L'Aristocratie au XIXe Siècle. Par Anatole de Barthélemy, Membre non résident du Comité des Travaux Historiques et des Sociétés Savantes. 12o. Paris, Aubry."

"La Noblesse Flamande de France, en présence de l'Article 259 du Code pénal, suivie de l'Origine de l'Orthographe des Noms de Famille des Flamands de France. Par M. Louis de Baecker. 12o. Paris, Aubry."

"Histoire de la Crinoline au Temps passé, par Albert de la Fizelière, suivie de la Satire sur les Cerceaux, Paniers, etc., par le Chevalier de Nisard, et de l'Indignité et l'Extravagance des Paniers par un Prédicateur. 12o. Paris, Aubry."

"Procès du très méchant et détestable Parricide Fr. Ravaillac, Natif d'Angoulesme, publié pour la première fois sur des manuscrits du temps, par T. . . . D. . . . 12o. Paris, Aubry."

"Des Gravures en Bois dans les Livres D'Anthoine Verard, Maître Libraire, Imprimeur, Enlumineur et Tailleur sur Bois, de Paris. 1485–1512. Par J. Renouvier. 8o. Paris, Aubry."

"Entrées de Marie d'Angleterre, Femme de Louis XII., à Abbeville et à Paris (1514), publiées et annotées par H. Cocheris; in-8. Figures, fac-simile d'après les Gravures

en Bois du Temps. Lyon, impr. de Louis Perrin (Février 1859). Tiré à 100 exemplaires numérotés."

The revival of the laws against the usurpation of titles has told upon the bookselling trade in Paris; now that the *Conseil du Sceau des Titres* is reorganised, and that a new d'Hozier has become indispensable, pamphlets, *brochures*, books without number, are appearing every day, discussing genealogical topics, the minutiæ of heraldic lore, or even the very existence of the aristocracy itself. M. Anatole de Barthélemy belongs to the last named class of writers; he examines from a political point of view the question of the aristocracy, and in his pamphlet, after having proved the necessity of creating a kind of peerage, he goes on to show on what principles that peerage should be constituted. The first part of M. de Barthélemy's work contains an historical summary of the origin of the aristocracy in France. He points out the absurdity of the scheme of equality forced upon the nation at the time of the first revolution, "cette prétendue égalité qui est la mort des nations et la négation de la liberté." Perfect equality is worse than an Utopian fancy; it is a monstrosity, because it goes against the decrees of Providence, and the most elementary laws of our human nature. We can safely say that the existence of an aristocracy is the necessary condition of the happiness of a nation; it is for want of such an intermediate class that we have seen, to quote M. de Barthélemy's own words, "le spectacle douloureux et scandaleux du trône traîné dans la boue, de monarques chassés; et dans le désordre, pas un lien pour réunir les hommes honnêtes et éclairés, et leur permettre de tenir tête à la populace." As a remedy for this deficiency the author recommends the introduction of a system nearly similar to the one adopted in England: we would add, however, that if the regulation of titles, ranks, and armorial bearings is susceptible of being settled at once by virtue of a decree; it is far more difficult to create the thing itself. A landed aristocracy cannot be formed at an hour's notice; and even supposing that the Bonaparte dynasty becomes finally established in France, it will require some time before it can raise between itself and the people the wholesome medium of an influential *noblesse*.

M. Louis de Baecker confines himself to researches on the Flemish nobility in France: his little book has, therefore, more of an antiquarian than a political character. It includes some very interesting strictures on the feudal system, and a most suggestive chapter on the classification of family surnames. His remarks, although immediately limited to his northern *compatriotes*, are susceptible of a far wider application, and can illustrate the history of any other country in modern Europe.

Next to the question respecting titles of nobility, the *crinoline*-nuisance is perhaps the one most actively discussed at the present time. We take up a smart looking *brochure*, elegantly printed, ornamented with an appropriate frontispiece, and we want to know what M. Albert de la Fizelière has to say on the subject. Our author begins with a proposition which is almost a truism: "La coquetterie des femmes est *plus* ancienne que le monde;" and then he undertakes to prove that crinoline, far from being a modern invention, is only the revival of a fashion long ago criticised by satirists and denounced by pulpit-orators. We are not aware whether some of our fair readers thus supplied with precedents by M. de la Fizelière will quote, in favour of crinoline, the famous rule of Vincent Lirinensis: "*quod semper, quod ab omnibus*," etc. etc.; but the quotations put together in the volume we are now considering are extremely amusing, and the "petite bibliographie des stoles, basquines, vertugales et paniers," which the author has subjoined, includes no less than *twenty-four* distinct publications referring to whale-bone and steel petticoats. M. de la Fizelière has selected as his motto the two following lines of Horace; they seem, says he, "faits à plaisir pour servir d'épigraphe à un traité de la crinoline":—

"Si interdicta petes, *vallo circumdata* (nam te
Hoc facit insanum) multæ tibi tum officient res."

The *Trésor des Piéces rares ou inédites*, published by M. Aubry, will be, when completed, a curious storehouse of literary gems. Some volumes belonging to that collection have already been examined in the columns of "N. & Q." The present one is certainly one of the most important, embracing as it does a variety of documents relating to the murder of King Henry IV. of Navarre, and to the subsequent trial and execution of Ravaillac. An enumeration of the several pieces contained in the volume will best give the reader an idea of its value:—

1°. The narrative of the king's death, taken from the *Mercure François* for 1611. The facts are minutely stated by the contemporary journalist, and his account is both correct and impartial.

2°. *Instruction du Procès, faicte par les Srs. Président Jeannin, de Loménic, Secrétaire d'Estat, et de Bullion, Conseiller d'Estat.* This piece here printed from MSS. recently discovered by the editor, supplies many curious biographical details about Ravaillac, and it is singular to remark the refined barbarity with which "plusieurs genres de supplices" were imagined and seriously proposed by zealous royalists to draw from the murderer the names of his abettors.

3°. *Interrogatoires.*—The examination of Ravaillac may be found in the *Mercure François* for 1611, and the *Mémoires de Condé*; but the text given by M. Aubry is much more satisfactory, and supplies a number of readings derived from a MS. which belonged to Joly de Fleury, Solicitor-General to the Parliament of Paris.

4°. *Confirmation des Témoins.*

5°. *Arrest de la Cour de Parlement.*

6°. *Procès Verbal de la Question.*

7°. *Notes.*

The murder of Henry IV. was the cause of a multiplicity of pamphlets now for the most part excessively scarce, and in which the Jesuits on the one side, and the Gallicans on the other, explained the melancholy event. The fury of the Leaguers was not yet forgotten, their hatred of the king had not yet subsided, and accordingly the violence of party spirit found a ready vent in thousands of diatribes which now lie buried amidst the dust of public libraries. The list of these pamphlets, although necessarily incomplete, extends over forty pages of M. Aubry's book, and are a really valuable appendix to it. A woodcut portrait of Ravaillac has also been added.

Antoine Vérard is well known by bibliographers and amateurs for his beautiful black-letter editions, his talent as an artist, and his enterprising spirit as a publisher. La Caille, Dibdin, Brunet, De la Borde, and many others have spoken of him at considerable length, but amongst much that has been said of his publications, we find very few allusions even to the beautiful woodcuts adorning the editions which came from his presses. This omission has been rectified by M. J. Renouvier in a suggestive notice printed by that *facile princeps* of all French typographers, M. Louis Perrin of Lyons. Prayer-books, devotional works, illustrations of the Dance of Death, histories, books on science, old poets, romances of chivalry, poetry: such are the various headings under which M. Renouvier has classed his observations. The conclusion of the whole matter may thus be stated. Verard was habitually both the composer and the engraver of the woodcuts, and although the roughness and want of finish in some of them proves that he occasionally borrowed the assistance of inferior hands, yet "il n'en fut pas moins

maître dans toutes les branches de son art, pour diriger, dessiner et manier au besoin le canif et le rouleau."

The illustrations added to this monography consist of two woodcuts from the *Dame Macabre avec les trois vifs et les trois morts*, two copies alone of which are known, printed on vellum.

Amongst M. Aubry's publications, we must also notice a reprint of three scarce works relating to the marriage of Louis XII., King of France, with the Princess Mary, sister of King Henry VIII. of England. This alliance, concluded in the year 1513, when the French had suffered serious losses, when Bayard, La Palisse, Longueville, Lafayette, Clermont d'Anjou, Bussy d'Amboise were prisoners, was determined upon with the hope that it might change the turn of affairs, and secure to Louis the support of a powerful neighbour. The result of this transaction, we need scarcely inform our readers, was not satisfactory, Louis XII. having died a very short time after his marriage; but the reception given to the Princess Mary surpassed in magnificence every other ceremony of the same nature; and contemporary chroniclers, such as Fleurange and *le loyal serviteur*, bear witness to the general enthusiasm displayed on behalf of the young bride. We shall now enumerate the three narratives contained in the *brochure* of M. Cocheris.

1°. *Sensvit lordre qvi a esté tenv à lentree de la Royne à Abeville.* This piece, described by the learned editor as *de la plus grande rareté*, is mentioned by Lelong (*Bibl. Hist.* N°. 26,165), and by M. Ch. Dufour (*Essai Bibliographique sur la Picardie*, N°. 702); but it appears in no trade catalogue. The copy used on the present occasion belongs to the Mazarine library in Paris (N°. 22,028).

2°. *Lentree de la Royne a Ableville* (sic). M. Cocheris says that three editions of this pamphlet must have been published on the same day, as he has met with three copies entirely different from one another. The text here printed is the one supplied by the copy preserved amongst the collection of the Mazarine library. Specimens of the two other editions may be seen at the Imperial library in the same city.

3°. *Lentree de très excellente princesse madame Marie dAngleterre et royne de France en la noble ville cite et vniversite de Paris, faicte le lvndij vi. jovr de novembre lan de grace mil cinq cens et qvatorze.*

Several editions of this piece have also been printed; M. Cocheris in his preface describes four which present differences either in the text itself or in the illustrations.

The whole volume, issuing as it does from the press of Louis Perrin, is a typographical gem. The singular woodcuts which have been added by way of illustration will show what grotesque pictorial embellishments were deemed sufficient five hundred years ago for the popular works of the day.

GUSTAVE MASSON.

Harrow-on-the-Hill.

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Notices to Correspondents.

HANS BUSK, ESQ. *We have received the following correction of an error in our last number:*—

"As there is a good deal in a name, especially in that of an author, permit me to correct an error in your *Notes on Books* in the last number of 'N. & Q.' The author of *Rifle Volunteers: How to Organize and Drill them* is Hans Busk, Esq. not *Bush* as it is printed in 'N. & Q.' As a member of the Victoria Rifle Regiment, in which he is an officer, I beg that this correction may be inserted.

"W. J. BERNHARD SMITH, V. R.
"Temple."

Our next number — the first of a New Volume — will contain, among other articles of great interest, a Paper by Sir G. C. Lewis on the Vulture in Italy; *a farther collection of* Gleanings of Words, Proverbs, &c. from Writers of the Seventeenth Century; the Wynyard Ghost Story, &c.

THE INDEX TO THE PRESENT VOLUME *will be ready for delivery with* "N. & Q." *of Saturday, July* 16th.

W. M. A. *is referred to our* 2nd S. vol. vi. *for many curious papers on the French Tricolour.*

LADY MORGAN. *A long notice of her is in S. J. Hale's Woman's Record. Second Edition. New York*, 1855, p. 747. *See also Chambers's* Cyclopædia of English Literature; *and* Illustrated London News, Jan. 19, 1856, p. 73.

J. O. *Where can we address a letter to our valued correspondent?*

WILLIAM ARNETT. The Battaile of Agincourt, and other Poems, *by Michael Drayton*, 8vo. 1631, *is noticed in Lowndes as sold at Field's sale for* 7*s. It occasionally turns up at sales. The copy in the British Museum was bought at B. H. Bright's sale, lot* 1854.

R. E. L. *Frenchmen are admitted into the regiments of Zouaves on adopting their costume. See our* 1st S. x. 385. 469.

W. J. FITZ-PATRICK. *The Hon. Miss E. St. Leger, as a Mason, has been noticed in our* 1st S. iv. 234.; vii. 598; viii. 89.

J. P. L. *For the meaning of Chapel, see* 1st S. i. 333. 371. 417.——*Pew and seat-holders, as such, having no legal status, can have "no right to vote in matters connected with the church."*

R. INGLIS. *It has been considered advisable that we should not furnish the names of the authors of anonymous works published during the last thirty years.*

ERRATUM.—2nd S. vii. p. 450. col. ii. l. 30. *for* "New Style" *read* "Old Style."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d., which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C., *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

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